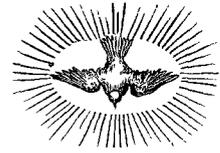


Adventist Review



OUR FIELD
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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"NOT AS I WILL."

BLINDFOLDED and alone I stand,
With unknown thresholds on each hand.
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely, as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law unseen, and still,
Unfathomed purpose to fulfill,
"Not as I will!"

Blindfolded and alone I wait.
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers in the road;
And joy is weak, and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely, as I go,
That I am glad the good and ill
By changeless laws are ordered still,
"Not as I will."

"Not as I will"—the sound grows sweet
Each time my lips the words repeat;
"Not as I will"—the darkness feels
More safe than light, when this thought steals
Like whispered voice to calm and bless,
All unrest and all loneliness;
"Not as I will"—because the One
Who loved us first and best, has gone
Before us on the road, and still
For us must all His love fulfill,
"Not as I will."

—H. H. J.

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.

CHRISTIAN RECREATION.

BY MRS. E. G. WHITE.

WHILE we are seeking to refresh our spirits and invigorate our bodies, we are required of God to use all our powers at all times to the best purpose. We can, and should, conduct our recreations in such a manner that we shall be better fitted for the more successful discharge of the duties devolving upon us, and our influence be more beneficial upon those with whom we associate. We can return from such occasions to our homes improved in mind and refreshed in body, and prepared to engage in the work anew with better hope and better courage.

We are of that class who believe that it is our privilege every day of our lives to glorify God upon the earth; that we are not to live in this world merely for our own amusement, merely to please ourselves. We are here to benefit humanity and

be a blessing to society; and if we let our minds run in that low channel that many who are seeking only vanity and folly permit their minds to run in, how can we be a benefit to our race and generation? how can we be a blessing to society around us? We cannot innocently indulge in any amusement which will unfit us for the more faithful discharge of ordinary life duties.

Between the associations of the followers of Christ for Christian recreation, and worldly gatherings for pleasure and amusement, will exist a marked contrast. Instead of prayer and the mentioning of Christ and sacred things, will be heard from the lips of worldlings the silly laugh and the trifling conversation. Their idea is to have a general high time. Their amusements commence in folly and end in vanity. We want in our gatherings to have them so conducted, and to so conduct ourselves, that when we return to our homes we can have a conscience void of offense toward God and man; a consciousness that we have not wounded nor injured in any manner those with whom we have been associated, or had an injurious influence over them.

Here is where very many fail. They do not consider that they are accountable for the influence they daily exert; that in all their associations in life, they must render an account to God for the impressions they make and the influence they cast. If this influence is such as shall have a tendency to draw the mind away from God, and attract it into the channel of vanity and folly, and lead persons to seek for their own pleasure in amusements and foolish indulgences, they must give an account for this. And if these persons are men and women of influence, if their position is such that their example will affect others, then the greater sin will rest upon them for neglecting to regulate their conduct by the Bible standard.

We want to seek the elevated and lovely. We want to direct the mind away from those things that are superficial and of no importance, and that have no solidity. What we desire is, to be gathering new strength from all that we engage in, from all our gatherings for the purpose of recreation, from all our pleasant associations. We want to be gathering new strength to become better men and women. We want from every source possible to gather new courage, new strength, new power, that we may elevate our lives to purity and holiness, and not come down upon the low level of this world.

Christ humiliated himself to humanity, and took upon himself our nature, that by his own humiliation, and suffering, and sacrifice, he might become a stepping-stone to fallen men, that they might climb up upon his merits, and through his excellence and virtue receive from God an acceptance of their efforts to keep his law. There is no such thing here as "coming down upon a level." It is the elevated and exalted platform of eternal truth that we are seeking to plant our feet upon. We are seeking to be more like the heavenly angels, more pure in heart, more sinless, more harmless and undefiled. We are seeking for purity and holiness of life, that we may at last be fitted for the heavenly society in the kingdom of glory; and the only means by which to attain this elevation of Christian character is through Jesus Christ. There is no other way for the exaltation of the human family. Some talk of humiliation, and of the sacrifice they make because they adopt the truth of heavenly origin! Surely, this is not accepted by the world, it

is not received by the unbeliever. They may talk of those that have embraced the truth and sought the Saviour, and represent them as leaving everything, and giving up everything, and making a sacrifice of everything that is worth retaining. But do not tell me this. I know better. My experience proves this to be otherwise. You need not tell me that we have to give up our dearest treasures, and receive no equivalent. No, indeed! That God, that Creator, who planted the beautiful Eden for our first parents, and has planted for us the lovely trees and flowers, and everything that is beautiful and glorious in nature for the human race to enjoy, designed that we should enjoy it. Then do not think that God wishes us to yield up everything which it is for our happiness here to retain. All he requires us to give up is that which would not be for our good and happiness to retain.

That God who has planted the noble trees and clothed them with their rich foliage, and given us the brilliant and beautiful shades of the flowers, and whose handy and lovely work we see in all the realm of nature, does not design to make us unhappy; he does not design that we shall have no taste, and take no pleasure in these things. It is his design that we shall enjoy them. It is his design that we shall be happy in the charms of nature, which are of his own creating. It is right that we should choose places for seasons of relaxation and recreation. But while we are there, it is not to devote our attention to ourselves merely, and fritter away precious time, and engage in amusements which will encourage a disrelish for sacred things; not to indulge in jesting and joking, in the senseless laugh and foolish talking. We are to behold the beauties of nature. And what then? fall down and worship them?—No, indeed; but as you behold these works of nature, let your mind be carried up higher to nature's God; let it be elevated to the Creator of the universe, and then adore the Creator who has made all these beautiful things for your benefit, for your happiness.

Many men and women delight in lovely paintings; but where do the artists get their ideas of these things to put upon the canvas?—From nature's beautiful scenery. Persons are ready to worship the talent which can produce a beautiful drawing; but where do those who devote their lives to this work obtain their designs?—From nature, only from nature; and yet these individuals will devote the entire strength of their being, and will bestow all their affections, upon their tastes in this direction. But art can never attain the perfection seen in nature. Many withdraw their minds from the beauties and glories of nature that our Creator has prepared for them to enjoy, and devote all the powers of their being to the perfecting of art; yet works of art are only imperfect copies of nature. The Maker of all these beautiful things is forgotten. Many will go into ecstasies over a picture of a sunset; but at the same time they could have the privilege of seeing an actual and glorious sunset almost every evening in the year. They can see the beautiful tints with which nature's Master and invisible Artist, with divine skill, has painted glorious scenes on shifting canvas, and carelessly turn from the heavenly-wrought picture to paintings of art, traced by imperfect fingers, and they will almost fall down and worship them. What is the reason of all this?—It is because the enemy is almost constantly seeking to divert the mind from God. But when you present

God, and the religion of Jesus Christ, will they receive them?—No; they cannot accept of Christ. What! they make the sacrifice they would have to make to receive him?—Not at all. But what is required?—Simply their heart's holiest and best affections for Him who left the glory of the Father and came down to die for a race of rebels. He left his riches, his majesty, and his high command, and took upon himself our nature, that he might make a way of escape—to do what? to humiliate you? to degrade you?—No, indeed; to make a way of escape for you from hopeless misery, and to elevate you to his own right hand in his kingdom at last. For this, the great, the immense, sacrifice was made. And who can realize this great sacrifice? Who can appreciate it!—None but those who understand the mystery of godliness, who have tasted the powers of the world to come, who have drank from the cup of salvation that has been presented to us.

Come out from among them and be separate, says God, and I will receive you, and ye shall be sons and daughters of the Lord Almighty. What a promise is this! It is a pledge to you that you shall become members of the royal family, heirs of the heavenly kingdom. If a person is honored by, or becomes connected with, any of the monarchs of earth, how it goes the rounds of the periodicals of the day, and excites the envy of those who do not think themselves so fortunate. But here is One who is king over all, the monarch of the universe, the originator of every good thing; and He says to us, I will make you my sons and daughters; I will unite you to myself; you shall become members of the royal family, and children of the Heavenly King.

Let me enjoy the beauties of the kingdom of God. Let me delight in the paintings which his own fingers have colored. I may enjoy them. You may enjoy them. Yet we may not worship them; but through them we may be directed to Him, and behold His glory, who has made all these things for our enjoyment.

FOR WHOM SHALL WE LABOR?

BY ELD. G. D. BALLOU.

THERE seems to be a tendency with Christians to labor chiefly for the salvation of those who are comparative strangers, rather than for their acquaintances. This is evidently due, in part at least, to the fact that they know the defects in the characters of their friends and acquaintances, and do not know the weaknesses of strangers. Now, inasmuch as God has placed us together in this world so that we may learn to live in harmony, and work for the eternal interests of those with whom we are associated, that we may be prepared to enjoy their society in the kingdom of God, would it not seem that the first and most important subjects of labor should be those who are nearest by the ties of nature and acquaintance? If the knowledge of their defects deters us from laboring for them, we should remember that Jesus knew the sinfulness of fallen humanity before he came to this world to toil and agonize and die for them, and he has undertaken to help fallen men correct their defects of character. Can we not labor more efficiently, and pray more understandingly, for wisdom and grace to help those with whose weaknesses we are acquainted? If we are Christ's children, why should not our sympathies be drawn out as the love of Christ was drawn out, to lift up those we know have fallen and are in danger of perishing?

In the affairs of this world, we put forth our efforts where we most plainly see that they are needed; why should we not do the same in spiritual things? Will not this very feeling of love and care for others stimulate us to correct the defects in our own characters which stand in the way of our helping others? I think it is often the case that a sense of our own defects has much to do with hindering our confidence to labor for others who know us best. If this be so, instead of seeking to labor only for strangers, would it not be better for our own spiritual condition to engage in labor where we would be stimulated to correct our own tendencies to evil? and would not such efforts result in making us stronger to labor for strangers?

If there are those among our friends who are alienated from us, or if we have enemies, and we can succeed by patient labor in winning them to be

our friends and the friends of God, what strength this success would give us as we went abroad to labor among strangers! The consciousness of power to win our acquaintances by the spirit of kindness and the power of love, and the thought of having them to stand by us in our work, are a source of strength which but few in this world possess. The one who does this kind of labor with success must have much of the spirit of Jesus. Such labor will be accompanied with humiliation of soul and confession of sin, and will lead to such a state of acceptance with God that he can pour out his blessing upon us in great measure. Oh that God would so impress our minds and hearts with a sense of his work that we might gain a fitting up to labor for those whose lives come oftenest in contact with our own! so that when the records of heaven are laid open to human gaze, and God's judgments are made manifest, and we behold the results of our influence on those whose lives have run parallel with ours, none will be made to lament that they did not accomplish more in the work of fitting the characters of their acquaintances for the kingdom of God.

St. Helena, Cal.

CHURCH DISCIPLINE.

BY ELD. O. A. JOHNSON.

"BUT I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." Rev. 2: 14-16.

This language is addressed to the church in Pergamos. In verse 13 God commends them for holding fast to his name, and not denying the faith, "even where Satan's seat is," and that through persecution. But although the church faithfully held on to the truth amid so many difficulties, yet that was no excuse for the wrongs existing among them. The fault with this church seemed to be a want of discipline. There were persons belonging to it who practiced certain things contrary to God's will. They held to the doctrine of Balaam, who through covetousness led Israel to sin. See 2 Pet. 2: 15; Jude 11. They are also censured for permitting persons to remain in the church who held to the doctrine of the Nicolaitans,—a doctrine which maintained a community of wives, allowed fornication, and permitted the eating of things offered to idols, all of which God hated. This the church permitted in its members, hence the cause of censure and the admonition to repent.

God censured this church for want of discipline. If it was wrong for this church, and for his people at other times, to allow wicked, disobedient, and heretical persons to remain among them unrestrained and unpunished, is it not equally wrong now to permit unruly and unrighteous persons to remain in the church unrestrained? It certainly must be as displeasing to God now as it has been in years gone by. When Israel went up to take Ai, God could not go with them nor prosper them, because one man had departed from the path of righteousness. As Achan troubled Israel anciently, and hindered the cause of God, so is the cause of God now greatly hindered because of the wicked course of many professed Christians of our time.

Dear brethren, I fear that we have failed, individually and collectively, to do our duty in this matter of discipline. Is it not too often true that members of the same church are not on friendly terms? Hard feelings, yes, sometimes feelings of bitter hatred, exist one toward another, without any effort to seek for a reconciliation. Brethren backbite and devour each other. Sometimes they go to those outside of the church, and make serious complaints against their brethren. Then they will ask for the minister to come and preach the truth to these neighbors, and expect that they will come out and accept the truth, and unite with the church, while such a state of things exists. Again, some profess to be Christians who at times become angry and abusive toward each other and toward their neighbors; they act cross, and speak harsh and unkind words. They sometimes become greatly enraged at their horses, cattle, etc., acting more

like mad men than Christians. Then when Sabbath comes, they go to church, and by words, at least, appear to be very good Christians. Some will take every advantage in dealing with their neighbors; will oppress the poor; will lend four pecks of wheat to a poor brother who is without the necessaries of life, and then ask him to return five pecks when the grain is threshed a month or two later. Some keep the middle of the Sabbath, working on both ends of it; because they have so much to do that they cannot get time to keep the whole of the Sabbath. There are those who oppose some of the plainest truths laid down in the Bible, and talk their ideas to others, both in the church and out of it. In the church and in the presence of the minister, they are very good. They never chew tobacco then, but before the unconverted and in their families, they will reveal their true character and hypocrisy. There are church members who are constantly on guard watching their brethren. They report as soon as anything is seen out of the way, and then stay at home from church because they are too good to worship with such miserable professors of religion, as they consider them. Some love dancing and places of amusement, and prefer these to the prayer-meeting. Many other wrongs might be pointed out.

Now, I presume there is no church among us that has members guilty of all these things; but is it not too true that there is too much of this in our midst, and that often for weeks, months, and even years, these things are permitted in the churches, while the erring go unrebuked? and can we expect God to bless us as churches and Conferences if these things are allowed to remain unnoticed? The responsibility of the church in this matter, as well as that of the individual members, is solemn. When a brother trespasses against you, "go and tell him his fault between thee and him alone." Do not wait, but go, says Christ. Matt. 18: 15-22. Go with a tender heart, and love to see your erring brother saved. Go with a heart all softened and subdued by the Spirit of God; pray with him, and if you are to blame, confess your own fault first, then you may have hope to win your brother. Should you fail to effect a reconciliation, then follow out further directions given by Christ in Matt. 18. If a person has not offended any particular member of the church, yet has sinned, and is an offense to the church, then let the elder of the church visit him and talk with him, or let the church choose a committee of such as "are spiritual," who will in "the spirit of meekness" restore such an one. Gal. 6: 1. Should he fail to heed these admonitions, then "reject" him, according to Titus 3: 10; Matt. 18: 17.

To let a man or woman remain in the church whose life is not in harmony with the teachings of the Bible, produces very bad effects, not upon the world only, for it will naturally lower the standard of truth in the minds of the brethren, especially the youth and such as have lately accepted the truth. Some may think it is charitable and an act of mercy to let disorderly members go unrebuked. Such "glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. . . . Therefore put away from among yourselves that wicked person." See 1 Cor. 5: 5-13.

The relation that we sustain to each other in church fellowship is solemn; the responsibilities are great. We ought to guard each other tenderly, as a parent does his child. We need the love of Jesus in our hearts toward our dear brethren,—a love that is willing to sacrifice and labor faithfully and tenderly for them. While at times it becomes the duty of individual members and of the church to deal with the erring, yet it should be done in meekness and humility. But it is wrong to let the disorderly person remain unrestrained. He must be labored with, carefully and prayerfully; for we must hold up and defend the church from reproach by the wrong example of any of its members. When any walk disorderly, the church ought to withdraw fellowship from such, but not until they have been labored with according to Matt. 18: 16, 17; 2 Thess. 3: 6.

As God required the church of Pergamos to repent, so he requires of many to-day. And he also requires the enforcement of church discipline; yet it should be done in tenderness and love. Gal. 6: 1. God cannot bless nor prosper a church where

discipline is rejected. God cannot be with us when we sin and wink at it, yes, and permit it to continue in our very midst. May God help us to do his holy will, and to honor him in all things, that he may save us at last, and not "fight against" us "with the sword of his mouth."

NOT A NEW DOCTRINE.

BY IRA J. HANKINS.

IN Crosby's "History of the Baptists," vol. 1, p. 58, is found the following confession of faith, which was presented to King Charles II., in London, in 1660. It was signed by John Bunyan and forty others, elders, deacons, and brethren, and was approved by more than twenty thousand persons:—

"We believe that the same Lord Jesus who showed himself alive after his passion by many infallible proofs (Acts 1:3), which was taken up to heaven (Luke 24:51), shall so come in like manner as he was seen go into heaven (Acts 1:9); and when Christ who is our life shall appear, we also shall appear with him in glory. Col. 3:4. For the kingdom is his, and he is the governor among the nations (Isa. 22:23), and king over all the earth (Zech. 14:9); and we shall reign with him on the earth. Rev. 5:10. The kingdoms of this world shall become the kingdom of our Lord and his Christ. Rev. 11:15. For unto the saints shall be given the kingdom and the greatness of the kingdom under the whole heavens (Deut. 7:27), though as how some men be scarce content that the saints should have so much as a being among them. But when Christ shall appear, then shall be their day; then shall be given them power over the nations to rule them with a rod of iron (Rev. 2:26, 27); then shall they receive a crown of life which no man shall take from them, nor they by any means be turned or overturned from; for the oppressors shall be broken in pieces. Isa. 62:4. We believe that there will be order in the resurrection—Christ is the first-fruits, and then, next or after, they that are Christ's at his coming. Then, or afterward, cometh the end.

"Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand, so we do believe that at the appointed time of the Father, he shall come again in power and great glory; and that at or after his coming the second time he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on Mt. Zion in Jerusalem forever.

"We believe the kingdom of our Lord will be an universal kingdom, and that in this kingdom the Lord Jesus Christ himself will be alone supreme king of the whole earth.

"We believe as this kingdom will be universal, so it will also be an everlasting kingdom that shall have no end, nor cannot be shaken, which kingdom the saints and faithful in Christ shall receive, the end of their faith, even the salvation of their souls. Where the Lord is, there they will be also.

"We believe that the new Jerusalem shall come down from God out of heaven, when the tabernacle of God shall be with them, and he will dwell among them, and Jerusalem shall be the metropolis of both Christ and his saints forever; and will be so situated as that the kingly power will be on Mt. Zion, the holy hill of David, where his throne was."

This doctrine has been believed by the people of God for centuries. Enoch, the seventh from Adam, prophesied of this event. Jude 14. It was Job's faith and hope (see Job 19:25-27), and Paul's also. 2 Tim. 4:6-8. The coming of Christ is the great ark of salvation, the only hope of the world. The ministry and sacrifice of Christ, the preaching for six thousand years, the martyrdom of the saints, in short, the whole gospel system, will prove a failure unless the promise of the Saviour is fulfilled—"I will come again."

Orwell, Ohio.

—We have employment assigned to us for every circumstance in life. When we are alone, we have our thoughts to watch; in the family, our tempers; and in company, our tongues.—*Hannah More.*

THROUGH FIRE.

BY MRS. ANNIE TUTTS.

CHILD:—

"My Father, now I come, and ask for help divine;
And, though my lips are dumb, Thou knowest this heart
of mine.

What though I do not speak, and tell Thee all my need,
Thou knowest all I seek, and wherefore I would plead."

"My heavy burdens fall; I have not strength to bear
These crosses. Hear my call, and answer Thou my prayer.
God, let this bitter cup pass from me, or I sink!"

FATHER:—

"No, but I'll hold thee up, and give thee strength to drink."

CHILD:—

"But I have had great share of sorrow and of loss—
Why am I called to bear this last, this crushing, cross?
O Father, give me peace and joy and length of days,
And I will never cease to serve and sing thy praise."

FATHER:—

"My child, thy many needs how little dost thou know;
But if thy poor heart bleeds, 'tis that I love thee so!
Within that heart of thine, I found idolatry.
I break the sinful shrine—give thou thy heart to Me."

CHILD:—

"Yes, I have sinned; I built a shrine, and worshiped there.
I know and own my guilt, and yet, O Heaven, spare,
And I will strive, and pray, and call on Jesus' name
To put my sins away, and cleanse me from the blame."

FATHER:—

"Thy pledges are not good. Thy will is not so strong,
Or else thou hadst conceived Satan, nor sinned so long.
Nay, I must crush conceit before thou canst be free
From weakness and deceit to give thy heart to Me."

"My child, I love thee so! E'en while I give thee pain,
The heavier the blow, the greater be thy gain;
When friends cannot avail, thou shalt my kindness see;
When mortal love shall fail, give thy whole heart to Me."
Salona, Wis.

THE ARGUMENT FROM DEUT. 5:15.

BY A. SMITH.

THE opponents of the seventh-day Sabbath quote Deut. 5:15 as one of their strong texts, and reason from it that no one is now under obligation to keep the Jewish (seventh-day) Sabbath unless his ancestors were among the Hebrew bondmen in Egypt.

Now, we have answered this many times by showing from Deut. 24:17, 18 and Lev. 19:33-37 that the same rule that our opponents apply to the seventh-day Sabbath would apply equally well to the principles of justice and mercy. But the argument for Sunday sanctity is so hydra-headed that none of its propositions will stay answered; and now we propose to cauterize this particular decapitation, by partly admitting the proposition. Admitting, then, that the argument is sound, it follows of necessity that all the Jews in the world are under obligation to keep the seventh-day Sabbath; for even should they become Christians, it would not change the fact that they were the descendants of the Israelitish bondmen in Egypt, and the command is, "Therefore the Lord thy God commanded thee to keep the Sabbath day." Again, according to the argument of our first-day-Sabbath friends, every Christian is under obligation to keep the seventh-day Sabbath; for the new covenant, the benefits of which all admit that Christians are partakers, was made "with the house of Israel, and with the house of Judah," and one of the terms is as follows: "Not according to the covenant that I made with their fathers;" that is, with the fathers of those with whom he makes the new covenant, or Christian Israel. Therefore, those whom God took by the hand and led out of Egypt are the fathers of Christian Israelites. Says Paul: "They which are of faith, the same are the children of Abraham." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:7, 29.

According to our opponent's argument on Deut. 5:15, every Christian equally with the Jews is under obligation to keep the seventh-day Sabbath, for the reason that, being an Israelite, his forefathers were in Egyptian bondage. Furthermore, Jesus himself, and the apostles, and many early Christians were Jews after the flesh, whose forefathers had been in Egyptian bondage, and therefore they were under obligation to keep the seventh-day Sabbath, and did keep it, thus stultifying the argument of our first-day opponents that Christ

and the apostles kept the first day of the week as the Christian Sabbath.

Let our first-day-Sabbath friends commit to memory Acts 9:5, and cease to war against a truth that will overwhelm them in the Judgment, unless they repent.

Grandville, Mich.

THE LAW KNOWN BEFORE MOSES.

BY J. M. HOPKINS.

"WHOSOEVER committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. "The law worketh wrath; for where no law is, there is no transgression." Rom. 4:15.

It is an occasion of no little surprise and sorrow, that intelligent Christians, and even ministers of the gospel, should assume the position that the law of God, *i. e.*, the ten commandments, were not known until they were given to Moses upon Mt. Sinai. True, the law was not written before God wrote it upon the tables of stone; but the Scriptures do plainly teach that the law was known both to Adam and his immediate descendants, the correctness of which position we propose to show.

The texts quoted above most positively affirm that "whosoever committeth sin transgresseth also the law;" and that "where no law is, there is no transgression." If, then, Adam and his immediate posterity sinned, it is self-evident that they had the law; otherwise they were not responsible or accountable. Cruden defines sin as "any thought, word, action, omission, or desire, contrary to the law of God." "Original sin," he says, "was the rebellion of the first man Adam against his Creator."

Did our first parents think, speak, act, or desire anything contrary to the law of God? Let us read: "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. Here is a strict prohibition. But we read further that the enemy came and tempted them to do evil. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Chap. 3:6. When, therefore, they listened to the voice of the tempter, and obeyed him instead of God, they virtually acknowledged his supremacy over God, they allowed a god above the God of heaven. Thus they violated the first precept of the law, "Thou shalt have no other gods before me;" as the second Adam would have done had he listened to the tempter in the wilderness. Matt. 4:1-10.

Again, when the woman saw that the tree was good for food, and "pleasant to the eyes," "to be desired," she coveted its forbidden fruit, and thus transgressed the tenth precept, which says, "Thou shalt not covet." She also violated the second precept, which forbids idolatry; for covetousness "is idolatry." Col. 3:5. Again, they broke the sixth commandment; for God had said, "In the day that thou eatest thereof thou shalt surely die." Gen. 2:17. "Thou shalt not kill," was also God's command; and by this disobedient act they brought death upon themselves and their posterity. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

A continued application of this rule to this case would prove that they violated still more of the divine precepts. But this seems sufficient. But did Adam's posterity have a knowledge of the law? We reply, They did. The case of Cain and Abel is to the point. Because Abel's offering (made in obedience to the "added," typical law) was more acceptable than that of Cain, "Cain rose up against Abel his brother, and slew him." Here, again, was a violation of the sixth precept,—"Thou shalt not kill." God had said to Cain, "If thou doest not well, sin lieth at the door." What is sin?—"The transgression of the law." 1 John 3:4. Cain was guilty of murder in the first degree; and think you that God would have pronounced the terrible judgments upon him which he did, if Cain had been ignorant of God's requirements?

The case of Abraham and Abimelech is no less pointed. For fear of losing his life, Abraham told Abimelech that Sarah was his sister. Abimelech then sent and took her. The record shows

that he did this in his "integrity" and "innocency." It does not show, however, that God then and there made known to him the seventh precept of the law; it simply says that he revealed to him that Sarah was Abraham's wife. Shocked and terrified because of what he had done, he "called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? Thou has done deeds unto me that ought not to be done." See Gen. 20: 1-9. Notice, Abimelech recognized this as a sin, which "is the transgression of the law."

The eighth commandment forbids theft. Yet we read in Gen. 31 that "Rachel had stolen the images that were her father's." Verses 19, 30, 32. As the context shows, Laban was highly incensed, and Rachel felt guilty for this sinful act. In Gen. 35: 2, 4, we read: "Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you." "And they gave unto Jacob all the strange gods which were in their hand." This was in acknowledgment of the first and second statutes of the law. And why should Jacob have done this without a knowledge of their claims?

In the 26th chapter of Genesis, we find a positive statement in this case. The Lord made certain promises to Abraham, "because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Verse 5. Please notice that the last word is in the plural number. Here, as in the case of Abel, we discover two laws. One, the typical, was added, because the other, the moral, was transgressed. The violation of one constituted *sin*; the other pointed forward to a remedy for sin.

When Tamar brought "the signet, and bracelets, and staff," "Judah acknowledged them, and said, She hath been more righteous than I." And yet because of her sin—adultery—he had said, "Bring her forth, and let her be burnt." Gen. 38: 24-26.

When Potiphar's wife attempted to lead Joseph into sin, he nobly replied, "How then can I do this great wickedness, and sin against God." Gen. 39: 9. And yet opponents of the law say the law was not known until Moses. Nothing seems more inconsistent.

In the "second month" after the children of Israel left Egypt, the Lord gave them manna for food. "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Ex. 16: 4. It was not until the "third month" that they came to Mt. Sinai, where the law was written; and during the interval the Lord every week performed the miracle of sending a double portion of manna upon the sixth day, and of preserving the necessary quantity for them over the holy Sabbath. Yet notwithstanding all this, men will persist in saying that "the law was not known before Moses."

Chatfield, Minn.

"HANGERS-ON."

BY ELD. C. H. BLISS.

THERE are two classes of church members; one class goes before, the other behind. Some are pulling with all their might, while others are hanging on behind. When I was a boy, my playmates used to play with carts. Some of us would go before to pull, while others would go behind to push; but those behind always took advantage by stealing rides. Sometimes we would try to prevent it by making the ones who went behind to push solemnly promise that they would not "hang on;" but these promises were oftener broken than kept. And what a temptation it is for one to ride when he can do so unobserved, and let those who go before do the work. It is so much easier to ride than work.

Nearly everybody is trying to get to heaven the easiest way possible. Some never give anything to the cause of God,—nothing to sustain the minister, nothing to the missionary work, nothing to any part of the work. They continually receive, but never give. They have but little sympathy with any effort that requires them to sacrifice. They wish a share in the gain, but will do nothing to earn it. If they pull at all, it is the other way. I once heard of a man of whom his neighbors said

that if he was ever drowned they would go up the stream to look for his body. Such persons are always ready to find fault, but seldom suggest a better way. They will not work in harmony with the body—indeed, they do not work at all. They are "hangers-on." Yes, they hang on to the old pipe, to the beer, to strong cider, to all their old habits, even since they have learned the better way. They sit on the fence, and look on while the battle rages. They are perfectly willing that others should do all the fighting. They try to make friends with God and the Devil too; and thus they lose much of the happiness of this world, and, unless they change, they will fail of enjoying the next. By and by, the "hangers-on" will be left behind forever; while those who have borne the heat and burden of the day will hear it said, "Well done, thou good and faithful servant."

IMPORTANCE OF OUR WORDS.

BY H. F. PHELPS.

"LET the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." These words of the sweet singer of Israel suggest a subject of very great importance, as vast and far-reaching as eternity. The wise man says that "death and life are in the power of the tongue." Prov. 18: 21. What does this mean?—That life or death will follow as the result of the words we utter. Think of it! How necessary that we make a proper selection of our words! for if our words are of one class, we may have life; if of another, we shall reap death—a fearful loss! Life is a priceless boon, and shall we lose it for a few words that we might avoid? It is not this life, but the life to come. It is not a life of sin and suffering, but a life of bliss forevermore; not a life of only a few days, nor a hundred years, nor a thousand, nor yet a million, but to all eternity, as long as God shall live. And all this is dependent upon our words! Why is this? Is it words alone that come into the account? Ah! our words are but the index of the character. The Saviour has said, "Out of the abundance of the heart the mouth speaketh." So we may say, As a man speaketh, so is he. It is character that God looks at. "By his actions are weighed." 1 Sam. 2: 3. It is one of the most natural things that our actions should be in accordance with our words. A man cannot long act differently from his words, nor *vice versa*. So there is a deep meaning in the prayer of David.

Among many reasons why we should be careful with reference to our words, we will give a few: Flattery is in the tongue. Ps. 5: 9. Mischief and vanity also are found. 10: 7. The tongue frameth deceit. 50: 19. It deviseth mischief. 52: 2. It is sharp as a sword. 57: 4. Lying is in the tongue. 109: 2. The tongue is false. 120: 3. It is naughty. Prov. 17: 4. Backbiting is in the tongue. Chap. 25: 23. Isaiah says it is like a devouring fire. Chap. 30: 27. Jeremiah says it is like a bow, and shoots arrows, and is taught to speak lies. James says the tongue is a little member, and boasteth great things. He also says it is a fire, a world of iniquity, and defileth the whole body, and setteth on fire the course of nature; is untamable; an unruly evil; full of deadly poison; out of the same mouth proceedeth blessing and cursing.

This is a terrible picture. And there are vain words, lying words, deceitful words, sharp words, harsh words, bitter, burning words, naughty words, false words, backbiting words, words of mischief, words of flattery, hateful words; and so we might go on with a long list. Who can delight in these kinds of words? Can any such be acceptable before a holy God? Can any who indulge in them come into his presence? Is it any wonder that David prayed that his words might be acceptable to God?

Again, our Saviour has shown the urgent necessity of speaking properly, in words too plain to be misunderstood. He says: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Fearful thought!

Once more: there are seven things that God hates, and four of these are in reference to the tongue. Prov. 6: 16-19.

But what kind of a tongue does God love? and what is the most agreeable tongue with which to be on familiar terms?—The tongue that does not backbite (Ps. 15: 3); the tongue that is kept from evil (34: 13); the tongue that talks of judgment (37: 30); the tongue of the just (Prov. 10: 20); the tongue of the wise (chap. 12: 18); a wholesome tongue (chap. 15: 4); the tongue that will not give itself to evil or to vanity; that will not lie; that speaks good words (Chap. 12: 25); and that speaks in season (chap. 15: 23); and in a fitting manner (chap. 25: 11); also words of the pure (chap. 15: 26); of the wise. Eccl. 10: 12; 12: 11.

But does God know all about these words? Does he hear? Does he know? Listen: "Thou . . . art acquainted with all my ways. For there is not a word in my tongue, but, O Lord, thou knowest it altogether." Ps. 139: 3, 4. Yes, God knows it all. Solemn thought! Are we ready to meet the dread decisions of that day? Are we ready to be weighed in the balance? Oh for a little more precious time in which to do better, in which to be more careful, more thoughtful, more discreet.

How, then, can a person have his words what they should be? This is an important question, and the answer is at hand,—By having our thoughts directed in a proper channel. David understood this, and hence he prayed, "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight." So again, if our thoughts are what they should be, it will be easy and natural for our words to be right. And we read in Isa. 55: 7: "Let the wicked forsake his way, and the unrighteous man his thoughts." Whose thoughts should we think? Evidently, we should seek to have our thoughts and ways in accord with God's thoughts and ways and work. Verses 8: 9. The necessity of this will be more apparent as we read, "The thoughts of the wicked are an abomination to the Lord" (Prov. 15: 26); also, "The thought of foolishness is sin." Chap. 24: 9. And we read still further that "God shall bring every work into Judgment, with every secret thing." Eccl. 12: 14.

The conclusion from all this is, that God will hold us responsible for our words and thoughts. And as this is so, we need to control our thoughts and keep them in a proper channel. How can we do this?—By the use of the will power. It is for this purpose, doubtless, that God has given man a will. If the mind is found dwelling upon vain, wicked thoughts, recall it; bring it back again; fasten it upon better things. And that we may have better things upon which to fasten it, we need to study the Bible more and more, to fill the mind with the things of God, to study the works of God; and then with much prayer the thoughts, words, actions, and life may be controlled, and be brought into harmony with the divine will. God will help those who help themselves.

Hear David again: "I will meditate in thy precepts." Ps. 119: 15. He also says, "I will keep thy statutes" (verse 8); "I will praise thee" (verse 7); "I will delight myself in thy statutes." Verse 16. Thus he brings his will power into play. Again he says: "I am purposed that my mouth shall not transgress (Ps. 17: 3); "I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle" (38: 1); my mouth shall speak of wisdom" (49: 3); "my mouth shall praise thee." 63: 5.

That company who come off victors over the powers of darkness in the last great struggle, will have overcome this great evil. "And in their mouth was found no guile: for they are without fault before the throne of God." Brethren, we have a work before us. The great Exemplar was without sin, "neither was any deceit in his mouth." Isa. 53: 9. "Who did no sin, neither was guile found in his mouth." 1 Pet. 2: 22. "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John. 2: 6. As we must be found walking as he walked, we have no time to spare. Eternity is just before us; soon the pearly gates will open. Who will enter? "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?—He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Ps. 24: 3-5.

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.

MY LEGACY.

THEY told me I was heir. I turned in haste,
And ran to seek my treasure,
And wondered, as I ran, how it was placed—
If I should find a measure
Of gold, or if the titles of fair lands
And houses would be laid within my hands.

I journeyed many roads; I knocked at gates;
I spoke to each wayfarer
I met, and said, "A heritage awaits
Me. Art not thou the bearer
Of news—some message sent to me whereby
I learn which way my new possessions lie?"

Some asked me in—naught lay beyond their door;
Some smiled, and would not tarry,
But said that men were just behind who bore
More gold than I could carry;
And so the morn, the noon, the day, was spent,
While empty-handed up and down I went.

At last one cried,—whose face I could not see,
As through the mist he hasted,—
"Poor child! what evil ones have hindered thee
Till this whole day is wasted?
Hath no man told thee that thou art joint heir
With one named 'Christ,' who waits the goods to share?"

The one named "Christ," I sought for many days,
In many places, vainly;
I heard men name his name in many ways,
I saw his temples plainly.
But they who named him most gave me no sign
To find him by, or prove the heirship mine.

And when at last I stood before his face,
I knew him by no token,
Save subtle air of joy that filled the place;
Our greeting was not spoken;
In solemn silence I received my share,
Kneeling before my Brother his "joint heir."

My share! No deed of house or spreading lands,
As I had dreamed; no measure
Heaped up with gold; my elder Brother's hands
Had never held such treasure.
Foxes have holes, and birds in nests are fed—
My Brother had not where to lay his head.

My share!—the right, like him, to know all pain
Which hearts are made for knowing;
The right to find in loss the surest gain;
To reap my joy from sowing
In bitter tears; the right with him to keep
A watch by day and night with those who weep.

My share! To-day men call it grief and death;
I see the joy and life to-morrow;
I thank our Father with my every breath
For this sweet legacy of sorrow;
And through my tears I call to each, "Joint heir
With Christ, make haste to ask him for thy share!"
—Sel.

A SCREW LOOSE.

"Stop that engine," cried the superintendent of a factory where were a hundred shafts and wheels in motion and a thousand men at work. "Stop that engine; there is a screw loose over here." The quick ear detected a want of harmony in the movement. The watchful eye saw a slight irregularity. Something was wrong. It was only one of many screws that was loose; but in that loosening there was such peril that everything must be stopped. The engineer blew off the steam. The workmen all stood idle and waiting until the screw was tightened. A minute—five minutes—then the signal was given, and the huge giant began again to swing his hundred arms.

Only a screw loose! What a trifle to make such a fuss about. But the wise mechanic knows that a loosened screw may throw a shaft out of gear, that its displacement will surely and soon affect every adjacent shaft and wheel, and they in turn the parts geared to them, until the whole factory is thrown into disorder. A single screw loose suggests the possibility of great confusion and utter destruction.

Man physically, intellectually, morally, and spiritually, is a complicated piece of mechanism. His health, happiness, and usefulness depend on the normal and harmonious action of his faculties. A single nerve diseased affects the whole body. A single vicious habit affects the whole character. A single sophism may pervert the judgment. A sin-

gle doubt may cloud the spirit. A single erroneous dogma may vitiate the most orthodox creed, and send him who cherishes it into the chaos of skepticism. Who can work or think with a raging toothache? It is a little screw loose, but it stops the harmonious action of both body and brain. Who can trust the slave of strong drink? That appetite is a screw loose, and the result in thousands of cases has been utter physical, mental, and moral degradation. The philosopher who starts with a false premise, or postulate, has in it a loose screw, and he thinks and writes only to multiply error and to plunge himself and his readers into intellectual chaos.

Everybody has heard the mediæval legend, "How the monk became an atheist." He was repeating his *pater noster* in his cell one hot day in August. The flies annoyed him. He cried impatiently, "Curse the flies." Then he thought, "What right have I to curse anything God has made?" But the Devil, who is very fond of interrupting people when they are trying to pray, suggested that as God was too good to make such a pest as flies, perhaps the Devil made them. The pious man caught at the suggestion. "Yes, yes," he said to himself, "no doubt the Devil did make flies." "But then," said the voice, which seemed to be that of his own thoughts, "if the Devil made flies, he might have made other things. He might have made men. He might have made the world. He might have made everything." And going on, step by step, from his first admission as to the flies, the monk reached the conclusion that no God was needed to account for the works of creation, and that therefore there was no God. The monk's vexation at the flies tempted him to loosen a little screw in his creed, and the creed itself was torn to pieces.

A sad illustration of the danger of letting a screw get loose occurred in this region a few years ago. A talented young minister went home one Sabbath night after having preached two able and orthodox sermons. He was nervous from excitement, and could not sleep. He took up a translation of one of Wellhausen's works. His mind being in a receptive rather than active frame, he yielded to the ingenious suggestions of the German critic, and went to bed, satisfied that Moses did not write the Pentateuch. Next morning, instead of revising carefully the ground he had traversed, he started with that screw loose to revise his theory of inspiration, and his whole system of theology. . . . But the chaos produced by that one loose screw would not let him stop there. He went on to agnosticism, and the last we heard of him was going still from bad to worse. He will probably stop where the old monk did who began with the flies, and that only because there is no lower deep beyond.

There are a good many people going about now-a-days trying to loosen screws. They use the magazine and the newspapers. Some of them are very skillful, and hence very dangerous. If an orthodox man will only let them in, they will have a shaft out of gear in no time; and they care but little what shaft it is, or by what screw they disturb its normal action. They know that if they can loosen anything, they destroy the harmony and efficient working of the whole. If we refuse to admit these, however, they call us bigots. What shall we do?—Pray to God to help us hold fast to the truth and to the whole truth, and to have no sympathy with looseness, either in creed or conduct.—*Obadiak Oldschool.*

BOYS IN THE HOUSE.

"THERE never was such a boy; no, I know there never was such a boy!" Mrs. Mitchell asserted and re-asserted with a change of emphasis. There was only one person in hearing; for the boy whom she thought "beyond compare" had vanished, after being apprehended in a frolic with his immense Newfoundland dog and his small brother, and the three playmates had left the room disordered, "demoralized," Mrs. Mitchell said.

She had come home from a drive with a plaintive little woman, her cousin and guest; and to find her sitting room "so" was "upsetting" to her housewifely equilibrium. The other lady silently removed her wraps in an anteroom, and came to sit down in the disturbed time of "picking up" the room, during which Mrs. Mitchell continued. "His grandmother says, 'Tom is as full of mischief as an

egg is of meat.' Just look at the threads in this carpet pulled up by that outrageous Rab's toe nails! Charley never gets into mischief, even with Rab always ready to help; but when Tom comes, then I may expect something!"

Half-provoked that her cousin did not say a word in sympathy, "Just see here!" she exclaimed; "they have made taffy. Tom can coax Joanna to let him make taffy any time when her 'irons are off,' and they have chipped taffy here on my clean table scarf! Oh, oh, if you can tell me anything worse for a house than to have two boys in it!"

"I can. Not to have two boys in it!"

The words were few and quietly spoken, but they fell upon the worrying mother-heart heavily. How could she have so forgotten that ten years before her cousin had buried two such boys, scourged out of her house by diphtheria? With what altered feelings she went on with her task; and when the room was faultlessly trim, and she sat down, a horrible dread seized her. What if it were never to be "upset" by Tom again? And when Tom came in again, she looked at him with different eyes. She failed to see that a weight of snow clung to his rubber boots; that the objectionable dog followed him closely, looking askance at her, until, missing her customary "Out, sir!" he lifted his head proudly, watching his young master. She only noted the healthy glow on the boy's face, and the merry sparkle of his eyes, and the frank good humor that was inseparable from his breath. And when meek little Charley came in, the weakest and slowest, and always the last of the trio, for once she was glad that Tom had more vitality.

"Mamma," cried Tom, "I happened to think that we did not give you and Cousin Maria any candy, and I came 'way back from Robinson's hill in a hurry, to show you how good it is to-day!"

And when he handed her the pan of taffy, Cousin Maria did—if you did not—appreciate the effort Mrs. Mitchell made not to say anything about the chips on the unmistakably sticky table scarf.—*Illustrated Christian Weekly.*

A TIME FOR ALL THINGS.

TIMELINESS is as important as fitness. The right thing may become wrong unless it is in the right time. Look well to the time of doing anything. There is a time for all things. Choose the right time for saying things. If your wife looks wearied and worn out, be sure it is not the right time to tell her that the dinner is not hot, or that the bread is sour. Comfort her, cheer her up. Use the ten thousand little stratagems you were wont to handle so skillfully in the old days, to bring out the smiles about her lips.

If you are annoyed or vexed at people, just remember it is not the right time to speak. Close your mouth—shut your teeth together firmly, and it will save you many a useless and unavailing regret, and many a bitter enemy. If you happen to feel a little cross,—and who among us does not at some time or other?—do not select that season for improving your noisy household flock. One word spoken in a passion will make a scar that a summer of smiles can hardly heal over.

If you are a wife, never tease your husband when he comes home, weary, from his day's business. It is not the right time. Do not ask him for expensive outlays when he has been talking about hard times. It is, most assuredly, the wrong time. If he has entered upon an undertaking against your advice, do not seize on the moment of his failure to say, "I told you so!" In fact, it is never the right time to use those four monosyllables.

Oh, if people only knew enough to discriminate between the right time and the wrong, there would be less domestic unhappiness, less silent sorrow, and less estrangement of heart! The greatest calamities that overshadow our lives have sometimes their germ in matters apparently as slight as this. If you would only pause, reader, before the stinging taunt, or the biting sneer, or the unkind scoff passes your lips,—pause just long enough to ask yourself, "Is it the right time for me to speak?" you would shut the door against many a heart-ache. The world hinges on little things, and there are many more trivial than the right time and the wrong.—*Selected.*

—There is no place so delightful as one's own fireside.—*Cicero.*

Our Tract Societies.

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

MY WORK.

IMPRESS this truth upon me—that not one
Can do my portion that I leave undone ;
For each one in Thy vineyard hath a spot
To labor in for life, and weary not.
Then give me strength all faithfully to toil,
Converting barren earth to fruitful soil.
I long to be an instrument of Thine,
To gather worshippers unto Thy shrine ;
To be the means one human soul to save
From the dark terrors of a hopeless grave.
Yet most I want a spirit of content
To work where'er Thou'lt wish my labor spent,
Whether at home or in a stranger clime,
In days of joy, or sorrow's sterner time.
I want a spirit passive, to lie still,
And by Thy power to do Thy holy will.
And when the prayer unto my lips doth come,
Ere Thou return Thy children to take home,
"Let me accomplish some great work for Thee,"
Subdue it, Lord ! let my petition be,
"Oh ! make me useful in this world of thine,
In ways according to thy will, not mine."
Let me not leave my space of ground untilled !
Call me not hence with mission unfulfilled.

—Sel.

IOWA TRACT SOCIETY.

Report for Quarter Ending March 31, 1886.

No. of members.....	861
" reports returned.....	413
" members added.....	27
" " dismissed.....	12
" letters written.....	494
" missionary visits.....	1,159
" Bible readings held.....	149
" new subscriptions obtained.....	365
" pages tracts and pamphlets distributed, 226,527	
" periodicals distributed.....	10,158

Received on membership and donations, \$275.50; on book sales, \$811.50; on periodicals, \$598.31; on other funds, \$1,129.97.
LIZZIE H. FARNSWORTH, Sec.

OHIO TRACT SOCIETY.

Report for Quarter Ending March 31, 1886.

No. of members.....	523
" reports returned.....	163
" members added.....	12
" members dismissed.....	11
" missionary visits.....	238
" letters written.....	231
" Signs taken in clubs.....	121
" subscriptions obtained.....	91
" pp. of tracts and pamphlets distributed, 86,638	
" periodicals distributed.....	3,245

Cash received on membership and donations, \$30.94; on book sales, \$47.68; on periodicals, \$177.75; on other funds, \$16.63. The names of societies that failed to report were not all given.
MRS. IDA GATES, Sec.

NEBRASKA TRACT SOCIETY.

Report for Quarter Ending March 31, 1886.

No. of members.....	398
" reports returned.....	196
" members added.....	26
" " dismissed.....	16
" missionary visits.....	1,467
" letters written.....	320
" Signs taken in clubs.....	192
" new subscriptions obtained.....	135
" short-term subscriptions obtained.....	18
" pp. tracts and pamphlets distributed.....	213,796
" periodicals distributed.....	6,815
" Bible readings held.....	394

Received from districts, \$173.33; on sales, \$243.67; on periodicals, \$30.45; on tract fund, \$401; from ministers and agents, \$386.33; on Central European mission, \$50.54; on Scandinavian mission, \$45.33; on S. D. A. Publishing Association fund, \$10; on International fund, \$10.35; on Australian mission, \$15; on other funds, \$7.
S. E. WHITEIS, Sec.

PHILADELPHIA MISSION.

THE work in this place commenced just as it does in other places, weak and unobserved ; but, by the help of the Lord, it has had a steady growth, until it has entered the pulpits of different churches, and ministers have been called upon to defend the practice of first-day Sabbatizing. The fact that a few earnest laborers should enter a city of nearly a million inhabitants, and in a short time shake the foundations of an established custom, is truly wonderful.

Evidences of the assisting influence of the Spirit of God are apparent on every hand. Honest,

God-fearing souls are taking hold of the truth. It is truly encouraging to witness the interest and observe how the heaven is working. Seven have taken their stand with us, five of whom have been baptized. A colored lady of considerable influence among that race, who has labored as a missionary among the freedmen, has accepted the Sabbath, and expects to be baptized. Several others, including both white and colored, are keeping the Sabbath, and expect to fully unite with us. Thus the Lord is blessing the labors in this great and perverse city.

I was very sorry when I heard that this mission was not better sustained. How I wish that some of our brethren of means could be induced to visit this little mission family, and realize how some are willing to sacrifice for the sake of the truth. Come, brethren, if the Lord has appointed you stewards, act wisely in this important day.

J. S. SHROCK.

BUFFALO MISSION.

SINCE our last report, two have embraced the truth here as the result of Bible readings. We have lately moved our mission from 13 W. Huron St. to 548 Fargo Ave. We are now in a more favorable locality for Bible work, being out some distance from the strictly business portion of the city. Those wishing to find the mission, can take the Niagara street cars to Hampshire St.

J. V. WILLSON.

ST. PAUL MISSION.

THIS is a city of about one hundred and twenty thousand inhabitants, situated at the head of navigation on the Mississippi, and is the great gateway of this northwestern country. It is a wealthy city, and one much given to pleasure. The Roman Catholic element is very strong, and perhaps it is safe to say that in that part of the city adjacent to the mission house, where our workers have been laboring this past winter, one half of all the families visited were Roman Catholics, a fact which showed itself very emphatically, in some instances at least, when Bible work was introduced. There are also many Germans, Polanders, and Bohemians in the city, and the Swedes are quite numerous.

The mission was located here last fall, at 273 Pleasant Ave. The workers were all inexperienced, the most of them having never held a Bible reading before coming to the city. We felt that our only help was in God, and prayed earnestly that we might find access to the people. In this we believe God helped us ; for very soon we had all the readings we could well attend to, the most of them being held with a good class of people. At times the work seemed to move slowly, then, again, things would look brighter and more encouraging. We always see more to do, and feel of better courage to do it, when we seek God earnestly, and connect ourselves more closely with the Source of strength.

One thing, we think, has rather worked against us, but perhaps it could not have been avoided. Quite a number of workers have come to the mission, and after studying and laboring hard, and creating an interest in the minds of their readers, have been called away by circumstances over which they had no control. We have tried to take up their work and carry it forward, but we presume we have not succeeded as well as those could have done who created the interest. We have shortened our course of readings somewhat, bringing in the testing truths when the people are most interested, and this has seemed to be much better. There has been no steady canvasser here during the winter, to engage in this branch of the work, though something has been done in this line, and quite a number of "Thoughts on Daniel and the Revelation" and the "Marvel of Nations" have been sold. One canvasser at present is having good success selling the "Marvel of Nations" and the "Swedish Life of Christ," taking from ten to twelve orders each day. We hope these books may create an interest among the people, and that we may be able to follow up the interest when it is created. One canvasser sold a copy of "Thoughts" to a druggist here who had been reared a Catholic, and was formerly a member of that church. He kept the book on the counter, and read every moment when he had a chance. Its truths were

convincing and compelling, and with a little help from a worker he took a stand for the truth, and closed his store. He is now keeping the Sabbath, and is growing in the truth. His family also are with him, and all are united in religious sentiment, they being much opposed to his Catholic views. So much for what "Thoughts" can do.

When we came to this city, one of our workers found a lady who had been keeping the Sabbath about eight months, but did not know that there was a Sabbath-keeper in the city. Her mind had become troubled on the subject, and she stated her feelings to a pious young acquaintance, who was a Methodist. He thought he could find some reading on the Sunday question that would help her to see that Sunday was the day to be observed. It seems that the Lord placed in his way our tract, "Seven Reasons for Sunday-keeping Examined." This he thought would help her, and give the reasons for Sunday observance. Without reading it himself, he gave it to her, and she immediately decided for the truth. This shows what a little tract may do. We have had quite good success in selling pamphlets on present truth, in connection with our readings ; also some bound books, Bibles, etc. We have a Sabbath school of twenty-five members, and a good interest is manifested. Sabbath meetings are held in Druid's Hall, Cor. 7th and Jackson Sts., at 10 : 30 A. M. The missionary society is now taking a club of forty *Sickles*, which will largely be used in the city. We feel thankful to see the truth gradually gaining ground in this place, and hope that this mission may be remembered by God's people. We would express our thanks to our brethren in the State who have kindly donated to the mission bedding, fruit, vegetables, and money. They have been thankfully received, and have helped the workers much. The two cities of Minneapolis and St. Paul being so near together, has enabled the missions to hold joint meetings occasionally, for an exchange of ideas, which has seemed to be a source of strength to all. We feel of good courage to press on in the work. Our present address is 727 Burr St., St. Paul, Minn., where the mission will be located the coming year.
W. B. WHITE.

Our Basket.

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

—Let us preach and teach that liberty in the truth is the only abiding freedom.—Rev. L. A. Abbott.

—As in nature, as in art, so in grace ; it is rough treatment that gives souls, as well as stones, their luster. The more the diamond is cut, the brighter it sparkles ; and in what seems hard dealing, there God has no end in view but to perfect his people.—Dr. Guthrie.

—It takes a great deal of grace to be able to bear praise. Censure seldom does us much hurt. A man struggles up against slander, and the discouragement which comes of it may not be an un-mixed evil ; but praise soon suggests pride, and is therefore not an un-mixed good.—Spurgeon.

—God did not send you into the world to be conformed to the world. If others are faithless and fickle, he meant you to be constant and true ; if others sell themselves to low aims, he meant your aim to be high, your resolve clear ; if others seek only the things of self, he meant you to seek the weal of others and to do battle for the kingdom of God. Perhaps others can afford to be careless, self-indulgent, pleasure-seeking ; but not you, —no, not you. The loss is yours if you prove faithless to your high calling.—S. S. Times.

—If one note in the organ be out of key, or harsh of tone, it mars the whole tune. All the other reeds may be in harmony ; but the one defective reed destroys the sweetness of all the rest. In every tune it makes discord somewhere. Its noise jars out into every other note. And so, one sin destroys the harmony of the whole life. A boy or girl may be obedient, filial, industrious, and honest ; but ill temper is a jarring reed that touches every grace with chill and discord. Let every affection be right ; then there is music in the life.—Sel.

Special Attention.

SPIRITUALISM.

WORKERS in the cause of Spiritualism are convinced that no Protestant church can long remain closed to them, according to the following, which a brother sends us, clipped from a recent number of the *Religio-Philosophical Journal*:—

"Notwithstanding Sunday last was a cold, stormy day for people to come out, yet the attendance at the meeting of the Society of United Spiritualists was unexpectedly large. Mrs. S. De Wolf's lecture was plain, practical, and earnest, and deeply interested the audience. Judge Holbrook made some pertinent remarks on the wonders and peculiarities of spirit mediumship. Dr. Randall called attention to the fact that the work of mediums and speakers in the interest of Spiritualism is having its effect on the Church, and cited as an illustration that Mrs. Lillie and other good speakers in the cause of Spiritualism, have, during the past few months, occupied the lecture room of Thomas K. Beecher's church, in Elmira, N. Y.; and that the pastor was present at some of the lectures, and commented favorably upon them. He also said, 'Surely the spirit of toleration grows. If the Spiritualists will concentrate their efforts in bringing out the substantial and indisputable evidence of immortality, and in the moral work for the development of man's higher nature, no Protestant church can long remain closed to them with the religious thought that now prevails.'"

TITHES AND OFFERINGS.

SPEAKING of the subject of tithing and alms-giving, the *Baptist Weekly* makes the following remark:—

"The majority of people have the false notion that the liberality of the Jews was limited by the tithe; but a careful study of the subject shows that they never counted their alms-giving a part of their tithe-paying, yet alms-giving was always a sacred duty with them. This, however, could not begin until the tithes were provided for. Their charities must be taken out of the nine tenths of their income, not out of the Lord's one tenth."

Our Baptist contemporary has arrived at correct conclusions in this important matter. There seems to be a general awakening on this subject, not only among Protestants, but Catholics also; and many of the methods employed to raise money for religious purposes, that are not in harmony with the foregoing plan, are being seriously questioned. In commenting on the extract above given from the *Baptist Weekly*, the *Christian at Work* continues in the same strain:—

"Tithing was an old practice, and not only goes back to patriarchal times, but was practiced by the Arabians, the Greeks, and the Romans. The Jewish tithing was more than the commonly supposed one tenth. Whether, as Josephus says, an extra tithing was given to the poor every third year, it is certain that under the Levitical law one tenth of the product of the soil was devoted to the Levites, and a second tenth was devoted to festival purposes. This on an income of \$1,000 would leave \$800, or including the third tithing, of which there seems to be some doubt, in three years the receiver of \$1,000 per year—\$3,000 in the triennial period—would give to the church \$700, leaving him \$2,300. Now take all the pew rent and missionary and envelope fund money, plus everything contributed toward benevolence to-day, and does the giving, as a rule, approach this amount? We believe not. Is, then, the Levitical law more generous than the law of love? For one thing, our advancing civilization has certainly increased the number of our necessities, actual or supposed, so that people do not give in anything like the proportion of twenty-three per cent, illustrated above. Why, in churches all through the country, skilled workmen and others, receiving say an average of from \$500 to \$800 a year, not only pay no pew rents, but give the nickel or the dime in the little envelope, and seem to think they have squared accounts with the Lord. If we only could see a revival of the grace of giving, would we have to witness the grab-bag, and the

mammoth cake put up for guessing at its weight, and other phases of the religious lottery? We trow not."

Church fairs, festivals, auctions, sociables, and a multitude of kindred schemes, have been carried to such extremes by the popular churches of the day, during recent years, that it is not surprising to see a halt called from various quarters. The tendency has been to greatly demoralize the standard of Christianity in the churches, and put it on a par with the practices of the world, and in some instances actually lower than that.

The plan adopted many years ago by S. D. Adventists, and still adhered to by them, is the only scriptural method of raising means for supporting and extending the gospel, and it is encouraging to note the increased evidence that other denominations are beginning to realize it.

G. W. MORSE.

WOULD NOT ENDURE SOUND DOCTRINE.

THE New York *Weekly Sun* of May 5, 1886, contains rather an interesting account of the action of the New York M. E. Conference; or rather, the charge over which they displaced Mr. J. Lee Gamble as pastor. They refuse to accept him as such because he advocates and practices sound Bible doctrine, they thereby fulfilling 2 Tim. 4:3. A resolution requesting his withdrawal from the charge was drawn up and signed by the leading members of the church, one of whom is a State senator, W. M. Nelson. The place is Equinunk, Penn. Who can say that the doctrines are unscriptural which called forth the resolution, which is as follows:—

"Whereas, The Rev. J. Lee Gamble, who was appointed at the last session of the New York Conference to be our pastor for the ensuing year, has informed us that he holds and preaches the following doctrines, as herewith stated in his own language; viz:—

"First, That church buildings should be used only for religious worship, and never for lectures, fairs, festivals, entertainments, etc. John 2:13-17, etc.

"Second, That all church moneys should be raised by direct, cheerful, Christian giving, and not by parties, plays, suppers, fairs, or entertainments of any kind; according to 1 Cor. 16:2; 2 Cor. 9:7, etc.

"Third, That in the matter of dress we should all conform to both the spirit and letter of the apostolic precept (1 Tim. 2:9, 10; 1 Pet. 3:3-5), and put away the wearing of gold and all costly and superfluous apparel.

"Fourth, That Christians should marry only with Christians, and never contrary to the literal interpretation of 1 Cor. 7:39 and 2 Cor. 6:14-18.

"Fifth, That all Christians should come out and be separate from all secret, oath-bound societies of whatever name or object, according to Matt. 5:34-36; 2 Cor. 6:14-18; John 18:20; Jer. 17:5; John 3:20, 21, etc.

"Sixth, That the Bible shows that as full provision has been made for bodily sickness as for sin, and that the prayer of faith will still heal the sick. James 5:14-16; Mark 16:17, 18; Matt. 8:16, 17; Ex. 15:26; Deut. 28:22-27, 59-61; Ps. 105:37, etc.

"Seventh, That we are living in the last days; that the world is growing worse, and the professing Church more and more corrupt; that the Lord Jesus Christ will soon come in person, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel, and to be glorified in his saints, and admired in all them that believe, and to set up his own literal kingdom on the earth. 2 Tim. 3:1-5; Matt. 24:37-39, 42; 7:22, 23; 2 Tim. 4:3, 4; 2 Thess. 1:8-10; Isa. 32:1; Rev. 5:10; 20:4-6; and—

"Whereas, In our judgment, the preaching of these doctrines would be detrimental to the interests of this charge; therefore—

"Resolved, That while we do not rebel against the action of the New York Conference, nor entertain any other than the kindest feelings toward Bro. Gamble personally, we do respectfully state that, for the reasons given, his withdrawal from the pastorate of the Equinunk charge would meet our approval."

The report goes on to say that Mr. Gamble was in the late war, that he came out of it physically broken down, and that he declares he was restored by faith alone, being now in robust health. A pension was awarded him, but he refused to accept it, on the ground that it might be paid him in money obtained by tax on whisky or tobacco. He will not marry a couple who are not professing Christians, or where either party uses stimulants or tobacco.

So far as relates to the above points of Christian faith and practice, here is certainly a model minister; but this bit of history speaks with no un-

certain sound to us, and we query, How long shall we who are giving the piercing truths for these last days, be permitted to proclaim them, when the large and influential denominations close their ears and eyes upon those who are of their own household of faith, refusing to hear sound doctrine?—Not long, not long! Let us work harder while it is day; soon the night cometh wherein no man can work. Let it be said of us that we have done well our part. Let us allow no opening to close except we have first entered the wedge—present truth. Let us resolve that if doors must be closed, they shall be closed after us, not before us. Let us *compel* the people to hear the truth *directly*, before they have too many opportunities of getting it second-handed, and thus becoming prejudiced.

Warsaw, Ind.

L. M. DUNLAP.

A STRAW.

It has been a noticeable fact for some time, that the Protestant churches are beginning to look upon the Catholic Church as a large and influential religious denomination. I was recently talking with a Catholic in reference to a very large church which they are building in this town (Mattoon, Ill.), and I asked him if it was not hard on them to erect such an expensive building. He said, "Yes, it is; but a great many of the Protestants of the town give donations to it, which help us greatly."

This apparent trivial incident plainly shows us where we are drifting. It surely indicates that we are near the time when a union will be formed between Protestants and Catholics, by uniting on certain doctrines common to both; such as, Sunday-keeping, baptism, and the conscious state of the dead. When this is done, the last spark of the Reformation will have died out. From "Testimony," No. 32, p. 207, I read:—

"When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near."

All things combine to show that this time is now near at hand. On every side we can see forces wheeling into line to fulfill Rev. 13:15. When the Protestants assist in building churches for the Catholics, we may know that all the enmity between them is going. But God does not desert his faithful people. The same one who wrote of their persecutions saw them triumphant on Mount Zion, singing the song of their happy deliverance. Rev. 14:1-3. Shall we not all strive for a place among them? "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:11, 12.

Mattoon, Ill.

GEO. THOMPSON.

A GROWING SENTIMENT.

PROF. DAVID SWING, the noted Chicago lecturer, speaking in that city Sunday morning, May 16, on the subject of the present labor difficulties, proposed the following remedy:—

"Could the two great forms of Christianity—Protestantism and Roman Catholicism—combine at the ballot-box in favor of reform in city and State, many men now possessing a harmful power would find themselves straws upon the bosom of a river, and the river one of righteousness."

And it is not difficult to see that, when this union is brought about, unless the present sentiments of these two denominations shall have undergone a remarkable change, the list of proscribed "harmful" persons will include all who advocate the doctrines of S. D. Adventists.

L. A. S.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 25, 1886.

URIAH SMITH, EDITOR.
J. H. WAGGONER, }
GEO. I. BUTLER, } CORRESPONDING EDITORS.

THE KANSAS CAMP-MEETING.

WE arrived on the ground at Topeka, May 18, and found a good company of workers in attendance at the workers' meeting. The location in Garfield Park is a convenient and pleasant one, and so far the weather has been exceptionally fine. The brethren and sisters are coming in rapidly at the date of this writing (May 20), and the prospect is that the attendance will exceed that of any previous meeting of this kind held in this State.

One meeting of the Conference has been held, over fifty delegates presenting their credentials. The cause in this State is growing very encouragingly. Ten or twelve new churches will be admitted at this meeting; and within a few years, the number of members in the Conference, and the Conference funds, have been doubled. The president of the Conference informs us that if statistics in full were gathered, the roll would show a membership of over sixteen hundred.

The arrangements for an orderly and successful meeting are very complete, there being a superintendent of the grounds, superintendent of tents, superintendent of teams, provisions, etc., etc. A good feeling of brotherly love and union prevails, and a fervent interest in the truth seems to pervade all hearts. Meetings are free, and the interest is increasing. There seems to be every reason to expect a most profitable meeting.

THE WESLEYAN BOYCOTT—AS IT WERE.

In the *Wesleyan Methodist* of May 5, 1886, appears an article, entitled, "Earnest Counsel," in which the editor says:—

"We most earnestly counsel all our dear brethren to have nothing to do with the Seventh-day Materialistic Adventists." He then goes on to exhort his readers not to give these Adventists the least hearing, but to take the books and papers with which they "flood the community," and "kindle the morning fire with them before they are read." "We have gone over their theories," he says, "and are shocked at them."

Passing over the charges that our main purpose is to break up churches, and that we are notorious for making all the disturbance possible on Sunday, with the evident purpose of annoying those who keep that day, the wicked falsity of which all who are acquainted with our people will at once perceive, we can but remark that the counsel offered is the safest that could be given to hold them to their present creed. If when the principles of the Reformation were beginning to work in the hearts of men, leading to the struggle through which they were to emerge from the superstition, stagnation, and ignorance of the Dark Ages,—if then all investigation and progress could have been suppressed, as papists tried to suppress them, Christendom would have been held back from that birth to enlightenment and liberty which speedily followed. But the spirit of inquiry could not then be stayed; and perhaps people to-day will not be found any more ready to bow to the nod of some would-be theological boss.

Our Wesleyan friend is "shocked" at the idea that God will not keep the wicked to all eternity in the flames of hell, screeching and howling in unutterable and everlasting torment, and hurling curses and blasphemies into the face of Heaven, while God, by the direct act of his almighty power, keeps them alive that he may thus torment them, and exerts all his divine attributes to make them as keenly sensitive as possible, and their wretchedness as intense as he can make it. He may gloat over this as a delightful picture. We do not. And we can assure every one who will candidly investigate the Scriptures, of sufficient evidence to show that God—the God of the Bible, the God of love—is not such a friend. And if it is desired that men shall continue to believe these God-dishonoring dogmas, the very best way to secure it is to do as the *Wesleyan* advises—listen to nothing, and read

nothing, that sets forth a better view, burn the books and papers, shut your eyes, seal up every avenue of intelligence, and stagnate and fossilize in superstition and error!

He further says: "If professed Christians glory in reasoning themselves out of an immortal soul, debasing themselves to the level of mere brute life, do not allow them to deceive you into believing that you are no higher than the beast that perisheth."

It is amusing to witness the scare which believers in natural immortality fall into over the idea of being brought down to a level with brutes, by our position, when it is precisely their own view, and not ours, which leads to this conclusion. A few facts will prove this. Thus, they base their views of the immortality of the soul on what the Bible says about the "soul" and "spirit." But the Bible just as expressly declares that all beasts, birds, reptiles, and creeping things, have a "soul" and "spirit" as that man possesses them. See Gen. 1:20, 21, 24, 30, where "life" and "living creature" are from the same terms that are translated "living soul," and applied to man in Gen. 2:7. See also Gen. 7:22, where fowl and cattle and beast and creeping thing are associated with man, and it is declared that they all have in their nostrils the "breath of life," or stronger still, "the breath of the spirit of life," as in the margin, or "lives," as the word is plural. Now, as our friends hold that soul and spirit *always* signify an immortal part, they make every beast, bug, worm, and midget, an immortal being, just as much as man. Is this bringing man down to the level of the brute? or is it bringing all brutes up to a level with man? or what is the difference, any way?

Such is the inevitable result of the views they hold. It can by no possibility be avoided on their ground. But our position compels us to no such conclusion; for we deny that "soul" and "spirit" as used in the Scriptures (*nephesh, ruahh, psuche and pneuma*) denote any such immortal part as is claimed for them. Hence all breathing organisms may possess them in common, and the way be still left open and clear to give to man an almost infinitely higher position through the superior mental and moral organization which God has conferred upon him.

Misrepresentation and abuse we expect and are prepared to receive with great equanimity and composure; but the truth will be proclaimed just the same; and this little attempt to boycott it, we do not imagine will prove a very conspicuous success.

A GREEK FALSEHOOD.

IGNORANCE OR DISHONESTY? WHICH?

(Concluded.)

Now let us see if this day on which they came to the sepulcher is also called "the Sabbath," as the new critics so lustily assert. The words on which they make this claim, as will be seen by the foregoing translation, are "eis mian sabbatōn." Let us analyze this construction.

Eis is simply a preposition meaning *to, toward, or into*. It is regularly followed by the accusative case, as we have in the following word "*mian*," which is in the accusative.

Mian is an adjective, from the nominative masculine *heis*, which is the first of the cardinal numbers, meaning "one." (By a Hebraism it is here used as an ordinal, signifying "first.") Adjectives in Greek have a declension the same as nouns; and a difference in gender, number, and case is indicated by a change of form, the same as with nouns. A presentation of the declension of the numeral adjective "one," in the singular number, will show the reader at once where the form "*mian*" is found. The adjective is declined as follows:—

	Masculine gender.	Feminine gender.	Neuter gender.
Nominative case,	εἷς (<i>heis</i>)	μία (<i>mia</i>)	ὅ (hen)
Genitive "	ἑνός (<i>henos</i>)	μίας (<i>mias</i>)	ἑνός (<i>henos</i>)
Dative "	ἐνὶ (<i>heni</i>)	μῖα (<i>mia</i>)	ἐνὶ (<i>heni</i>)
Accusative "	εἷα (<i>heia</i>)	μίαν (<i>mian</i>)	ἐν (<i>hen</i>)

From this the reader will see that the form *mian* is found only in that column which marks the feminine gender, and in the line which gives the accusative case. Therefore we say of *mian*, that it is a numeral adjective, feminine gender, singular number, and accusative case. There must be some noun either expressed or understood with which it agrees, and that must be a noun of the feminine gender, singular number, and accusative case, which caused the adjective to be so written; for adjectives must agree with their nouns in gender, number, and case.

One word more remains to be considered, and that is *sabbatōn* (σαββάτων), a word which our translators render "of the week," but which the new critics say should be called "Sabbath," because it is the word which is generally translated "Sabbath." There are two different words rendered "Sabbath" in the New Testament. The first is *sabbaton* (short "o" in last syllable), a noun of the second declension; the second is a form in the dative plural *sabbasi*, as if from the nominative *sabbat*, which would be a noun of the third declension. But both words are of the neuter gender.

The word generally used in the New Testament is *sabbaton* in some of its forms; and it is used both in the singular and the plural; but when it is used in the plural form (with the exception of such passages as Acts 17:2 and Col. 2:16, where it has a plural signification), it means just the same as if it had been written in the singular. See Robinson's Greek Lexicon. The forms for the nominative and genitive, in the singular and plural, are the following: nominative singular, *sabbaton* (σαββάτων), genitive singular, *sabbatou* (σαββάτου); nominative plural, *sabbata* (σαββάτα), genitive plural, *sabbatōn* (σαββάτων). The reader will note that the genitive plural is distinguished by having the long "o," omega (ω), in the last syllable instead of the short "o," as in the nominative singular.

In what case and number is the word in Matt. 28:1?—It is in the genitive case, plural number, and so it is in every one of the eight texts where the first day of the week is named, except Mark 16:9, where it is in the genitive singular (*sabbatou*). What is the relation indicated by the genitive case?—It shows that relation which is expressed in English by the word "of," so that whatever definition we give to *sabbatōn*, it must have the word "of" before it. If we call it "Sabbath," it must be, "of the Sabbath;" if we call it "week," it must be, "of the week."

Now what must be the definition of *sabbatōn* in the case before us? If we say it is "Sabbath," meaning just one day, then we have the expression, "the first of the Sabbath." The first *what* of the Sabbath? It cannot be translated "the first Sabbath;" for, as we have seen, the word "of" must come in before the word "Sabbath;" and further, the adjective *mian* (by a Hebraism used as an ordinal, the first) cannot belong to Sabbath; for it does not agree with it in any particular, *mian* being of the feminine gender, singular number, and accusative case, while *sabbatōn* is of the neuter gender, plural number, and genitive case!

Before following *sabbatōn* further, let us dispose of *mian*, and our way will then be still clearer. There is no word expressed with which the adjective *mian* agrees, hence there must be some word understood, and to be supplied, to bring out the full sense of the passage. What can that word be?—There is only one which can be supplied, and that is *hēmeran*, accusative singular of the feminine noun *hēmera*, "day." Hence Greenfield in his Greek Testament, after the adjective "first," in all the eight texts, refers to the margin, where he says, "supply *hēmera* [day]." So in all these passages we have "first day" as a fixed fact. But first day of what?

We now come back to *sabbatōn*, which we are gravely told means "Sabbath" in these passages. Then we have "the first day of the Sabbath;" but as the Sabbath consists of only one day, we have "the first day of one day"! We have charity enough for our friends to believe that this is greater nonsense than even they will be willing to father; but they must accept it or abandon their position.

As it must now be apparent to all that we cannot give *sabbaton* in these passages the definition of "Sabbath," the question remains as to how it shall be translated. Does it ever mean "week," referring to the whole seven days? and can it mean so here? If it can, then all difficulty is removed, the Greek which Matthew, Mark, Luke, John, and Paul have given us is vindicated, and a clear and intelligible idea is expressed; namely, "the first day of the week."

Conclusive evidence to show that *sabbaton* in these instances does mean "week" is all that is further called for in this argument; and this can easily be given.

Looking in the lexicons, under the word *sabbaton*, we find the following definitions:—

Greenfield, in his New Testament Lexicon, defines it first as "the Sabbath, the seventh day, singular and plural," and secondly, "a period of seven days, a week, singular and plural. Matt. 28:1; Mark 16:9, et al."

Pickering, in his Comprehensive Lexicon of the

Greek Language, defines the word thus: "A cessation from labor, rest, the Sabbath, a day of rest: by synecdoche, a week. Mark 16:9; Luke 18:12; Matt. 28:1," etc.

Bagster's Greek Lexicon says: "Properly, cessation from labor, rest; the Jewish Sabbath, both in the sing. and pl.; a week, sing. and pl., Matt. 28:1; Mark 16:9, *et al.*"

Liddell and Scott's Greek-English Lexicon says: "The Hebrew Sabbath, *i. e.*, rest; hence the seventh day, or day of rest. 2. A week. N. T."

Gesenius, in his Hebrew Lexicon, under *shabbath* (שַׁבָּת) the equivalent of the Greek *sabbaton*, says: "4. Sometimes a sabbath is nearly *i. q.* a week. Lev. 23:15, 16. Here the seven complete sabbaths are parallel to the 'seven weeks' of Deut. 16:9." He says the Chaldee word for Sabbath also means "week."

Robinson, in his Greek and English Lexicon of the New Testament, gives as the second definition of *sabbaton*, "2. By metonymy, a sabbath, put for the interval 'from Sabbath to Sabbath;' hence a se'nnight, week; so espec. Luke 18:12, *nésteuo dis tou sabbatou* [I fast twice in the sabbath, that is, in the week]. Elsewhere only after numerals marking the days of the week. Mark 16:9, *πρόσθη (ἡμέρα) σαββάτων*. Plur. Matt. 28:1, *εἰς μίαν σαββάτων*. Mark 16:2; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2. . . . In the Talmudists the days of the week are written אַחַד בְּשַׁבַּת, אַחַד בְּשַׁבַּת, אַחַד בְּשַׁבַּת, *i. e.*, the first, second, third day in the Sabbath (week); see Lightfoot, Hor. Heb. in Matt. 28:1. Comp. Ideler Handb. der Chronol. I., p. 481."

The Encyclopedia of Religious Knowledge, article "Week," says:—

"The enumeration of the days of the week commenced at Sunday. Saturday was the last, or seventh, and was the Hebrew Sabbath, or day of rest. The Egyptians gave to the days of the week the same names that they assigned to the planets. From the circumstance that the Sabbath was the principal day of the week, the whole period of seven days was likewise called *shabat* in Syriac, *shabta*; in the N. T., *sabbaton* and *sabbata*. The Jews, accordingly, in designating the successive days of the week, were accustomed to say, the first day of the sabbath, that is, of the week: the second day of the sabbath, that is, Sunday, Monday, etc. Mark 16:2, 9; Luke 24:9; John 20:1, 19."

Cruden says:—

"Sabbath is also taken for the whole week. Luke 18:12. I fast twice in the week: in the Greek it is, I fast twice in the sabbath."

Bloomfield in his Greek N. T. says this fast was on the second and fifth days of the week; but our friends would have the old Pharisee fast twice on the same day, which must of course have been between meals!

Nevins, in his Biblical Antiquities, p. 174, says:—

"The seventh day, which we term Saturday, was styled among them (the Jews) the Sabbath, that is, the day of rest. And because this was the most important day of all the week, the whole week came to be called from its name, a sabbath; whence the other days were called also the first day of the sabbath, the second day of the sabbath, and so on in their order."

The Union Bible Dictionary, art. "Week," says:—

"The Jews called Sunday one of the sabbath, that is, the first day of the week. Monday was two of the sabbath."

Calmet says:—

"*Sabbatum* is also taken for the whole week."

Young in his new Concordance, under the word "week," says:—

"A week (from Sabbath to Sabbath) *sabbata*." He then refers to Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2. Again he says:—

"A week (from Sabbath to Sabbath) *sabbaton*," and then refers to Mark 16:9 and Luke 18:12.

But one more query can arise on this subject; namely, inasmuch as the same word, and the same form of it (*sabbaton*), is used to signify both the Sabbath and the week, how is it to be determined when it has the signification of "week"? The answer is, Whenever it is preceded by a numeral adjective specifying the day of the week, and agreeing with "day" understood. Whenever *sabbaton* is used in such a construction, following such an adjective, it cannot with any sense be translated by any other word than "week." And this is exactly the construction we find in every one of the eight first-day texts. So easy is it to tell why it should be so translated and when. And the authorities for such a rendering are certainly sufficiently weighty and abundant.

It would not have been necessary to enter into this vindication of the common rendering and the revised

version of these passages, had not persons of late years taken counsel of their ignorance to find some objection to the Sabbath of the Lord. We trust they may be led to see the folly of their course; or, if that cannot be that the common people may become so enlightened that said teachers will find no following.

THE CONVERSION THAT IS NEEDED.

It is the frequent testimony of both ministers and people that we need a new conversion to the work of present truth. Conversion literally signifies a turning about, a going in an opposite direction. There are, then, some respects in which we are taking a course the opposite of what we should take.

But before conversion can be affected, its necessity must be felt. Before a person will change his course, he must be made to feel that his object never will be gained without such change; that the direction in which he is going only leads to certain ruin. The Jew never could have been made to accept Christ unless the apostles and first ministers of Jesus had convinced him that it was utterly vain for him to trust for justification in his sacrifices and offerings; that he was depending only upon the shadow, but the Lord was the substance. So long as he thought he could really obtain pardon through the blood of his victims, and the offering of his oblation, what need had he of Christ? If he got pardon, he got all he sought: he was safe; and he could see no need of any other means of salvation. But when he saw that his victim was only a figure, that through the blood of bulls and goats there was no remission in fact, and that without the great Antitype, the substance of the shadow, all his hopes were vain, then would he turn to Christ.

The sinner never would turn from his sins unless brought to see that to persist in them would be certain and utter ruin. The deep, inwrought conviction in his heart that his only hope of salvation depends upon a change of course, turns him to the Saviour.

We often hear brethren confess that they have been going to an alarming extent into the world, grasping after its treasures, and, while professing to be hoping for heaven, living in all respects as those who are building their hopes here upon the earth. Here a change of course is needed; and what will effect it? Nothing short of an inwrought conviction, as vivid as that in the heart of the sinner when he is led to turn from his sins, that to continue in such a course is inevitable and absolute ruin. We cannot serve God and mammon. We cannot lay up treasures here and in heaven at the same time. We have not two hearts, one to be placed on things below, and one on treasures above. If we have anything upon which our affections are set below, it is with a heart divided; and a heart divided is a heart not accepted of Heaven at all.

Take an illustration set forth in the Scriptures as applicable to the last days. When Lot separated from Abram, he chose the plain of Jordan because it was well watered, "even as the garden of the Lord, like the land of Egypt." In choosing this locality, Lot had an eye to a prosperous career as a herdsman; and the spirit of worldly policy that governed him in this thing is too plain to be concealed. But this fair spot, like the fairest portions of the earth before and since that time, had been seized upon by the vilest of mankind. Lot would have done better had he chosen a less fertile territory, with less prospects of worldly gain, and a better class of inhabitants. The wickedness of the men of Sodom determined the Lord to bring upon them swift destruction. Lot was summoned to leave the city in haste. Whatever gain he had made, and whatever property he had accumulated by his removal to Sodom, he was now obliged to leave it all. No time to dispose of his possessions, or transport them from the place. He must flee for his life. His wife could not so fully abandon her worldly treasures. Her conversion was not complete. She looked back, implying regret at leaving her possessions, and perhaps a desire and purpose to return and save something. So doing, she involved herself in the ruin which swallowed up her worldly wealth. Lot pursued his flight as he had been directed; but what must have been his feelings as he thought of the loss of all he possessed; and then to find, when he reached a place of safety, that the dearest one of all was missing from his little company.

As it was in the days of Lot, so shall it be in the days of the Son of man, not only in respect to the wicked, but to those, also, who set out for everlasting life. If we look back, if we cling to earth, with it we shall perish. Are we now called upon to do any less

than to leave all, flee for our lives, tarry not in all the plain, and look not back, but remember Lot's wife?

THE MISSIONARY WORK AMONG THE GERMANS AND FRENCH.

WHEN we consider the great work to be accomplished by the precious truths of the third angel's message, and how it is to extend to peoples, nations, tongues, and kings, we can but realize the importance of increasing our efforts among these two great nationalities. It may not be a violation of modesty for those of our people who speak the English tongue, to feel that the work among us stands most prominent of all; for our language is known in earth's remotest bounds, and is spoken over a greater extent of territory, perhaps, than any other on the globe. Our feelings as an English-speaking people, however, may not harmonize with the feelings of those speaking the German and the French tongues. These are nations which have figured largely in the affairs of mankind, and stand as high in civilization and intelligence as any on the globe. In our efforts to spread the present truth, we must ever keep in view the importance of working for these nationalities. We greatly regret that so little has been done in this direction; but we are encouraged by the progress made within the last few years. The recent growth of our work, especially among the Germans, has been most encouraging. In America, especially, has the increase of German Sabbath-keepers been indeed remarkable. Doubtless there would have been quite an increase also among the French in this country, had we had acceptable laborers here to push the work forward. As it has been, the brethren Bourdeau have been in Europe, and we have had no minister here in that tongue who has labored to bring souls into the truth. We greatly regret this. We shall also greatly miss the labors of Bro. Conradi in the German work, who has gone to the old country to assist in the cause there. But we have ministers in that language who are laboring successfully, endeavoring to keep the work moving forward, so we trust there will be no loss, but a good degree of growth. It must be evident to every one who considers the matter carefully, that we ought to make special efforts to encourage the missionary work among these two nationalities.

Our brethren in Europe have recently prepared a missionary journal in behalf of these tongues. The times are indeed propitious for such a work. There has never been a time in the history of the cause among the French and Germans when it was more important than now that great stress should be laid upon the missionary work. Our brethren laboring in the German work in different parts of the country,—Kansas, Dakota, Minnesota, Nebraska, Pennsylvania, and other parts of the field,—we trust will take special interest in circulating this missionary paper among the Germans. If they will only make an effort in this direction, much can be done. The paper is prepared (we learn from those who know it best) with great care, and with a special design to increase the missionary interest, and give suitable instruction to missionary workers. We very much need such a paper in this country. Will our laborers among the Germans—the brethren Shrock, in Kansas and Pennsylvania; Eld. Shultz, in Nebraska; Eld. Ryswick, in Dakota, and all other German workers—feel an interest in circulating this paper among our German Sabbath-keepers? Copies should be taken, and the work should be pressed forward with the deepest interest. We trust that much good will result from this effort. We have only a few, comparatively, in the French, who are believers in present truth; but there are some in Illinois and Wisconsin, and a few in other places, who are living up to all the truth. We trust that they will feel the importance of subscribing for, and circulating, this French missionary journal, and do their utmost to increase the missionary interest where they live. If they do not pursue this course, they cannot hope for any special results favorable to the growth of the cause in their locality. If they will manifest an interest, they may see accessions to their numbers, and laborers raised up to do good. We feel the deepest solicitude for the work in these tongues, and we earnestly plead with our brethren to manifest an interest to press the work forward with far greater zeal than ever before. God is moving upon the hearts of the people, the way is being prepared for the work to go forward in all directions; and if our people will only feel the interest that they should in these journals,

they will find them a great assistance. We trust that our English-speaking brethren also, living among those of these tongues, will call their attention to this subject.

GEO. I. BUTLER, *Pres. Gen. Conf.*

THE REIGN OF THE SAINTS WITH CHRIST DURING THE THOUSAND YEARS.—NO. 4.

WHEN THE MILLENNIAL REIGN BEGINS, PROBATION HAS CEASED.

THE time of probation ceases before the eternal kingdom begins, and consequently also before the millennial reign begins, since they commence at the same time, to wit, at the coming of the Lord and the first resurrection. We are now living in the time of grace, but then we shall live in the kingdom of glory. Here all things are weak and transitory, but there will be heavenly power and eternal existence. An intermediate kingdom or condition between these two, the Bible does not present; on the contrary, it shows that such a condition is impossible. A mixed kingdom, wherein mortal and immortal beings dwell together, cannot exist.

"For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4: 15, 16. Here in the time of probation we are beset with infirmities, and need a high priest who can be touched with the feeling of our infirmities; but in the millennial reign, or in the eternal kingdom of glory, infirmities will not be found, and no high priest will be needed. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 53, 54. When death is swallowed up in victory, then sin can exist no more; because the sting of death is sin. Verse 56. And when sin is found no more, then there can be no more any salvation from sin, nor any high priest who makes atonement for the transgressions of the people.

Please notice that death is swallowed up in victory at the first resurrection, when the last trump sounds. Thus it is seen that the kingdom of grace necessarily must cease when the millennial reign begins; for when there is no more sin nor death, there can be no grace, no salvation from sin and death. But in the thousand years, the Judgment of the ungodly can and will be in session, while they are silent in *sheol* (the realm of the dead), where there is no work, nor device, nor knowledge, nor wisdom; and at the close of the thousand years, they will be punished in the lake of fire according to the decisions of the Judgment. Rev. 20: 7, 9, 15

The Bible teaches plainly that the gospel must be preached first, and after that comes the Judgment; and no other order is found in the word of God. The Bible has once for all laid the foundation of "repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal Judgment." Heb. 6: 1, 2. The resurrection of the dead lies between the things that take place while the gospel is preached and the eternal Judgment. Thus the Lord has erected a mighty partition wall between repentance during the time of probation and the Judgment in the eternal kingdom. The preaching of the gospel lies on this side of the resurrection, and the reign of the saints with Christ is beyond this sharp and distinct boundary line.

Christ lays down his high-priestly work, and comes forth from the heavenly temple, when the seven last plagues are poured out. "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Rev. 15: 8. That this ministration is afterward taken up again, the Bible does not show. On the contrary, the Lord says at that time: Let the unjust be unjust still. Then Christ comes to settle the accounts, and to give *every man* according as his works shall be. Rev. 22: 11, 12. And when he is revealed, he appears the second time without sin, or without presenting a sin-offering. Heb. 9: 28. Christ was born, was a prophet and teacher, he died and rose again, once for all, and these things will not take

place twice; thus he also completes his high-priestly ministration in the sanctuary above once for all.

"As therefore the tares are gathered and burned in the fire; so shall it be *in the end of this world*. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. *Then shall the righteous shine forth as the sun in the kingdom of their Father*. Who hath ears to hear, let him hear." Matt. 13: 40-43. That probation ceases at the end of the world is beyond all doubt. But if any one still should entertain any doubt on this point, it may easily be removed by believing the plain statement of Matt. 13: 41. When all things that offend and all that do iniquity are cut off from the earth, then no one is found to whom the gospel can be preached unto repentance; then the time of probation is certainly passed. And when all the righteous shine forth as the sun in the kingdom of their Father, then the number of the elect is full, and there are no more to be gathered after that time.

The gospel must be preached for a witness unto all nations before the end of the world comes: "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. The sun and the moon shall be darkened, the stars shall fall from heaven, and the powers of the heaven shall be shaken. Then the sign of the Son of man shall appear in heaven, and all the tribes of the earth shall mourn, "and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect." Matt. 24: 29-31. The first three of these signs are seen while probationary time still lasts, before the end of the world comes; for by beholding these the people of God learn to wait for the coming of their Lord. Verses 32, 33. But the last of these things occur after the preaching of the gospel is finished and the great day of the Lord has come; for then all the people, or tribes, of the earth mourn, and the elect of God are gathered to their heavenly home.

That the gospel is to be preached no longer than to the end of the world, our Saviour testifies in the plainest terms. And the Scriptures clearly prove that the present world ceases, and the future world begins, with the second coming of Christ and the first resurrection. Jesus said in the great commission, as he sent his disciples out to teach and to baptize: "Lo, I am with you alway, even unto the end of the world." Matt. 28: 20. Jesus has not extended his commission to teach and to baptize any farther than unto the end of the world. Hence all speculations concerning such a work in the future world are empty fancies, which only serve to darken the grand and solemn truth that all probationary time soon will come to an end, and that the Lord is coming to judge the earth. The gospel must surely be preached until probation ceases, but no longer. Then the plagues are poured out and the Lord comes. Christ says: "And, behold, I come quickly; and my reward is with me, to give every man according as his works shall be." Rev. 22: 12. When Jesus comes with the reward, probation must be ended; and when he gives every man according as his works shall be, there can be no more works whereof man shall give account, and for which any one can receive reward or punishment.

During the thousand years, the twelve apostles will no doubt sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19: 28); but this by no means proves that there will be an opportunity for repentance during that time; for this text says nothing at all about repentance. It only confirms what we already have shown, that this will be a time of Judgment, and that consequently the time of grace is past. This text shows that the apostles will be assigned an honorable position among those who with Christ shall pass sentence upon the ungodly Jews.

Christ testifies that "they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20: 35, 36. Those who obtain the future world and the first resurrection, are accounted worthy by the Lord of this great honor. This shows that God has already decided before the resurrection, who shall have part in the future world; or, in other words, who shall obtain eternal life. Hence proba-

tionary time ends with this world, and those who obtain the future world are the children of God, being the children of the resurrection, and they can die no more. The eternal kingdom is an immortal kingdom, and no mortal can share in it; and the Almighty Judge will have already determined who shall have part in this kingdom when the future world begins. All probationary time is in this present world, and continues until the end of the world. Then the plagues will be poured out, and Christ will come again to judge the world in righteousness; but the special punishment which shall come upon every nation, every city, and every ungodly man, will be decided by the saints, as they reign with Christ during the thousand years.

J. G. MATTESON.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2: 15.

SUGGESTIONS TO MINISTERS.

12.—TACT.

SOME weak minds will think it almost profane to suggest that a minister, in order to be successful in his work, must use a great deal of tact. That little word *tact* covers one of the most important elements of success. Those who lack this characteristic may labor hard and faithfully, may have great knowledge and talent, and yet it will all be squandered for lack of a little good "mother wit" to know just what to do at the right time.

It is the possession of this faculty that often brings success. Why is it that one man will succeed in trade when another will utterly fail?—It is because of his ability to see just what to buy and just what to sell. How is it that one teacher can easily manage a school, while another fails entirely?—It is his tact in managing people; his ability to see just the best thing to do at the critical moment. I take it that this is what Jesus meant in his counsel to the apostles whom he sent out to preach: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Matt. 10: 16. Why did he point to the serpent to illustrate the wisdom that his ministers would need?—Because, as all know, the serpent is very subtle, cunning, and wise. In laying its plans, it is watchful, succeeding more by its tact than by its strength. In Prov. 11: 30, we read: "He that winneth souls is wise." It is a fact that the minister may as well learn on the start, that no bungling, careless work will succeed in the cause of God. Merely to have the truth, to be honest, to desire to do good and labor hard to accomplish it,—all this is not enough. There must be great wisdom used in managing the work; hence it is that one will fail where another will succeed. We see this in the labors of our ministers. One man is almost certain of success everywhere he goes, while another is almost certain of failure. It cannot be because one happens to strike the right people every time, and the other chances to miss them. No, it is in the men, in their methods, in the way they labor.

Jesus himself practiced what he recommended to his apostles. On many an occasion, it will be noticed that he showed the greatest tact in meeting his crafty opponents. For instance, when the Jews sent unto him the Herodians, to catch him with their questions, notice how aptly he turned it against them. They asked, "Is it lawful to give tribute unto Cæsar, or not?" "But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words they marveled, and left him, and went their way." Matt. 22: 17-22. They expected that he would be blind enough to answer their question directly by yes or no; but he did no such thing. He was as sharp as they were, yes, sharper, and so turned the tables against them. Our ministers will meet just such crafty, designing men everywhere, and they will need all the aptness, acuteness, and tact which they can command to meet them successfully.

Notice the tact that Paul used on many an occasion. Take one instance when before the council he was in danger of being torn in pieces: "But when Paul

perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided." Acts 23: 6, 7. Never did a man show more tact than Paul did here. He saw that his enemies disagreed upon the resurrection. What did he do? He just seized that fact, and turned his opponents to fighting themselves, and thus saved his own life. Some men never would have thought of that. It was this element in Paul that made him so successful in all his labors.

Notice a case in the Old Testament, that which first gave Solomon his wide renown for wisdom. See 1 Kings 3: 16-28. Two women came to Solomon with two babes, one dead and the other alive. Each one claimed the live child. There were no witnesses to decide the case; how could it be decided? Most men could not have rendered a decision; but Solomon did so in a moment. He said, "Divide the living child in two and give half to the one, and half to the other." Then the woman who was the mother of the living child said, No, give the other woman the child and let it live. This showed who the real mother was. That was tact, and no amount of argumentative logic could ever have settled that dispute; but just this little sharp turn settled it in a moment. So, the minister will often be brought where he will need all the wit he can command.

It is related of John Wesley, that once he went to dine at the house of a very wealthy family, where the daughter had just embraced Methodism. A coarse, blunt Methodist preacher was also present at the table. He held up the hand of the young lady, and called attention to the rings on her fingers, and said: "Mr. Wesley, what do you think of that hand for a Methodist?" Of course it was very embarrassing for the whole company, and especially so for the young lady. But Mr. Wesley showed his tact in the answer he gave. Said he, "I think the *hand* is a very beautiful one," and left it there. The young lady and her parents were so struck with the courtesy and gentleness of the reply, that it won them to Mr. Wesley and to his cause, whereas a blunt answer would have driven them from him entirely.

On one occasion Mr. Beecher wished his congregation to sing out of the hymn books, but they were stiff Presbyterians who would sing nothing but from the Psalms. He knew that there was no use to argue the question with them; they would only grow stronger in their opposition. He went and got the hymn books himself, without saying a word to any of them, laid them around in the pews, arose and gave out the hymn as though he expected them all to sing. They looked at each other, picked up the hymn books, and sang; he had the victory. Some men would not have thought of that, but would have broken up the church while attempting to accomplish the same thing. It is this quality, then, that ministers need—the ability to see quickly, to seize on every favorable opportunity to turn things to the best advantage, and to know how to make the most of an opportunity. The minister who lacks this will not have much success, I care not how much he studies, how eloquent he is, nor how hard he works. Leading ministers must have this gift, and they never can be leaders without it.

As our ministers go out into the world to push their way and build up the truth, they will meet with all kinds of difficulties, many of which will be unforeseen; and no amount of planning nor wisdom can avoid them. They will come suddenly, and if one fails to do the right thing, he will lose the victory. He will go along, losing opportunities, squandering his strength, making blunders that will ruin souls. For instance, a minister preaches against you. How shall you meet the opposition? how make the most of it? how turn it in favor of the truth? Very much depends upon managing just right, so that they cannot accuse you of meanness, of trickery, of harshness; and yet you must expose his weakness, and often his hypocrisy. Here is where tact will be needed. I was lately laboring where a Baptist minister showed in a marked degree his lack of tact in the way he managed. He gave out an opposition meeting for every afternoon at three o'clock, for several days. Nothing could have been more favorable to us. We had our bills distributed, attended his meetings, and announced to reviewed him every night. He had the poor time, and we had the good time, and all by his own lack of tact.

Some of our brethren miss it, on the other hand, by giving out the reply to an opposition sermon on the very best night they have in the week. Now I would not do that. On good nights you will have an audience anyhow, and the people will turn out any night to hear a review; hence, put your review on the poorest night you have. Take another illustration: Every speaker knows that it is about impossible to move an audience very much when they are scattered, away from each other, and far from the speaker. It is all-important to have your audience close together, and near the speaker. A little tact will nearly always manage this. For instance, if you have a tent, and you know your audience is to be small, pile up all the back seats, and leave only a few in front. If you are in a hall, and have chairs, pack them up, and leave only enough in order in front. If you cannot do that, and your audience will sit back, then take your stand and go back where they are. I have seen ministers stand in the desk in a tent, and preach to a dozen hearers seated on the opposite side. They looked like so many scared mice, ready to run, and the minister had a hard time.

It is also very necessary to get the editor on your side, and to get the privilege of having articles in his paper. It will often require a good deal of tact to do this, but generally it can be done if you manage wisely. A stupid man will not know how to do it, but the man of tact will try this way, and that way, and the other way, and will succeed if possible. One way is to be very friendly with him at the start, write a very short notice of your meetings, politely invite him to insert it, and be sure to favor him with the job of printing your bills, for his kindness. Editors must have money, and they will be a little careful how they go against a man who is patronizing them; hence it is seldom well to have your bills printed elsewhere and taken along with you. You lose this opportunity to get on the right side of the printer. Another way is to take the editor an article, and tell him you will take one or two hundred copies (as the case may be) of his paper, when it is published. These are certainly lawful and legitimate ways of securing editorial favors, and these are very important to success.

In the matter of what subjects to present at a particular time, it will require great tact and discernment to determine. One subject will not do just as well as another. There is something that is just the theme to present. If the speaker fails to discern a critical point, if he does not seize it, and strike the right kind of a blow, he will lose his victory. I am very certain that many fail right here. They go blundering along, choosing what they can preach upon the most readily, without seeing just what the people need; hence they fail to produce conviction and decision. At the very time that people are deciding on one point, say the Sabbath, they drop that and introduce some other subject, which only distracts the attention of their hearers, and relieves them of their conviction. When talking with persons privately also, it requires tact to manage successfully. What will move one person will not affect another at all. What will please one person will offend another. One will bear urging, while by this means another would be driven right the other way. Therefore, in all our intercourse with men, it should be our constant study how to find their warmer side, to gain their affection and their confidence, and how to win them to the truth. Sometimes by praising a man's horse, or cow, or work, or farm, if you can do it honestly, you will do him more good than a strong sermon would accomplish. By paying attention to a mother's babe, you will accomplish more than you will in an hour's argument.

All these are lawful and legitimate means of getting at the hearts of men, and a minister's success depends largely upon his aptness in this matter. And particularly when a minister comes to deal with churches, he will find a thousand draughts upon his tact and aptness in managing men. He will need it in settling disputes in the church and jealousies among brethren, and in stopping rivalries, in changing teachers in the Sabbath-school, in getting out poor officers and putting good ones in their places. If he does any of this business in a bungling manner, he is liable to cause a sad division in the church, or sour some good soul, and drive him from the truth. Wherein lies Mr. Moody's great strength?—It is just here. Watch him manage an audience, and you will be struck with the tact he displays at every turn. It is not his eloquence nor his learning, but he has a happy faculty

of knowing just how to manage people. And it was said of the great generals, Napoleon and Washington, that their strength lay in seeing all the little things which went to make up success or failure. They would take advantage of the least blunder on the part of a foe in a twinkling of an eye, while another man would not see the chance at all. It is just so in the work of the ministry every day. Circumstances will arise which, if turned in the right direction, will bring success, but if neglected, will insure defeat. Tact, then, may be set down as one of the important, natural qualifications of a successful minister. On this point the "Testimonies" say:—

"As wise generalship is needed in the service of Christ as over the battalions of an army that protects the life and liberty of the people. It is not every one who can labor judiciously for the salvation of souls. There is much close thinking to be done. We must not enter into the Lord's work at hap-hazard, and expect success. The Lord needs men of mind, men of thought. Jesus calls for co-workers, and not blunderers. God wants right thinking and intelligent men to do the great work necessary to the salvation of souls."

D. M. CANRIGHT.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

469.—RESURRECTION OF INFANTS.

Will infants be resurrected, and come up in the Judgment?

B. M. S.

For evidence that they will, see Rev. 20: 12; John 5: 28; Jer. 31: 15, 16; Matt. 2: 17, 18.

470.—THE "LATTER RAIN."

When may we look for the commencement of the "latter rain?"

A. M. C. A.

Not until just before the second coming of Christ. See Acts 3: 19-21.

471.—RECOVERY FROM DISEASE BY PRAYER.

Does the teaching of James 5: 13-15 apply in this age of the world?

N. C. R.

We understand that it does. It was designed for believers in all ages.

472.—THE "WORM" AND "FIRE" OF ISA. 66: 24.

What "worm" shall not die? what "fire" shall not be quenched? and to whom shall the wicked be an "abhorring?" as spoken of in Isa. 66: 24.

M. S. A.

By the "worm" and "fire" there referred to, are meant the agents of destruction that prey upon the wicked. The signification is that they shall not be arrested in their work until it is completed. By the statement "they shall be an abhorring unto all flesh," is signified that they will be an object of abhorring; that is, their fate is one that all would draw back, or shrink from.

473.—THE GAME OF CROQUET.

A correspondent wishes to know if it is proper for S. D. Adventists to engage in the game of croquet. We regard that game as a proper one for children to engage in to a limited extent, but not so as to become the all-absorbing theme with them. If kept within the bounds of reason and prudence, no harm will result, but rather benefit. But for older people, or even young men and young ladies, to spend time in playing croquet, seems like an unwise, if not an inexcusable, use of time and attention. The recreation may be of value healthwise, but there are plenty of other methods to obtain equally beneficial out-of-door exercise, combined with benefits to the mental and moral faculties. Time is too precious to be used in playing croquet.

474.—HATING ONE'S FATHER AND MOTHER.

Luke 14: 26 reads, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Please explain the signification of the term "hate" as used in this connection.

H. P.

The true meaning of this text is best conveyed to our minds by Matt. 10: 37: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." The idea is that love to our friends and relatives should be subordinated to love to our Saviour. The form of speech that admitted the use of the word "hate" in the manner employed in Luke 14: 26, was peculiar to the language then spoken, and conveyed a different meaning than it does to us. Christ taught that those who would be his followers must be willing to give up all of an earthly nature for his sake; that when love of all earthly friends conflicted with love to him, they must be willing to give up the former.

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.

THE REFORMERS.

BY ELD. M. C. WILCOX.

"Of whom the world was not worthy."

From blackest hour of night,
From dark to darksome light,
They led the way.
They sought not earthly fame,
They sought not honored name,
They bore the Christian's shame,
In frequent fray.

From superstition's night,
From error's curse and blight,
They led the way;
Their clarion voice was heard
Appealing to His word,
Their watchword, Christ the Lord,
He is the way.

The Bible was their guide,
For that they toiled and died
Its truths to ope.
They cast off error's thrall,
Nor heeded Pleasure's call,
Christ was their all in all,
With sin to cope.

They lived, the faithful few,
To truth and duty true,
Through toil and pain.
The truth to them was dear,
And though not all things clear
Saw they, they knew no fear
But fear of stain.

They served their day, and we
Who plainer duties see,
The sword must wield,
God's truth doth brighter glow,
His love as free doth flow,
"Forward," he bids us go,
And never yield.

By revelations new,
By their example true,
Our hearts are stirred.
Then forward without fear,
And heed no blow nor sneer,
His coming now is near,
Thine armor gird.

Look not here for reward,
Cleave to his precious word,
Now is the strife.
His truth raise thou on high,
Dare for that truth to die;
There waits thee in the sky,
ETERNAL LIFE.

Great Grimsby, England.

RHODE ISLAND.

SLOCUMVILLE.—Meetings here commenced Feb. 18. About fifteen have commenced to serve God, and eleven have been baptized. Fourteen have united with the La Fayette church; others seem interested. I have sold some over thirty dollars' worth of books, and have obtained five subscriptions for the REVIEW with premium. About \$350 or \$400 have been pledged to build a house of worship. May God's Spirit still impress the truth upon the hearts of the people.
J. B. GOODRICH.

May 5.

OHIO.

YOUNGSTOWN.—Since my last report, the school-house in which we were holding meetings has been closed against us, so we have pitched our tent here, and will resume the meetings to-night. The closing of the school-house has greatly increased the interest, and has enlisted the sympathy of the community in our behalf. We were in the midst of the Sabbath question when we had to stop our meetings. We have strong hopes that the Youngstown church will be greatly benefited by this effort. I expect Bro. H. H. Burkholder to-day, to assist me in the work.
W. J. STONE.

May 12.

MINNESOTA.

MAINE.—I came to this place April 13, to join Bro. Schram in holding meetings. I found him hard at work, and with a good interest to hear. We have thus far held twenty meetings. The Lord has given us good freedom in presenting his sacred truth, for which we would praise his name. One has signed the covenant, and we believe there are others who will do so soon. In some respects this has been a hard place in which to labor. The people here are poor, and make no profession of religion; but they all seem convinced that we have the truth, and that

the third angel's message is the last message of mercy. We shall now labor for the convicting Spirit of God to rest upon them. May God grant it.

May 12.

C. M. CHAFFEE.

INDIANA.

UNIONVILLE, PRAIRIE CREEK, AND DUGGER.—Since my last report, I closed the meetings at Belmont. There were quite a number who admitted that we had the truth, but I could not stay long enough to influence any to move out. April 14 I commenced meetings with the Unionville church, and continued them over Sabbath and Sunday. Four were added to the church, and one was baptized. From there I went to our good State meeting, since which I have visited the Prairie Creek church, where are some discouraging features; but I trust they will disappear before the melting influence of the Spirit of God. May 14 I visited Dugger. This little church is gradually growing in grace and strength. They have nobly withstood all of Satan's malice, and are coming out of the conflict with good courage. Two more were added to their number, one was baptized, and all were much encouraged; and others bid fair to join. Thus the good work goes on. To the Lord be all the praise.
D. H. OBERHOLTZER.

TEXAS.

GRAPEVINE.—We have now been at this place one week with the tent, and have given ten discourses. Have held two Bible readings at the tent, and eight with families. The interest and attendance are good, and we hope for good results. We have not yet spoken on the Sabbath question, nor mentioned it in any discourse; but several seem to be convinced that the seventh day is the only true Sabbath. If we can now convict them of their duty to God, to step out on his promise, and not be forgetful hearers but doers of the work, the Lord will add his blessing.

May 11.

W. S. CRUZAN.

W. T. JOHNSTON.

CADDO MILLS.—We came to this place April 4, and commenced meetings on the evening of the 7th. The attendance has been fair, and has increased from the first. Last night (Sunday) our fifty-foot tent was very much crowded. We are within five miles of Van Cycle, where Bro. Cruzan lectured in the autumn of 1884. This we did not know till after our tent was pitched and ready for work. There are four observers of the Lord's Sabbath near enough to attend meeting part of the time. Two of these kept their first Sabbath the week before we came to the place. We feel, measurably at least, the burden of the work and the weighty responsibilities that rest upon us as those who have the most solemn message to deliver to the world that God ever gave to man. We ask the brethren and sisters to share this burden with us. Till further notice our post-office address will be, Caddo Mills, Hunt county, Texas.

May 10.

J. M. HUGULEY.

W. T. DRUMMOND.

KANSAS.

CHETOPA.—We have closed our meetings in this place until after the camp-meeting. A church of fourteen members was organized, also a tract and missionary society of nine members. Our last Sabbath meeting was a precious season. Our faith looked beyond the darkness and partings of the present, to that time when all the saints of God shall meet, and with tears we told them of that home we all love so well. As we leave this dear people for the present, our hearts echo the beautiful words sung at parting—
"God be with you till we meet again."

The interest is deeper now than at any former time, and after the camp-meeting we hope to return.

May 9.

L. D. SANTEE.

JOSEPH LAMONT.

WILBURN, COOPERSBURG, AND SALINA.—I visited Wilburn, in Ford county, April 23-26. I met a few families of commandment keepers, and held Sabbath meetings at the home of Sr. Jennie Smith. These meetings will be remembered by those present as a bright spot in their Christian experience. Our Sunday and evening meetings were held at the school-house, with good audiences. A company of eight was organized, and arrangements were made for meetings to be held once a month. The reason for not having meetings more frequently, is on account of the scattered condition of the members, who reside from fifteen to twenty miles apart. Sabbath-keepers wishing to locate in this part of the State, might find it to their interest to correspond with some one of the following persons: Jennie Smith, Wilburn, Ford Co.; Chas. Liebman, Joash, Mead Co.; Matthias Paten, Cimarron, Ford Co., Kan.

The first Sabbath and Sunday in May, I held meetings at Coopersburg. On Sabbath we were joined by the brethren from Nable. The house was filled with Sabbath-keepers, and the day was a profitable one. I next spent a few days at Salina, and found

the old Sabbath-keepers still faithful. Some new ones have taken hold of the truth, and others are interested.
JOHN GIBBS.

May 16.

DAKOTA.

AMONG THE CHURCHES.—I feel thankful for the blessings received while laboring among the churches the past few weeks. At Sioux Falls we had an encouraging meeting, and the brethren seemed determined to press forward in the good work. During the evenings of the following week, I visited churches at Big Springs, Sunnyside, and Swan Lake, and was glad to find them of good courage. The next Sabbath I was with the friends at Milltown. Two were baptized at this place, and I felt to rejoice at the prosperity attending our German brethren. During the past winter they organized a regular working force, and where meetings were in progress quite a number of brethren went and visited from house to house, and invited people to the meetings. At Childstown a church of fifteen members was organized, and at Brotherfield fifteen were added to the church, two of whom were ministers. Sabbath, May 1, I was at Spring Lake, where a church of ten members was organized and seven were baptized. There are others who will unite with them.

The following Sabbath I spent at Huron. The mission work has now fairly begun, and our workers are finding interested readers who I hope will yet believe and obey the truth. As we realize that the sealing work is going on, that decisions are daily made which may be final, we feel that as workers we must lay hold of infinite strength, that the work we do may bear the divine mold. The times are growing awfully solemn, and may God help us to sense it. The workers are of good courage, and I trust our brethren all over the Conference will pray for the success of this mission.
A. D. OLSEN.

MICHIGAN.

TUSCOLA.—Since my last report, I have begun a series of meetings at the Diamond school-house, four miles south of the village of Tuscola. The meetings have been in progress for three weeks, and the interest is on the increase. Eld. Van Horn came to this place Friday, May 7, and remained till Monday, May 17. On Sunday, the 16th, a church of twenty-three members was organized, twelve of whom went forward in the ordinance of baptism. Besides those who united with the church, there are quite a number observing the Sabbath, and the members of the old Tuscola church, who will meet regularly for Sabbath worship with the newly-organized church, thus making a company of about forty Sabbath-keepers. We hope soon to see all those who have not yet done so, take a firm and decided stand for the truth, and thus help on the good work which has been begun here.

Many seem to be deeply interested in the meetings now in progress, and we have had a cordial welcome to the pleasant homes of the people. One man has subscribed for the REVIEW, and purchased "Thoughts on Daniel and the Revelation," the "Bible Reading Gazette," the "Marvel of Nations," "Sunshine at Home," and "Parliamentary Rules." On Sunday evening, May 16, a purse of \$7.07 was presented to us—a voluntary contribution from the people. One lady has signified her intention to commence the observance of the Sabbath, and others are almost persuaded. Should a few of these good people take hold of the truth, it would make it possible for this church to build a meeting-house during the summer. We shall continue the work here for a short time, and then pitch the tent near by, where there is an interest to hear. We feel to thank God for what has been accomplished in this field. To him be all the praise.
EUGENE LELAND.

May 18.

PINE CREEK.—Since our last report, the interest has not abated, but the house has been filled every night. The last two evenings we have been obliged to provide extra seats, until every available place was occupied. The truth is having its effect upon the hearers; and while at present we can only report five new ones who have taken a decided stand, yet there are others keeping the Sabbath, and we have every reason to believe that a good company may be raised up here. There has been a determined effort made by the members of other churches to keep the truths of the Bible from being presented. Several times the meetings have been disturbed, and the sermons interrupted, by the desire of ministers, infidels, and lay members to ask questions or dispute some positive declaration of the Scriptures. One minister, after being silenced twice, remained quiet until the close of the discourse, and then requested the privilege of asking some questions, which was granted. He had been sent for, and came prepared to attack the Sabbath and the law; but as that was the subject of the discourse, he changed his plan, and asked a number of catch questions regarding the soul, which were each answered by so positive a text of Scripture that he became foiled in his efforts, and closed by making an

earnest appeal to the audience not to believe what we had said, but to take "Webster" as the highest authority. The last public attack was made by a lady, who, after we had finished a discourse on the two covenants, and had dismissed our meeting, called the house to order, and read a tract upon that subject, by H. T. Barnaby. We then took a vote of the house to determine how many thought the positions taken by the writer of the tract had been proved, or were even tenable, in the light of the Scripture, to which not a hand responded.

By an urgent request, we spoke last Sunday forenoon to a full house, two and one half miles west of Pine Creek, where the people seem very anxious for meetings. There is also an urgent call for labor just south of us. Truly, the harvest is great and the fields are white, ready to harvest. The few Sabbath-keepers at Pine Creek are doing what they can to help in the work. The Sabbath-school has more than doubled its membership, and we look for a good work to be done. Bro. J. B. Buck alone is with me, Bro. J. C. Clemens having been called away to another field.

May 18.

O. C. GODSMARK.

KANSAS GERMAN WORK.

OLNEY AND MILAN.—I was at the former place from April 29 to May 5. Found the little company all of good courage. On Sabbath evening we celebrated the ordinances of the Lord's house. During the day we had some visitors from other churches. The bitter prejudice which used to exist here is wearing away, so much so that on Sunday I was invited, and accepted the invitation, to preach to those who still keep the first day. One family began the observance of the fourth commandment. I left Bro. Geo. Wagner here to follow up the work, and I went to Milan. Found all who began to keep the Sabbath when I was here in March, rejoicing in the blessed truth. Although the company is small, we had most excellent meetings on Sabbath and Sunday. On Monday I had the privilege of burying seven precious souls with their Lord in baptism. We organized a little church of nine members. Their Sabbath-school numbers twenty-eight.

May 12.

S. S. SHROCK.

LABOR AMONG THE COLORED PEOPLE.

SINCE my last report, Oct. 12, 1885, I have been sowing the seeds of truth among my people in Topeka and Emporia, Kan. Came to the latter place Nov. 30, 1885, to follow up the interest that had been awakened to hear the truth. The summary of work done in these places might be given about as follows: visits, 648; tracts distributed, 16,525; papers given away, 317; prayer-meetings held, 3; Bible readings held, 238. The readings have been held in the afternoons and evenings, the number present ranging from one to eleven, the average attendance being four. There were five ladies at Emporia professing to keep the Sabbath, only one of them being a member of the church here. Four of these were benefited by the readings, though I could not accomplish all for them that was desired, they being slow to move forward. The interest of others to hear was greater than it was to obey the truth. One lady, however, has taken her stand to keep all the commandments. Her husband is in full sympathy with her, though he has not yet commenced to obey; but I hope he will do so. Two others, heads of families, prominent in their respective churches (Baptist and Methodist), who have taken interest in the readings, are persuaded that these things are so. The men generally have taken no interest in the truth, even when presented in their own families. The ministers of the two churches preached against the readings, thus somewhat interrupting my work. There is a prejudice against visiting, and since my labor has been principally with families, this fact has interfered with my work, and caused me some embarrassment.

I have made no special effort at preaching the truth to them, yet I am persuaded that this will be the most successful method of reaching these people. My experience gained has shown, (1) that their ministers have a great influence over them; and that therefore they are slow to listen to a stranger who has new ideas to present to them; but this is much relieved by acquaintance; (2) if you want them to attend your readings, do not give them a direct or personal invitation; (3) they will not miss one of their own meetings to attend ours, or to have a reading, and one reading a week is all they can stand. Thus the work moves slowly, but with faithful and persistent effort I believe that many of my people will yet obey the truth. To this end I am praying, and also that the Lord will raise up servants among them to proclaim this truth. My work is closed in this place for the present.

CHARLES M. KINNEY.

THE WORK IN INDIANA.

AT our last State meeting it was decided to have six tents in operation the present season in Indiana. When we consider that we have ninety-two counties, with a population of more than two million people, this seems to be a small force for the field that we are

to occupy. But this is the best that we can do in this direction this year. While we go as far as we can in putting tents into the field, we should rejoice that there are so many other avenues of labor opening up before us. We certainly have reason to be glad of the fact that Bible workers are being instructed whose labors God is blessing. We should have a large number of such helpers. Our canvassers are doing well in selling our publications to the people, but there ought to be many times their number engaged in this branch of the work. About seventy members have lately been added to the Tract and Missionary Society. Several hundred more should be induced to join, and assist in forwarding the message. We would gladly extend a welcome to them.

Our mission at Indianapolis is doing a good work, and should have the support of all our people. Several persons have quite recently embraced the truth there. Not only has this been accomplished, but many interested ones are being taught by the Bible workers. Another encouraging feature of the cause is the training of workers that is now going forward at that place. For a number of years in the past the "Testimonies" have called our attention to this branch of the work, and that which is now being done should have been done at an earlier date; but even now, if all will do what they can, we shall soon have a large working force daily carrying the truth to the homes of the people. The angels of heaven will rejoice to go before our workers, and prepare hearts for the reception of the truth. In "Testimony, No. 31," p. 200, we find this statement: "Every angel in glory is engaged in this work, while every demon of darkness is opposing it." While all the angels of heaven are thus engaged in the work, what must be their feelings in beholding our weak efforts in a cause carried forward by the beneficence of Heaven for our salvation? "Angels of God are ashamed of our weak efforts."—*Testimony*, No. 32, p. 137. They certainly blush as week after week and month after month they report before our Heavenly Father the selfishness of some and the cowardice of others. That we may have our minds stirred by way of remembrance, I will quote from "Testimony, No. 32," p. 221:—

"Every talent lent of God should be used to his glory, in giving the warning to the world. God has a work for his co-laborers to do in the cities. Our missions must be sustained; new missions must be opened. To carry forward this work successfully will require no small outlay. Houses of worship are needed, where the people may be invited to hear the truths for this time. For this very purpose God has intrusted a capital to his stewards. Let not your property be tied up in worldly enterprises, so that this work shall be hindered. Get your means where you can handle them for the benefit of the cause of God."

Had we a house of worship in the city of Indianapolis, our workers there could soon send it for instruction a large audience of interested listeners. If all in the Conference would manifest an interest in the cause in proportion to what we profess to believe, many thousands could hear the truth in Indiana before the close of this year. We shall have more accounts to audit at our next meeting of the Conference than ever before, and we trust that our people love the cause too well to suffer the laborers to go unpaid. If an honest tithe is paid, there will be means in the treasury to settle all dues to our ministers and helpers. All our church elders and treasurers have a duty devolving upon them to keep this matter properly before the members of their respective churches. Why not all pay a tithe? Tithe your butter, eggs, grains, fruits, and vegetables, as well as your wages, the wood that you cut, etc. Several young men are just entering upon the work of the ministry, and we should bring up the finances of the Conference so that we may be able to keep them in Indiana, if the General Conference is gracious to us and permits them to remain. We should not allow the statement to be repeated this year which was made upon our camp ground last fall, to the effect that it is a favor to our Conference to have our ministers taken away, because we have not means to support them. We have an abundance of work to do, and we should have an abundance in the treasury with which to pay those who labor. Many of our people are earnestly praying that God may put it into the hearts of those who have not yet come up to the Bible standard of supporting the cause to do so speedily. We have also been hoping that some will conclude to pay into the treasury that which they have withheld in the past. There would be a blessing received in so doing.

Others have been withholding themselves from working in the cause, and seem as determined not to labor as did Jonah. He paid his fare to Tarshish simply to escape doing missionary work at Nineveh. He doubtless felt quite a relief when he got on the vessel. He lay down, and fell fast asleep. His burden was all gone. There he lay sleeping, taking his ease. What did he care for Nineveh? Should they perish, what was that to Jonah? He was out on an excursion, going over to Tarshish to see the country. Somebody else could be found to teach the people of Nineveh. But God, in mercy to the truant, sent a wind to disturb his repose, and a whale to swallow him up, while he repented of his unfaithfulness. This was a merciful affliction. It worked a repentance.

God called on Jonah again, and he went, just as he should have done when he was first told to do so.

If any are withholding that which belongs to the Lord, or trying to shirk duty, let them remember that not the people of Nineveh, but all the world, are about to be destroyed for their wickedness; and God is calling upon us to sound the alarm. God is not mocked. His eyes are over all his works. He is watching the evil and the good, and he will most certainly have his purposes accomplished. Our only hope is in doing what God requires of us.

WM. COVERT.

Special Meeting Department.

THE MINNESOTA CAMP-MEETING.

FOR several weeks the appointment of this meeting, June 23-29, has been before the readers of the REVIEW. It has been quite generally understood, and is now settled, that the location will be Minneapolis. The difficulty of obtaining suitable grounds in the midst of the city has delayed our making a definite announcement; and it is with no small disappointment that we announce the defeat of our purpose in this matter. The eligible grounds in the city are either inaccessible by street cars and to our work, or are not to be obtained. Reluctantly we therefore yielded to these circumstances, and selected a place on the shore of Lake Harriet, about two miles from the depository, but within the city limits. The Motor Line runs directly past these grounds, and the large tent will be pitched within a few steps of the station. Trains will run every few minutes from the center of the city, and those who wish to attend the meeting can do so for ten cents the round trip. This is a large reduction, as the regular fare is thirty-five cents. Those of our people coming by railroad should be supplied with Motor tickets before leaving home. Let each company ascertain the number desired, and write to H. P. Holser in time to receive them by mail. Also send the names of those desiring such tickets. The unused tickets can be returned. If any fail to get tickets, they can obtain them of our agent, at the depots; but it is better to be supplied beforehand. The favors shown by the Motor Company were all that could be asked, but they have augmented them by paying for us one hundred dollars for the use of the grounds. We can hardly expect that the meeting will attract as much attention located at the lake as it would in the city, but we shall do all we can to get the citizens to attend.

Application has been made for reduced fare on all railroads, which we hope to obtain. The workers' meeting will open the evening of June 15. At this meeting we shall expect to see all who labor or anticipate laboring in any branch of the cause, and we invite all others who can come, to do so. We shall want considerable help in preparing for the meeting. Let our brethren come prepared to work, and bring such tools as will be useful in preparing and clearing the grounds, and in putting up tents and buildings. Let us also make this a special season for seeking the Lord. We shall take time for devotional meetings and instructions in different branches of the work. We desire and recommend that our people in this Conference observe Sabbath, June 19, as a day of fasting and prayer for God's blessing upon our meeting and our work, and for a deeper consecration of our hearts to his service. The shortness of time, the soon closing of the Judgment, and the great work to be done for others and for ourselves, make it imperative that we should have a greater measure of God's blessing than we now have. In some respects we have prospered during the past year, but we have reason to humble our hearts before God. Some of our churches are rent by strife and division, brethren grudging one against another, while the Judge standeth before the door. The love of self and the love of the world are keeping many souls from the work of God, and will keep them out of the kingdom.

Those who are coming to labor for us are those who are best qualified to help us, and whose labors we have learned to appreciate. The privilege of seeing these faithful servants of God is one of which every one should have the benefit. Special efforts will be made for the youth and children. Who of us as parents can afford to lose such precious opportunities for our children? Often our neighbors and friends can be reached at such a meeting, when nothing else will move them.

All reports should be promptly made out. Church delegates should be on the ground early, and none should leave till the close of the meeting. We shall have tents to rent at about \$2 for 9x12, \$2.50 for 10x14, etc.; but application should be made early to H. P. Holser. A well-stocked provision stand and dining tent will be provided. Meal tickets will be sold at the rate of five for one dollar. Any desired information will be given by correspondence with H. P. Holser, box 1076, Minneapolis, Minn. Further particulars will be given.

MINN. CONF. COM.

—It must be great mercy, or no mercy; for little mercy will never serve my turn.—*Bunyan*.

MEETING FOR NORTHERN NEW YORK.

THIS important meeting, which has been appointed at Silver Hill, in Bro. Dana's district, to commence Friday evening, June 4, and continue till Monday morning, has been extended another day, and therefore will not close till Tuesday morning. Let no one plan to leave before the close of the meeting, and be sure to come so as to attend the first service on Friday evening. Elds. J. E. Swift and E. E. Miles will attend, and we are sure that their experience in the work will be a great help to our people. Let there be a general rally. M. H. BROWN.

QUARTERLY MEETING OF THE N. Y. STATE TRACT SOCIETY, AND THE BATAVIA CAMP-MEETING.

ALTHOUGH it was stated in the REVIEW last week, that there would be no business in connection with the Batavia camp-meeting, upon consultation, it is now thought best to hold the State quarterly meeting of the Tract Society at that time, of which this may be considered an appointment. We do not feel, however, that this will detract in the least from the spiritual interest of the meeting, but that it will rather add to it. An urgent invitation is extended to all members and workers who can reasonably do so, to attend, and we especially desire that as many of the State officers,—directors and district secretaries,—be present as can consistently do so. There are matters pertaining to the work, of constantly increasing interest and importance, concerning which there should be general information and concerted action; and there is no way in which these can be secured so easily and effectually as by attendance upon such meetings. We earnestly hope, therefore, to see a full representation from the western and central portions of the State, and as many as consistent from the northern and eastern portions. The work certainly never demanded stronger, more intelligent and devoted effort on our part than now, and such effort, put forth with the true spirit of sacrifice, will surely be productive of good here, and bear fruit and meet its reward hereafter. E. W. WHITNEY.

WHO WILL COME?

PROBABLY all our brethren and sisters in western New York have seen the appointment for a camp-meeting at Batavia, June 9-15. This is a favorable season for our people to leave their homes for a few days. The location is central, and is easily reached by the different railroads. We expect to get a small reduction in fare on some of these lines. We have secured the use of the Genesee county fair ground, one mile southeast of the railroad depots, for the meetings. This is a dry, pleasant place, with quiet surroundings, and affords ample room. Good accommodations are afforded for hitching teams, or to stable them if any so desire.

Valuable help for counsel and preaching has been obtained from other Conferences, and our own laborers also will attend. But few business meetings will be necessary, thus giving more time to religious services. In this respect it will possess marked advantages over the annual camp-meetings. In short, it seems as if we are highly favored by this local meeting especially for our benefit. Now, who will come to this meeting? Every S. D. Adventist in western New York ought to lay plans to come, and then see that they are carried out, unless prevented by sickness. Our people need such a meeting. In every direction we see evidence of too much conformity to the world. Business cares press heavily upon our older members, and pleasure is fascinating the young. I feel burdened for the cause of God in this part of our Conference. I love our dear people, and cannot bear to see them going away from the truth. We want to help you at this meeting. Urge the backsliders and unconverted ones in your vicinity to come. There will be opportunity for baptism if any desire it. We hope for a good attendance of those not of our faith. A much better impression will be made on them if you are all here.

We invite our brethren in Canada and Pennsylvania to meet with us. Come the first day, so as to have the benefit of Bro. Haskell's labors. I would suggest that the elder of each church make a special effort to see those under his charge, and interested ones, and try to awaken an interest in this matter. Have a meeting, if necessary, to see how many tents are wanted. Scattered brethren and unorganized companies should send in their orders. Direct to J. V. Willson, 548 Fargo Ave., Buffalo, N. Y. The other usual accommodations will be furnished on the camp ground. H. E. ROBINSON.

—The Lord may lead you round, but he will always lead you right.

—Be prompt and regular in your attendance at the prayer-meeting. Pray at home for a blessing upon it, and in every place and at every time be ready to show a true interest in it, as "our" prayer-meeting.

News of the Week.

FOR WEEK ENDING MAY 22.

DOMESTIC.

—Ex-President Arthur's physicians say he will undoubtedly recover from his present illness.

—It is said that the membership of the United States Senate represents \$162,000,000 of wealth.

—There are nearly 500 counties in the Southern States that have passed and enforced Local Option laws.

—The Boston *Transcript* suggestively says, "We hear nothing of a strike of bartenders, though thousands of them are working 18 to 20 hours a day.

—The Board of Police Commissioners of Boston has decided that on and after June 6 all harbor shops in the city must remain closed on Sunday.

—The eight-hour movement inaugurated throughout the country by the Knights of Labor at the beginning of the present month, is generally regarded as a failure.

—The New York Legislature Wednesday passed a bill providing for biennial spring elections in cities. Wards and districts are obliterated, the entire city voting on the various aldermanic candidates.

—A dispatch from Cleveland cites a prominent Knight of Labor as saying that the Hon. James G. Blaine, of Maine, is a member of the local assembly of Knights of Labor at Augusta.

—All the wars in the world, from the year 1852 to 1877, cost a little over \$12,000,000,000, while the cost of intoxicants in the United States alone for the same period was over \$15,000,000,000.

—Mr. Kerrigan, Superintendent of the Missouri Pacific Railroad, estimates that its employes lost \$1,000,000 by the late strike, the railroad \$2,000,000, and the country at large two or three times as much.

—An association of textile manufacturers, representing a capital of \$150,000,000, has been formed at Philadelphia, with the object of affording each other protection in strikes, establishing fair and uniform wages, arbitrating differences with employes, etc.

—The fishing schooner *Ella M. Doughty*, of Portland, Maine, was seized Monday by the authorities at English-town, Nova Scotia, for alleged infraction of the Canadian fishing laws. Considerable excitement exists at Portland in consequence of this second seizure of American vessels.

—Alderman Jaehne, of New York, has been found guilty of receiving a bribe for voting for the Broadway railway franchise. The jury was out only two hours. If his co-partners in evil are equally fortunate, it will be an unexpected display of impartiality in this age of slack-handed justice.

—A strike is threatened in the Belleville (Ill.) mining district. The men complain that they average but \$4 or \$5 per week; that they often go to work hungry; that their families lack food, and that their children are kept from church and school owing to the rags by which their bodies are partially covered.

—It appears that that unwelcome phenomenon of the heated months, the tornado, does not confine its visits wholly to the Eastern States. May 19, one made its appearance as far west as Blackfoot, Idaho Territory, entirely demolishing the Union Pacific roundhouse, in which about thirty men were congregated, who barely escaped with their lives.

—Louis Wilgand and another man, of St. Louis, recently set out to rival some of the ancient Roman emperors in the science of gastronomy, selecting for their feat in this line the consuming of three dozen soft-boiled eggs each at one meal. Wilgand died in the attempt after devouring only thirty-two, and his partner in the wager is not expected to survive.

—An aerolite fell in Pennsylvania last September, and since that time two college professors have devoted their efforts to finding the object. Success has just crowned their long search. It was found deeply imbedded in the soil near Claysville, Pa. It is the largest aerolite on record, and weighs fully 200 tons. Its composition is chromium, nickel, aluminum, copper, magnesium, and tin.

—Five socialists were arrested in San Francisco, May 16, while engaged in haranguing a crowd, the most prominent one of the party being a Pole, who in his speech advocated going to Nob Hill, the well-known residence of prominent millionaires, and sacking the residences of Messrs. Stanford, Crocker, and Flood, and distributing what money and valuables were found among themselves. On his person were found two pamphlets written by John Most, entitled, "The Beast of Property," and "Total Annihilation Proposed as the Only Infallible Remedy."

FOREIGN.

—The English government has decided to annex the Kermadoc Islands, in the South Pacific Ocean.

—Queen Christina, of Spain, Monday gave birth to a son. Madrid was illuminated in the evening in honor of the event.

—It is reported that the German government intends to ask the Reichstag to vote credits for a large increase of the garrisons in Alsace-Lorraine.

—London Orangemen have decided to issue a manifesto, appealing to the lodges of their order throughout the world for funds to oppose home rule.

—Parnell says that if home rule is secured, one of the first acts will be to pass a Sunday closing act, and put heavy restrictions on the liquor traffic.

—May 18, news was received from Catania, Sicily, that Etna is in a state of eruption. Shocks of earthquake are also reported in the vicinity of the mountain.

—The Bavarian ministry have resigned in a body on account of crazy King Ludwig's obstinacy. The costly castle built by the king has been sold to the emperor of Austria.

—Reports from the cholera district in the Old World affirm that the subtle plague has succeeded in breaking the blockade, and has appeared in the French sea-port town of Bretagne and in the city of Marseilles.

—The managers of the gambling tables at Monte Carlo realized the enormous profits in the four months ending February 28, of \$6,678,000. The statistics are not given of what many of their dupes realized in bankruptcy, despair, and suicide, but the account is not yet settled.

—The recent anarchistic assassination in Chicago is bearing fruit throughout Europe, especially in Germany. In Berlin the socialists are forbidden to gather on the streets, to form parades, or make speeches, and everybody that desires to meet must first obtain the consent of the police to do so.

—Three thousand men belonging to the London volunteers, and one hundred officers of the same force, have offered to join any army put in the field by Ulster in rebellion against Irish home rule. The volunteers, it is stated, offer to equip themselves, and to fight in the Ulster cause without pay or reward so long as their services are needed.

—The Eastern Question has kept in a state of vigorous ebullition during the past week, which has served to keep "the powers" on the anxious edge of expectation, and afforded the largest room for conjecture to all journalists who have tried to grapple with the subject. Some skirmishing between the opposing forces has taken place, but the event of war still hangs in uncertainty.

—Apparently there is to be no end to the unhappiness in Peru. Despoiled by a foreign foe, and reduced to despair and bankruptcy, one would have thought the Peruvians would have been glad to quit fighting long ago and let anybody rule them if only peace were maintained. But Iglesias was overthrown just when he seemed strongest, and now news comes that Pierola will lead a revolution against Caceres.

—Messrs. Ward & Payne, of Sheffield, one of the largest firms of edge-tool makers in England, recently announced that they would be compelled to make a reduction in the wages of their employes in order to compete successfully with German manufacturers. The workmen refused to submit to a reduction of their pay, and the firm now threatens to employ German men in their stead. The employes are greatly excited over the proposed action of the firm.

RELIGIOUS.

—The Chinese government is opposed to curtailing the power of the pope's nominee for Nuncio at Peking, and does not desire the French government to have exclusive control of all missions in China.

—The government of Switzerland is taking active measures to put an end in that country to the propagation of the doctrines of the Mormon church. Numerous arrests of Mormon missionaries have been made, and it is probable that more will follow.

—The Mormon hierarchy will now have another irreconcilable grievance against our Government, as the Supreme Court has decided that there can be no appeal from the decisions of the Supreme Court of Utah pronouncing sentence on those guilty of the crime of polygamy.

—Mr. Henry E. O'Neil, British Consul at Mozambique, in a recent address at Glasgow, said, "My experience of ten years in Africa has convinced me that the mission work is one of the most powerful and useful instruments we possess for the pacification of the country and the suppression of the slave trade."

—The American Congress of Churches will meet Tuesday in Cleveland, to continue in session three days. Its presiding officer is to be Governor Foraker, of Ohio. The alleged object of the convention is "to promote Christian Union and advance the cause of Christ by a free discussion of the great moral, social, and religious questions of the day."

—Jennie Geddes, who threw her stool at the Dean of St. Giles, Edinburgh, as he introduced the Liturgy into its service, is to be honored by a memorial tablet there. The inscription says that she "on the 23d of July, 1637, struck the first blow in the great struggle for freedom of conscience, which, after a conflict of half a century, ended in the establishment of civil and religious liberty."

—The proposal to reunite the two great branches of the Methodist Episcopal church of the United States, North and South, which has been under consideration for years, is now renewed through the general conference of the M. E. church South, in session at Richmond, Va. The separation of these two branches, which took place about sixteen years before the outbreak of the Rebellion, grew out of the case of a Southern Methodist bishop, James O. Andrew, who became a slave-holder, and refused to free his bondmen. The prospect of an immediate union does not appear very favorable.

Obituary Notices.

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

SHISLER.—Died of diphtheria, near Victory, Wis., May 8, 1886, Harry, only son of Atmos and Anna Shisler, aged two years. He was a bright and winsome child, and was loved by all who knew him.

PERKINS.—Died of cerebro-spinal meningitis, May 9, 1886, at Hudson, Minn., Little Orin, youngest child of Randall and Ellen Perkins, aged 4 years, 1 month, and 11 days.

PIERCE.—Died of consumption, April 20, 1886, at her father's home four miles east of Jackson, Mich., Sr. Za E. Pierce, aged 17 years, 6 months, and 7 days.

COVERT.—Died of dropsy, near Jackson, Tipton Co., Ind., May 9, 1886, Catharine Laws Covert, aged 67 years, 5 months, and 23 days.

MARKS.—Died of heart disease, in Hartford City, Ind., March 27, 1886, Henry C. Marks, aged 44 years, 3 months, and 9 days.

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 Wis. S. S. Association will be held in connection with the camp-meeting at Madison, June 16-22.

THE annual session of the Pennsylvania Health and Temperance Society will be held in connection with the camp-meeting at Olean, N. Y., June 2-8.

A MEETING will be held at Fort Howard, Wisconsin, June 5 and 6. There will be opportunity for baptism at this meeting.

THE next session of the Iowa S. S. Association will be held in connection with the camp-meeting at Des Moines, June 9-15.

THE Iowa Health and Temperance Association will hold its next annual meeting in connection with the camp-meeting at Des Moines, June 9-15.

Publishers' Department.

"Not slothful in business."—Rom. 12:11.

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.—Employment for a good blacksmith; will work by the day, or month, or in partnership. Also employment for a boy 18

years old. In-door work is preferred, as he has rheumatism; but either will work at anything with a Sabbath-keeper. We have recently come into the truth, and cannot find work here without breaking the Sabbath. Address Rufus D. Smith, Neosho Rapids, Kan.

A SABBATH-KEEPER, who is a mute, wants a situation in a printing-office where he can keep the Sabbath. Correspondence solicited. Address Ed. F. McLaugh, Decatur, Texas.

WANTED.—In Missouri, employment for a Sabbath-keeper, as farm hand, for moderate wages; also employment for a boy, aged fifteen and one half years. Address R. Duxbury, New Haven, Franklin Co., Missouri.

RECEIPTS

Stamp Notice of expiration of subscription will be given by special letter on the margin of the paper. We should be pleased to receive your renewal at once.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

In sending money to this Office, please observe the following rules:—

- 1. Direct your letters REVIEW AND HERALD, and not to any private individual.
2. Send by Draft, Money Order, Express Order, or Postal Note.
3. Stamps may be sent for small amounts.
4. Drafts should be made payable to REVIEW AND HERALD, on New York or Chicago Banks. Those written on other banks cost us a collection.

Cash Rec'd on Account.—Ill Conf per James Jones \$3, Ind T & M Soc per Wm Hill 6.30, Tenn T & M Soc per J H Dortch 60, Mich S S Ass'n per Carrie Wells 4.24, Minn Conf per M Heilerson 28, Mich T & M Soc per H H 111.24, Mich General Fund 10, BCS school per W B W 12.02, N Y T & M Soc per C B 2, Iowa Ed Fund per L H F 93.57, Iowa T & M Soc per L H F 643.83.

S. D. A. E. Soc.—J O Young (Shares and Don) \$20.85, Iowa T & M Soc 93.57.

General Conference.—Ind Conf \$100.

Australian Mission.—George McDowell 50 cents, Iowa T & M Soc \$148.50.

Scandinavian Mission.—Christian Pederson \$5., J B Tinker 50 cents, Iowa T & M Soc \$70.84.

European Mission.—J B Tinker 50 cents, Iowa T & M Society \$133.49.

S. L. Academy.—Iowa T & M Soc \$79.

International T. & M. Soc.—Iowa T & M Soc \$6.81.

Ark. Relief Fund.—Iowa T & M Soc \$1.

English Mission.—Iowa T & M Soc \$160.14.

Books Sent by Express.—Clara E Low, Detroit News Co, Eld J G Wood, C W Inskeep, W H Saxby, Jacob Oblander, Geo P Monaghan, D E Linstead, G W Angleberger, W A Young, Jacob Oblander, H E Olmstead, Edwin I Jeffrey.

Books Sent by Freight.—L H Farnsworth, Pacific Press, G A King, Alice C Wheeler, E H Rankin, L T Dysert, REVIEW and HERALD, L C Chadwick, H P Holser, Pacific Press, L C Chadwick.

"TALES OF TRUST."

SUCH is the title of a book of 382 pages that has recently come to our desk. It embraces authentic accounts of Providential guidance, assistance and deliverance, written and selected by H. L. Hastings. It demonstrates most conclusively that the life of the godly man has ever been a life of trust, and that it is only by trusting in the Lord that we attain that security and confidence necessary to our well-being.

OUR COUNTRY: THE MARVEL OF NATIONS.

Its Past, Present, and Future, and what the Scriptures Say of It.

By URIAH SMITH,

Author of "Smith's Parliamentary Rules," and other Popular Works.

THIS is a new and popular work on a subject of the deepest interest to all American Citizens. It takes a brief but comprehensive view of our Government from a

Historical, Political, and Religious Stand-point.

It also shows that the United States is a subject of prophecy; that an outline of its history was written nearly two thousand years ago. It calls the attention of the reader to

A CHAIN OF PROPHECY,

Of which our Government is an important link, and shows that the location, the time of its rise, the nature of its constitution, and its wonderful growth and subsequent influence, as well as its future attitude, were all clearly foreseen and pointed out by the Prophet of God, hundreds of years ago. Other great nations of the world are subjects of prophecy, and Why not our own?

THE SUNDAY QUESTION, MODERN SPIRITUALISM, and NATIONAL REFORM

Are prominent among the topics ably discussed in this work. "THE MARVEL OF NATIONS" is a work of 289 pages. It contains a steel plate of the author, and

FORTY-ONE ILLUSTRATIONS.

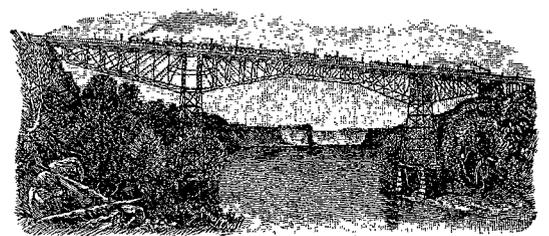
It is printed in clear type, and elegantly bound. Price, - \$1.00. Address, REVIEW AND HERALD, Battle Creek, Mich.

SCRIPTURE REFERENCES.

This Tract of 32 pages contains a compilation of proofs on twenty-five prominent subjects, such as the Nature of Man, Destiny of the Wicked, Second Advent, Temporal Millennium, etc. Price, 4 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations and train times.

All trains run by Ninetieth Meridian, or Central Standard Time. Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect March 21, 1886.

Table with columns for GOING WEST and GOING EAST, listing stations and train times.

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

MICHIGAN & OHIO RAILROAD.

Table with columns for GOING WEST and GOING EAST, listing stations and train times.

All trains run daily except Sunday. S. W. VINCENT, Train Master. JUNE 21, 1885.

CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams. Jan., 1886.

Table with columns for LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE, listing train numbers and times.

\$Daily. *Daily except Sunday. †Daily except Saturday. ‡Daily except Monday.

Freeport, Dubuque, and Sioux City trains leave and arrive from Central Depot, foot of Lake street. PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., MAY 25, 1886.

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CAMP-MEETINGS FOR 1886.

UPPER COLUMBIA,	May 26 to June 1
Minnesota, Wadena,	" 27-31
Colorado, Denver,	June 2-9
Pennsylvania, Olean, N. Y.,	June 2-8
Iowa, Des Moines,	" 9-15
New York, Batavia,	" 9-15
Wisconsin, Madison,	" 16-22
Minnesota, Minneapolis,	" 23-29
Maine, Houlton,	" 22-29
Dakota,	June 30 to July 6
Canada, P. Q.,	July 1-6
Texas, Cedar Hill,	Aug. 10-17
	GEN. CONF. COM.

Intelligence has just been received at this Office of the safe arrival at Queenstown, May 23, of the steamship *Aurania*, having on board Elds. O. A. Olsen, N. Clausen, and party, whose departure for Europe was announced in our last issue.

The articles "A Greek Falsehood," "Sunday Again and Again," "The Sabbath of the New Testament," and "Candid Admissions from Sunday Observers and Writers Concerning the First Day of the Week," most of which have been lately published through the REVIEW, are now for sale at this Office, combined in pamphlet form, 32 pp., price \$4 per hundred. There is nothing so well calculated to settle the dust of popular ignorance arising from the Greek and Hebrew of the various Scripture passages relating to the Sabbath, or which more fully exposes the malicious stupidity of the authors of the many tracts, pamphlets, etc., on the Sabbath question, with which the country is now being flooded; and thou-

sands of them should be used at once in every part of the country for this purpose. An edition of ten thousand has just been issued at this Office, and all orders will be promptly filled. Let them come in at once.

IOWA CAMP-MEETING.

ALL persons attending the Iowa camp-meeting must have certificates showing that they paid full fare in coming, in order to enable them to return at one-third fare. These certificates are to be procured in the following manner: Those coming over the Chicago & North Western, Chicago, Milwaukee, & St. Paul, and Illinois Central railroads, can get certificates on the camp ground. The arrangement is the same as has been used for years. On the other roads the arrangement is different. Those coming on the Chicago, Rock Island, & Pacific, the Chicago, Burlington, & Quincy, and the Central road of Iowa, will get certificates of the agent where they buy their tickets. Have him sign them. These they will bring to the camp ground with them, and there have them countersigned, which will enable them to purchase their return tickets at one-third fare. All those coming over other roads must send to Bro. A. G. Daniells, 1315 East Sycamore St., Des Moines, Iowa, before starting, and get certificates, and have the agent fill them out and sign them. These they will bring with them to the camp ground, and have them countersigned. By taking careful notice, and observing these arrangements, all roads in Iowa will return those at one-third fare who pay full fare in coming.

A. R. HENRY.

TO THOSE COMING TO THE DES MOINES CAMP-MEETING.

THIS year the camp-meeting will be held in the Governor's Square, on the east side; therefore all should purchase tickets, and check baggage, to East Des Moines. Unless you are particular to have your baggage checked to the east side, it will be carried to the west side depots, and this will cause extra labor and expense. Also, please remember that red and yellow street cars run on the main line near the railroad centers; but on Twelfth St., four blocks from the ground, they separate, the red cars going north, away from the square, and the yellow cars running south, within one block of the ground. For this reason, all should take the yellow cars. If you will tell the street car conductor where you wish to go, he will give you the right car. There will be a brother at the depot to assist you. Do not turn your checks over to any express man unless he shows a camp-meeting badge. Be sure to obtain a certificate from the agent where you purchase your tickets to the camp-meeting. All the roads require this.

IOWA CONF. COM.

A WORD FOR THE IOWA CAMP-MEETING.

FOR the last month I have been visiting the churches and scattered brethren in the northeastern part of the State, and am much encouraged by the prospect of a good attendance at the camp-meeting from this remote corner of the State. There is a general feeling that this will be the very best camp-meeting we have ever had, and that we cannot afford to miss it. If this sentiment prevails throughout the Conference, as I hope it does, we shall have not only the largest, but the best, meeting ever held in the State of Iowa. For this let us pray and labor; and may many who now see it out of the question for them to go, yet find it possible to be there to share the blessings that will fall on the faithful at this meeting.

H. NICOLA.

A SPECIAL REQUEST.

OUR dear brethren and sisters in Ohio and West Virginia are requested to make a special effort to meet at their respective churches or places of worship on Sabbath, June 5. An important address, which all should hear, will then be read to all the churches in this Conference. We also recommend that this day be set apart as a season of seeking for the baptism of the power of God, by ministers, workers, and all our brethren who believe that Rev. 14: 6-12 is being fulfilled. Our workers in city missions, our tent companies, our canvassers and people generally, must be clothed with the power of the last message if we accomplish the work God bids us do in this Conference. Those who feel this great need will abstain from food on this day, unless in feeble health. Shall not this day

mark a new era in the cause in Ohio and West Virginia in seeing us turn away from our sins, and in witnessing the power of God attend the work as never before? To this end let us repent of our sins, and humble ourselves, that our God may be gracious.

OHIO CONF. COM.

KANSAS, DIST. NO. 8, ATTENTION!

THE brethren and sisters are requested to save their periodicals, and send them to my address, Little River, Rice Co., Kan., or bring them to the district quarterly meeting. We are at the present time in much need of this kind of help. Be very careful to keep them neat and clean, as no others will be used.

JAMES V. MACK, Director.

TO WISCONSIN CHURCHES.

IN choosing your delegates to Conference, remember that "each church is entitled to one delegate and an additional delegate for each fifteen members;" therefore a church of fifteen members has two delegates, one of thirty members has three, etc. Choose your best men, and let them be early at the meeting.

A. J. BREED.

GENERAL MEETING FOR DIST. NO. 11, MICH.

THOSE coming on the cars to the meeting to be held at Colfax, Wexford Co., Mich., June 10-14, should come Thursday, June 10, and leave the train at Cadillac, where they will find teams to convey them to the place of worship. Meeting will commence Thursday evening, June 10, and there will be no teams to meet any one on Friday. We hope to see a general attendance of all our brethren and sisters at this meeting, which will be a very important one. Arrangements will here be made for tent labor during the season, and we hope that none who have an interest in the work in this part of the State will fail to be present.

R. C. HORTON.

NORTH CAROLINA, ATTENTION!

THE tent is now pitched in Lenoir, Caldwell Co. Now, brethren, let us take care of ourselves, and not expect to be a burden to the General Conference any longer. It will cost some money every day to defray the expenses of the meetings. Now, if you wish to keep the tent in operation all summer, please send in your tithes and offerings; and if any one in the South is interested in North Carolina so much that they would esteem it a privilege to help, let them do so by sending their donations to me at Lenoir, Caldwell Co., N. C.

J. M. REES.

May 10.

GLEANINGS BY THE WAY.

THE good work is still prospering in French Switzerland. At Geneva we have many warm friends, who meet with us at our home since the meetings closed at the hall. At Lausanne the blessing of God is resting on the German and French interests. Five of those who have attended our French meetings from the first kept last Sabbath with us, and we hope for as many Germans, who are even more interested than the French. This must be largely due to their being less bound by the influence of relatives, friends, and home customs, they having left their native land. I have enjoyed laboring with Bro. Conradi and Ertzenberger and others, at Lausanne. Bro. Ertzenberger has been ill for a number of weeks, but we expect that he will soon be in a condition to join us in the work.

Recently, while returning to Geneva to hold an evening meeting, I fell in with a Swiss missionary who was on his way to Algiers, Africa. He said he was having some success with Jews in that country, who seemed better disposed than the Jews on this continent, and some of whom had espoused Christianity. I then asked him if he did not believe he would have still more success among that people if he kept the seventh-day Sabbath. He replied: "Yes, I do. We find that a great obstacle in the way." He then told me that he had seen our French paper, and that his first helper in the mission had decided to keep the Sabbath. I gave him the printed sermons we had used at Lausanne. He promised to read them at sea on his way, and to hand them to his friend and to Jews in Africa. I saw him start off on the train at Geneva the next day, and we covenanted to pray for each other. There are 200,000 French and 100,000 Spaniards where he is going. I regard this as a good field. This missionary also encouraged me to go to his birthplace in French Switzerland, "where," said he, "are pious, honest Christians, among whom are several of my relatives."

D. T. BOURDEAU.