

# The Advent Review and Sabbath Herald

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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## FELLOWSHIP WITH CHRIST.

BY N. W. VINCENT.

In dark Gethsemane  
Christ prayed and wept alone;  
He felt our misery,—  
O Worthy of the throne!  
The blood-drops from thy brow that fell  
Bespoke thy love, Immanuel!

While hanging on the cross,  
Christ heard the contrite thief;  
He knows our want and loss,  
He shares our woe and grief!  
Pure, bright, like Christ, that thief will rise  
To share Christ's joy in paradise!

There we shall hail Christ King—  
All free from sin and care—  
And loud his praises sing,  
And long his glories share!  
To him let all our powers be given,  
The fruit is joy, the end is heaven.

## The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2.

### CONSTANT ATTAINMENT ESSENTIAL TO CHRISTIAN LIFE.\*

BY MRS. E. G. WHITE.

TEXT: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. Whereunto I also labor, striving according to his working, which worketh in me mightily." Col. 1:25-29.

In this scripture, instruction is given as to the position of those who are seeking to open the word of God to others. This work cannot be done negligently. It cannot be undertaken in mere human strength. The work of the ministry has been carried forward altogether too much in our own human wisdom. We have seemed to think that an understanding of the theory of the truth was sufficient for the work. When we have talked to the people, we have gone over the ground to them, and explained all the lines of truth, and yet we have not brought into it the divine power of the truth to transform the life and character. When the work of God is done mechanically, it cannot be effective in converting souls. Though we have the truth, though our position be so well taken that our enemies cannot controvert it, this is not all that is necessary.

There must be a power with our work beyond the mere knowledge of the theory of the truth. We must have divine energy to accompany our human effort.

Paul speaks of the riches of the glory of the mystery that is to be made known to the Gentiles. There are many mysteries in the word of God that we do not comprehend, and many of us are content to stop our investigation when we have just begun to receive a little knowledge concerning Christ. When there begins to be a little unfolding of the divine purposes to the mind, and we begin to obtain a slight knowledge of the character of God, we become satisfied, and think that we have received about all the light that there is for us in the word of God. But the truth of God is infinite. With painstaking effort, we should work in the mines of truth, discovering the precious jewels that have been hidden. It is the minister's privilege to have a constant supply of fresh truth for the people. He should be in such a position that he can bring from the treasure-house of God not the same thing over and over, but new beauty and new truth.

The Spirit of God will rest upon the diligent searcher for truth. He who desires the truth in his heart, who longs for the working of its power upon the life and character, will be sure to have it. Says the Saviour, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." When ministers themselves taste and see that the Lord is good, when their minds are filled with thoughts of heaven, then the eternal realities of the unseen world will open to their understanding, and they will be able to present the truth of God, and it will make an impression upon human minds.

Those who seek for more and still more of the Spirit of God, will not be disappointed. They will hold daily communion with God, and divine power will surely attend their efforts as they present the truth. As certainly as the truth is presented in the Spirit of Christ, it will reach the hearts of the people. Brethren, we should not go into the desk unless we have previously devoted some time to wrestling with God in prayer. We should not be satisfied to use the set discourses that we have preached over and over for the last ten, fifteen, or twenty years. We should draw fresh, new matter from the store-house of God's word. We are desirous that the angels of God may stand by our side when we are in the sacred desk, that God may impress the mind; that there may be glorious unfoldings of the truth; that it may be presented in the demonstration of the Spirit; that it may be meat in due season to the flock of God. It is the special grace of God that makes the sermon effectual. The minister's words will have very little influence upon the people, unless divine enlightenment accompanies them to the hearts of the hearers. We need much more of the Spirit of God than we have had in the past. Brethren, how long are you going to continue to labor without receiving the holy unction from on high?

If you search the Scriptures with a meek and teachable spirit, your efforts will be richly rewarded. "The natural man receiveth not of the things of the Spirit of God: for they are foolishness unto him: neither can he know them, be-

cause they are spiritually discerned." The Bible should be studied with prayer. We should pray as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law." No man can have insight into the word of God without the illumination of the Holy Spirit. If we will but come into the right position before God, his light will shine upon us in rich, clear rays. This was the experience of the early disciples. The Scriptures declare that "when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." God is willing to give us a similar blessing, when we seek for it as earnestly.

The Lord did not lock the reservoir of heaven after pouring his Spirit upon the early disciples. We, also, may receive of the fullness of his blessing. Heaven is full of the treasures of his grace, and those who come to God in faith may claim all that he has promised. If we do not have his power, it is because of our spiritual lethargy, our indifference, our indolence. Let us combat this formality and deadness.

There is a great work to be done for this time, and we do not half realize what the Lord is willing to do for his people. We talk about the first angel's message, and the second angel's message, and we think we have some understanding of the third angel's message; but we should not be satisfied with our present knowledge. Our petitions, mingled with faith and contrition, should go up to God, for an understanding of the mysteries that God would make known to his saints. We should have a realization that unless taught by the Holy Spirit, we shall not rightly comprehend the Bible; for it is a sealed book even to the learned, who are wise in their own conceit. Jesus meant just what he said when he directed his disciples to "search the Scriptures." Searching means to compare scripture with scripture, and spiritual things with spiritual. We should not be satisfied with a superficial knowledge. We should search for the hidden treasure concealed beneath the surface, as the merchantman seeks for goodly pearls. Light, great light, will reward the diligent searcher for truth.

There are many who have not taxed their mental powers, and who have no experience in putting to the stretch their utmost ability to find out what is truth. It is not possible that the Holy Spirit shall fall upon you unless you feel your need, and are more desirous for its descent than you now are. You should realize that you are living upon the very borders of the eternal world, that Christ is coming very soon, and that all heaven is interested in the work that is in progress in fitting up a people for his coming. If ever there was a people that needed to heed the counsel of the True Witness to the Laodicean church to be zealous and to repent before God, it is the people who have had opened up before them the stupendous truths for this time, and who have not lived up to their high privileges and responsibilities. We have lost much in not

\* Sermon at Pottersville, Mich., Nov. 24, 1888.

living up to the light of the solemn truths which we profess to believe.

Isaiah had a wonderful view of God's glory. He saw the manifestation of God's power, and after beholding his majesty, a message came to him to go and do a certain work. He felt wholly unworthy for the work. What made him esteem himself unworthy? Did he think himself unworthy before he had a view of God's glory?—No; he imagined himself in a righteous state before God; but when the glory of the Lord of hosts was revealed to him, when he beheld the inexpressible majesty of God, he said, "I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a living coal in his hands, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." This is the work that as individuals we need to have done for us. We want the living coal from off the altar placed upon our lips. We want to hear the word spoken, "Thine iniquity is taken away, and thy sin purged."

If you are content to think and to preach in one narrow channel, you will not advance in understanding, nor know the depth and grandeur of the truth. If you desire to understand the mysteries of God, you must search the Scriptures. There is nothing that will develop the intellect like wrestling with the great problems of truth revealed in God's word. You may keep your mind in constant meditation and prayer, even when your hands are busy. The truth of God is a treasure that is of more value than everything else in the world. Its priceless value is illustrated by the parable of Christ, concerning the man who found a treasure in a field, and he went and bought that field, that he might plow every part of it, and search out all the treasure that it contained. The blessed Bible, the field that contains the treasure, the garden of God, is open to you. Search the Scriptures; dig in the mines of truth until the precious jewels that have been hidden there for ages shall be brought out, and you can present them to the people.

In the time of the Saviour, the Jews had so covered over the precious jewels of truth with the rubbish of tradition and fable, that it was impossible to distinguish the true from the false. The Saviour came to clear away the rubbish of superstition and long-cherished errors, and to set the jewels of God's word in the frame-work of truth. What would the Saviour do if he should come to us now as he did to the Jews? He would have to do a similar work in clearing away the rubbish of tradition and ceremony. The Jews were greatly disturbed when he did this work. They had lost sight of the original truth of God, but Christ brought it again to view. It is our work to free the precious truths of God from superstition and error. What a work is committed to us in the gospel! An angel's pen could not portray all the glory of the revealed plan of redemption. The Bible tells how Christ bore our sins, and carried our sorrows. Here is revealed how mercy and truth have met together at the cross of Calvary, how righteousness and peace have kissed each other, how the righteousness of Christ may be imparted to fallen man. There infinite wisdom, infinite justice, infinite mercy, and infinite love were displayed. Depths, heights, lengths, and breadths of love and wisdom, all passing knowledge, are made known in the plan of salvation.

When the scribes and Pharisees saw that Christ did not reverence their forms and traditions, they accused him of contempt for the law and the prophets. But Christ did not show the least contempt for the old truths. Because he did not work in the same narrow forms that they did; they said, "He is come to destroy the law." But there fell upon their astonished ears the words of Christ, "Think not that I am come to destroy the law, or the prophets; I am not come

to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Christ was the originator of the law; and the blindness of the Pharisees is an illustration of how people who claim great light and knowledge can misunderstand and misrepresent the work of God. Glorious truths have been buried out of sight, and have been made lusterless and unattractive by error and superstition. Jesus reveals the light of God, and brings forth the beautiful radiance of the truth in all its divine glory. The minds of the honest are filled with admiration. Their hearts are attracted in holy affections toward him who brought forth the jewels of truth and displayed them to their understanding.

The Jews understood some portion of the truth, and taught some part of the word of God; but they did not comprehend the far-reaching nature of the law of God. Christ swept away the rubbish of tradition, and displayed the real kernel and heart of the purposes of God. When he did this, they became exasperated beyond control. They circulated false reports from one town to another that Christ was destroying the work of God. But while Jesus did away with the old forms, he re-instated the old truths, placing them in the frame-work of truth. He matched and joined them together, making a complete and symmetrical system of truth. This was the work our Saviour did; and now what shall we do? Shall we not work in harmony with Christ? Shall we be ruled by hearsay? Shall we let our own imaginings hide from us the light of God? We are to read attentively, to hear understandingly, and to teach others also the things we have learned. We must be constantly hungering for the bread of life, constantly seeking for the living water and the snow of Lebanon, that we may be able to lead the people to the living, cooling waters of the Fountain of truth.

### 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.

#### PRINCIPLES BY WHICH TO INTERPRET PROPHECY—NO. 24.

BY ELD. D. T. BOURDEAU.  
(Battle Creek, Mich.)

XVI. *We should not allow a few points of unfulfilled prophecy that we do not understand, to lead us to turn away from a clear and harmonious interpretation.*

We do not turn away from the sun and say that it does not shine, because there are spots in it that do not emit light. Let us apply the same rule to those prophecies in which there are points which, for the time being, may not be perfectly explainable to our minds. The opposite principle would lead the school-boy to reject every art and science in school that he is called upon to study. It would also lead the inhabitants of heaven to reject God as a teacher; for he will ever be in advance of his creatures in knowledge and wisdom; otherwise they could, so far as knowledge and wisdom are concerned, reach a point with regard to which they could say, In this respect we are equal to the Almighty.

It was because Satan and his angels could not at once solve the mysteries of God's plans, that they went to criticising the same, rebelled against God, and fell. And alas! that many puny mortals on earth, giving way to self-conceit, pursue a similar course with regard to the prophecies. This Zedekiah did in regard to a prophecy that concerned him. At first he was disposed to believe it and to improve upon it; but false teachers tried to make him believe that there was a discrepancy between the testimony of Ezekiel and that of Jeremiah concerning himself, and led him to conclude that the prophecies

aiming at him and foretelling his fate were spurious.

Thus Josephus states the case:—

Now as to Zedekiah himself, while he heard the prophet speak, he believed him, and agreed to everything as true, and supposed it was for his advantage; but then his friends perverted him, and dissuaded him from what the prophet advised, and obliged him to do what they pleased. Ezekiel also foretold in Babylon what calamities were coming upon the people, which, when he heard, he sent accounts of them unto Jerusalem; but Zedekiah did not believe their prophecies for the reason following: It happened that the two prophets agreed with one another in what they said as in all other things, that the city should be taken, and Zedekiah himself should be taken captive; but Ezekiel disagreed with him, and said that Zedekiah should not see Babylon; while Jeremiah said to him that the king of Babylon should carry him away thither in bonds; and because they did not both say the same things as to this circumstance, he disbelieved what they both appeared to agree in, and condemned them as not speaking truth therein, although all the things foretold him did come to pass according to their prophecies, as we shall show upon a fitter opportunity.—*Antiquities of the Jews*, chap. 7.

Zedekiah and those who had influenced him could not, after turning away from the light of heaven, see how a man should go to Babylon, and yet not see Babylon. But the fact is that the eyes of Zedekiah were put out before he went to Babylon; and the prophecy concerning him was literally fulfilled at the cost of his eyes and reputation. See Eze. 12:13; Jer. 31:4, 5; 52:5-11, etc.

Similar mistakes are being made by many in our times who raise an objection against the doctrine of our world's being destroyed, on the ground of improvements and civilization. Doubtless the same objection was raised in Noah's time, but it did not hinder the fulfillment of God's word.

Between thirty and forty years ago the idea of a union of church and state being formed in this country on the Sunday question, was turned to ridicule. It was then thought a thing impossible for such a Government as this free republic to do such a thing as to so change its Constitution as to bind men's consciences, and to bring those who should live up to their religious convictions in keeping God's holy Sabbath and not regarding a man-made Sabbath, under the crushing and unjust weight of legal penalties. We had no other evidence then to lean upon than prophecy, which was sufficient to warrant us in looking for such a change. But here it is being crowded upon us with its stern realities.

God help us to believe what he has predicted, with the full assurance that the unfulfilled specifications of prophecy will as surely meet their accomplishment as those which have already been fulfilled have met theirs, and to be found on the right side of prophecy when it is being fulfilled before our eyes, that we may be found on the Lord's side in the fearful day of God's wrath, which is near and hasteth greatly.

#### INSPIRATION OF THE BIBLE.

[THERE are some passages in the Bible which seem to be contradictory, or rather, that do not relate the same events in precisely the same words. It is a wonder to many people why inspired writers do not record certain events in just this way. Those who do not believe the Bible, or who pretend not to believe it, use such passages against the Bible, saying, "There is a specimen of inspiration! This must be only man's work, for such a perfect God as your Bible presents would not make such variation." I suppose all this comes from ignorance of what inspiration is, and how it influences a subject. A good explanation of the matter is the following extract from Dr. C. E. Stone's book, "Origin and History of the Books of the Bible," pp. 18, 19, in a chapter on inspiration.

E. W. W.]

"The Bible is not a specimen of God's skill

as a writer, showing us God's mode of thought, giving us God's logic, and God's rhetoric, and God's style of historic narration. How often do we see men seeking out isolated passages of Scripture, and triumphantly saying that such expressions are unworthy of God, and could not have proceeded from him. They are unskillful, the mode of thought is faulty, they are illogical, in bad taste, the reasoning is not conclusive, the narrative is liable to exception.

"God has not put himself on trial before us in that way in the Bible, any more than he has in creation—any more than he has promised that the Bible shall always be printed for us on the best of paper, with the best of type, and perfect freedom from typographical errors; and that after it is printed, it shall never be torn, nor soiled, nor any leaf lost: or that apostles or preachers shall be regularly handsome, men of fine forms and beautiful faces, and faultless elocution. It is always to be remembered that the writers of the Bible were 'God's penmen, and not God's pens.'"

It is not the *words* of the Bible that were inspired; it is not the *thoughts* of the Bible that were inspired; it is the *men* who wrote the Bible that were inspired. Inspiration acts not on the man's words, not on the man's thoughts, but on the man himself; so that he, by his own spontaneity, under the impulse of the Holy Ghost, conceives certain thoughts, and gives utterance to them in certain words, both the words and the thoughts receiving the peculiar impress of the mind which conceived and uttered them, and being, in fact, just as really his own, as they could have been if there had been no inspiration at all in the case. . . . Inspiration generally is a purifying, and an elevation, and an intensifying of the human intellect *subjectively*, rather than *objective suggestion and communication*; though suggestion and communication are not excluded.

The divine mind is, as it were, so diffused through the human, and the human mind is so interpenetrated with the divine, that for the time being the utterances of the man are the word of God.

#### "ONLY INFERENTIAL."

BY W. J. HUITT.  
(Kane, Ill.)

In conversation not long since with a Baptist minister to whom I had listened a few nights previous, exceptions were taken to the calling of Sunday the Sabbath, which he did on that occasion. For a moment he seemed nonplused, but soon regaining himself, he said, "You are, without doubt, and in accordance with Bible teaching, right, and I very seldom use the word *Sabbath*, in speaking of Sunday, nearly always using Sunday, or Lord's day; and I very well know I have no business to use the word *Sabbath* to designate that day, for the Bible contains no authority for so doing; but we *infer* so and so." "And," said he further, "*inferential* authority is all that we can claim for it." I thought this really a very candid admission of the correctness and truthfulness of our position before the world.

Said he, continuing the conversation, "A few years since, I attended an association of Baptist ministers, and then and there I brought up this question of what we should say, were we asked regarding this fourth commandment, or seventh day. At first my question was ignored, but I being persistent in my desire for a better understanding of it, it was taken up and acted upon, causing quite a commotion for nearly or quite one-half day, and it was finally decided, that the calling of Sunday the Sabbath, was purely inferential, and that not one word of Bible authority could be produced." And this he preaches to-day, "*only inferential*." Is it possible that men and professed ministers and teachers of the Bible are so indifferent to the claims of truth, as to receive such authority in preference to God's holy word, just simply to uphold and exalt a man-made day? Thus it seems they are doing, and Matt. 15:3, Mark 7:7, Col. 2:7, 1 Peter 1:18, and

other scriptures are being fulfilled to the letter. God help the honest in heart to avoid such errors.

#### THE BEAUTIFUL LAND.

BY ELD. L. D. SANTEE.  
(Arcola, Ill.)

THERE'S a beautiful country that lies far away  
From the earth with its burden of tears,  
Where night never enters, but shadowless day  
Shines on through eternity's years,  
Where the wail of the mourner is heard nevermore,  
And tears never fall for the dead;  
But life's waters wash soft on the heavenly shore,  
Whence the sorrows of earth are all fled.

And angels of beauty, with faces that shine,  
Look down from the heavenly land;  
They are ministers sent by the Saviour divine,  
Though we see not their welcoming hands;  
But we feel their sweet presence as dew on the flowers,  
And as strength to the sorrowing soul,  
Till we yearn for that Eden with heavenly bowers,  
Where the waters of life gently roll.

From the shadows are lifted our sorrowful eyes  
To the hills where the angels have trod,  
And our hearts ever yearn for our home in the skies,—  
Our home in the garden of God.  
And on some glad morning shall shades flee away,  
And the ransomed of Zion shall stand  
In the rapture and glow of a shadowless day  
At home in the beautiful land.

And all of our sorrows will fade as a dream  
As we enter the country of rest,  
While before us in heavenly beauty shall gleam  
The mansions prepared for the blest.  
And Jesus the King of the country is there,  
On the mountains of Zion he'll stand,  
And welcome his children with faces so fair  
To their home in the beautiful land.

#### THE HONOR THAT COMETH FROM GOD.

BY ELD. F. D. STARR.  
(Indianapolis, Ind.)

THE folly of seeking or even receiving honor from man is plainly shown in the word of God. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 5:44. It has never been the object of God's faithful, believing children to seek for human applause. Says the apostle Paul: "But with me it is a very small thing that I should be judged of you, or of man's judgment." 1 Cor. 4:3. But with many this seems to be a very great thing; in fact, with some it seems to be everything.

"What will people think or say about what I do?" is the constant, anxious inquiry of many a burdened heart. Experience shows, however, that human opinion is a very unreliable thing. Men judge us according to what, through their caprice or fancy, they imagine us to be. God judges us according to what he, in his infinite wisdom, *knows* we are. From God we receive, according to our actions, approval, or reproof and forgiveness,—approval when we do right, and forgiveness when we do wrong, and confess and repent of that wrong, as the reproof of his Spirit would lead us to do, and as it is our privilege to do. From men we receive either censure or flattery, dealt out in a haphazard manner, just as fancy or prejudice may direct. It may be we shall be flattered for our good deeds and censured for our bad ones, or quite as likely, censured for our good deeds and flattered for our bad ones. How many poor souls labor hard to perform some commendable deed, anticipating a rich reward in the praise that men will give them, only to see their hopes blasted by the lack of appreciation, or perhaps even blame, which they meet instead of the applause they had expected.

I have as much reason to expect men will approve of my conduct because I have performed some good deed as I have to expect that the wind will blow from the east to-morrow morning because I have set my sails to catch a breeze from that quarter. There are, indeed, many persons with spiritual discernment who will judge of one's conduct very nearly according to its true merit. But he who seeks honor from God can get along

without this. It is, as Paul says, a very small matter anyway. The great thing is: "Does God approve or disapprove of my conduct?"

The flattery or the censure that may come from human lips are neither of them very satisfying anyway. Flattery is like the over-sweetened dish, perhaps agreeable to the taste at first, but afterward becoming nauseating, so much so, that he who administers it soon finds less favor than as if he had bestowed rebuke. Prov. 28:23. Censure is so bitter, so biting, so sour, that there is nought in it to be relished, from first to last. No healing properties are found in it. How much happier shall we be when we cease to labor for the praise of men, for human applause, and seek the honor that comes from God only!

#### "THE ELEVENTH HOUR."

BY ISAAC MORRISON.  
(East Portland, Oregon.)

"SEEK ye the Lord while he may be found, call ye upon him while he is near." Isa. 55:6. The reason why most people are not Christians is not because they do not believe the Bible, or wish to be saved, or do not ever expect to be Christians, but simply that they wish to put it off until a more convenient time,—they wish to enjoy this world a little longer. In their hearts they almost unconsciously reason like this: I know I ought to do differently; and if I do not I shall be lost. Well, I intend to some day, but just now I can enjoy myself so much better without being a Christian, for if I should become a Christian, I should have to leave off some habits in which I now delight, such as attending dances and parties, drinking stimulating drinks, smoking cigars, chewing tobacco, using profane language, etc.; I should also have to change my associations, which are so dear to me; and besides, it would make me an object of ridicule to all my present friends and associates. The Bible speaks about the penitent thief; and of those who came in at the eleventh hour; so I will enjoy life until I am old and gray, or until I find that I am about to die; then I will confess my sins, and God will forgive me. Thus I will enjoy all the pleasures of this world, and gain heaven also.

Many, yea, the great multitudes of earth, have confirmed themselves in a life of sin with such a solace, and most of them have died without hope. Most of those who have put off the day of seeking God with such reasoning, when they are sick and about to die, or when they are in danger, will confess their sins to God, and pray him to save them, promising him that they will serve him the remainder of their days, if he will only spare their lives; but when the danger is past, how many of them forget their promises to God, and continue to enjoy the pleasures of sin the same as before, putting off the service of God again until they come to what they feel sure is their final end. Such persons will never be any truer to God than they are to themselves, and such unfaithful stewards will never reach the kingdom of God.

It seems, as our text suggests, that there are times when the Lord is near and may be found, and times when it *may* be too late to seek and find him. "Seek ye the Lord while he may be found: call ye upon him while he is near." Those who have heard the preaching of the gospel, and have, through it, been called to repent of their sins and give their hearts to God, but instead of doing so, have put it off until they have enjoyed the world as long as they had life and strength to do so, and then in their last moments try to make their peace with God, will find that they have made a great mistake. This cannot be done. It is beyond the forbearance of God for us to give none of our life to his service except enough of our dying moments to tell him that we have done our best to enjoy the lusts of the flesh and the follies of this world as long as we could walk the earth, regardless of his claims and entreaties; and ask him now, as he is taking these things from us, to pardon it all,



and take us to live forever in his heavenly kingdom. No; he gives us opportunity enough while we have life and strength, and he offers us every inducement to turn and serve him, and warns us of the danger we are in, while living out of Christ; and to those who persistently reject all these, he says: "Turn you at my reproof: behold, I will pour out my spirit unto you; I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as a desolation, and your destruction cometh as a whirlwind: when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof." Prov. 1:23-30. "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29:1.

How many, oh how many, have had the sad experience of putting it off until it was too late, and have died without one ray of hope. In conversation with a Baptist minister, he told me that he had been at the bedside of many who had put off being Christians during life until they were struck with death, and then in spite of all his endeavors to persuade them that there might yet be hope for them, had died saying, "It is too late." Not long ago I heard a nurse relate the experience of a young lady, who, when she felt that she was dying, cried out in despair, "Too late! too late! I cannot be saved. I know what I ought to have done to be saved; for I have read it in my Bible, but now it is too late, too late!" Thus, in spite of all their efforts to console her, she died in despair.

When the mind is enfeebled by severe sickness, it is a very unfavorable time for the greatest work of life to be done, and many die unable to be aroused to a sense of their condition. Some think, even when they are quite sick, that this sickness is not unto death; so they will wait until they know that they are sure, before they make their peace with God; for if they should get well after making promises to serve God, they would not want to keep them. There is a limit to God's forbearance with those who presume upon his mercy,—going on in sin, putting off the day of repentance until they have had all of this world that they care to have, or until they come to death's door. Yes, millions are losing eternal life in that way; so also, worldly friend, will most of your companions in pleasure lose eternal life, although they may *intend* to repent. And you do not know what day or hour may be *your* last opportunity ere you pass the limit of God's forbearance, or the brittle thread of life be broken, and you, unprepared, be hastened into eternity. The Holy Ghost saith, "*To-day* if ye will hear his voice, harden not your hearts."

"There is a time, we know not when;  
A point, we know not where:  
Which marks the destiny of men,  
To glory or despair.

"There is a line by us unseen,  
That crosses every path—  
The hidden boundary between  
God's patience and his wrath.

"To pass that limit is to die—  
To die as if by stealth;  
It does not quench the beaming eye,  
Nor pale the glow of health.

"The conscience may be still at ease,  
The spirit light and gay;  
That which was pleasing still may please,  
And care be thrust away.

"But on that forehead God has set  
Indelibly a mark,  
Unseen by man; for man as yet  
Is blind and in the dark.

"O! where is that mysterious bourne,  
By which our path is crossed,

Beyond which God himself hath sworn  
That he who goes is lost?

"How far may we go on in sin?  
How long will God forbear?  
Where does hope end, and where begin  
The confines of despair?

"An answer from the skies is sent—  
'Ye who from God depart,  
While it is called to-day, *repent*,  
And harden not your heart.'"

The parable of the householder and the laborers gives us no license for putting off the day of repentance, for those who went to work at the eleventh hour did not know of the opportunity to work, but were waiting and watching for it, and went to work as soon as they had opportunity. When asked, "Why stand ye here all the day idle?" they answered; "Because no man hath hired us." If those who were found in the market early in the morning had refused to go to work until the eleventh hour, telling the good man that they would come in at the last hour and work just long enough to get the penny, they would not have been hired.

The penitent thief probably had been among thieves most of his life, and heard of the gospel of Christ for the first time when on the cross, and was led to accept of it. If the heathen and those who have lived all their lives in sin, not having known the way of right and salvation, should be shown the way of life, even when they were about to die, and should repent of their sins, there would be salvation for them. Referring to the ignorance of the heathen in worshipping idols, Paul says: "The times of this ignorance God winked at [*overlooked*, Revised Version]; but now commandeth all men everywhere to repent." Acts 17:30. Says the Saviour: "This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil." John 3:19.

But what will become of the heathen or the ungodly does not much concern our salvation who have heard the way of life. Only one day or part of a day is given us at a time. The days are made up of hours, the hours of minutes, and the minutes of seconds. No one knows that he will live through to-day, nor even through the next hour. How many, oh, how many, unwarned, have in a single moment passed from life—passed the time that fixed their destiny to all eternity! I once attended the funeral services of a lady who had been in excellent health for years, up to the moment of her death. She went to bed, coughed a little, and in less than five minutes was dead. Some friends of mine were riding on the cars; there was a collision, and one of them, before he knew what hurt him, was dead. To-day, on the steamboat, two friends, with bright prospects before them, were talking together. One of them, through carelessness, fell overboard, and before the steamboat could be stopped, he was drowned. Hundreds and thousands have passed, and many daily are passing, from life with as little warning, and in a way they would least expect.

Once, while thinking upon the promises of the Bible and the uncertainty of human life, I determined to be a Christian, and went alone to pray, but my proud heart kept me from kneeling. I returned to my room, but the thought came into my mind that I might not live through that night or even through another hour; and if I should put off praying until morning, and another morning should never dawn to me, I should surely be lost. The thought burned in my mind until I arose, and as best I could, prayed to God to pardon my sins, and save me from the danger and terror of living unprepared for death—my life hanging, as it were, by a brittle thread over the abyss of eternity. Nor have I dared since that time to live for a day or a single hour away from the care of God, lest, while unprepared, "the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain" of life, and I die ere I could drink again of the water of life.

Happy are they who walk in the light of God! And, dear reader, there may we walk. Such, I

hope, is your happy lot. If you or I should die to-night, where would we spend eternity?—In the evergreen fields of that world of light? or banished from them forever? If you have not made your peace with God, your happiest hours of worldly pleasure are mingled with sadness at every thought of eternity. "Even in laughter the heart is sorrowful," with the thought that if that hour or day should be our last, we should be lost.

This anecdote was related in a religious meeting: A young man was working alone in a large room in which was a big clock, the loud ticking of which seemed to him to frame itself into the words, "*Eternity!—where?*" Unable to endure any longer the reflections thus awakened, he arose from his stool, and stopped the clock; but the question, "*Eternity!—where?*" still so haunted him, that he threw down his work, and hurrying home, determined that he would not allow anything to engage his thoughts till he could satisfactorily answer that searching question, "*Eternity!—where?*" The incident called forth the following lines:—

"*Eternity!—where?*" It floats on the air;  
Amid clamor or silence it ever is there!  
The question so solemn—"Eternity!—where?"

"*Eternity!—where?*" O Eternity!—where?  
With redeemed in glory? or the lost? you'll be there  
With one or the other—"Eternity!—where?"

"*Eternity!—where?*" Oh! how can you share  
The world's giddy pleasures, or heedlessly dare  
Do aught till you settle—"Eternity!—where?"

"*Eternity!—where?*" O friend, have a care;  
Soon God will no longer his judgment forbear;  
This day may decide your "*Eternity!—where?*"

"*Eternity!—where?*" O Eternity!—where?  
Friend, sleep not, nor take in the world any share,  
Till you answer this question—"Eternity!—where?"

Dear reader, if you are not converted, do not put it off with the vain delusion of coming in at the "eleventh hour," but, while it is called *to-day*, make your salvation sure, and spend eternity in that world of light.

"Though weakest of them all:  
Nor can I bear the piercing thought,  
To have my worthless name left out,  
When He for them shall call."

#### NOBLE SENTIMENTS FROM GREAT MINDS.

BY W. A. COLCORD.  
(Battle Creek, Mich.)

TRUTH, whether in or out of fashion, is the business of the understanding; whatsoever is besides that, however authorized by consent or recommended by rarity, is nothing but ignorance, or something worse.—*John Locke*.

As ten millions of circles can never make a square, so the united voice of myriads cannot lend the smallest foundation to falsehood.—*Goldsmith*.

To have been a thousand years wrong, will not make us right for a single hour! or else the pagans should have kept to their creed.—*Sebastian Meyer*.

An error is not better for being common, nor the truth for having lain neglected.—*John Locke*.

It is common to men to err; but it is only a fool that perseveres in his error: a wise man, therefore, alters his opinion; a fool, never.—*Latin Proverb*.

A learned man has said that the hardest words to pronounce in the English language are, "I made a mistake." When Frederick the Great wrote to the Senate: "I have just lost a battle, and it's my own fault," Goldsmith says, "His confession shows more greatness than his victories."

I pray you believe that you may be mistaken.—*Cromwell*.

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope*.

The highway of the upright is to depart from evil.—*Solomon*.

## 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.

### PRAYER FOR OUR CHILDREN.

FATHER, our children keep!

We know not what is coming on the earth;  
Beneath the shadow of thy heavenly wing,  
O, keep them, keep them, thou who gav'st them birth.

Father, draw nearer us!

Draw firmer round us thy protecting arm;  
O, clasp our children closer to thy side,  
Uninjured in the day of earth's alarm.

Them in thy chambers hide!

O, hide them and preserve them calm and safe,  
When sin abounds, and error flows abroad,  
And Satan tempts, and human passions chafe.

O, keep them undefiled!

Unspotted from a tempting world of sin;  
That, clothed in white, through the bright city gates,  
They may with us in triumph enter in.

—H. Bonar.

### COURAGE.

MANY centuries ago it happened that a certain nation had trouble with some neighboring nations, so that a battle was impending. The general in command sent out his order for the fighting men to rendezvous at a given place. After they were gathered there, a curious order came from headquarters, an order which had been made part of the military code long before, but I doubt if in these days, you ever heard anything like it. It was this: "Whosoever is fearful and afraid, let him return." The reason given in the code for an order so unique was, lest the cowardice should be catching, or in the exact words, "lest his brethren's heart faint as well as his heart." If you will believe it, in this case more than two-thirds of that army melted away—they were afraid and went home. You see it is a good plan in this world "to keep a stiff upper lip," if only that others need not lose heart.

I know a woman even (and I suppose you think women haven't much courage), who suffers all the time; but she resolved long ago that as far as possible no one should be discouraged or made unhappy by her; so she goes on uncomplaining, with bright looks, cheerful talk, and sweet smiles; the sorrow is there, but persistently put out of sight, and so it comes to pass that once in a while she forgets it, and it nearly ceases to ache. Which shows that there is more than one kind of courage, and that it is sometimes another name for unselfishness.

Boys are supposed to have plenty of the physical sort; as a rule they don't jump on chairs at the sight of a mouse, as Mr. Howells thinks girls do; they can go to bed and to sleep despite stories of hobgoblins and ghosts, and are not haunted by visions of Blue Beard at the back of the bed. As a rule, I say, because even among you there are sensitive, timid souls, who consider yourselves disgraced by fears you would not breathe aloud. I dare say such may excel in moral courage, which is a far higher trait.

You remember reading about the soldier who taunted his comrade with being afraid; but the other said: "If you were half as much afraid as I am, you would run away." That is the right kind of courage; knowing the danger, it yet stands firm at any post of duty.

Now, boys, you will not go through life, you haven't gone so far, I am sure, without meeting this quality in many of its variations. I venture to say that already some one has taunted you with being tied to apron strings when you heeded your mother's wishes, or laughed at you for going to Sunday-school, or sneered because you prayed; for boys can do and say very contemptible things to other boys. If you were resolute through it all, and went straight on doing the right thing, that was moral courage.

There is fortitude also; the courage of endurance. "Behold, we count them happy which endure." Perhaps that will come to you, I think

it will in some way. There is a long line of such people,—martyrs, soldiers, sick people, bereaved people, all who must suffer and wait, belong to that class,—but the Bible says they are "happy," or, as the Revision has it, "blessed," which I take to be a higher word than happy.

Duty will sometimes call you to be one of a forlorn hope; the many have deserted the good cause. Or duty will require you to be aggressive, at the risk of ridicule or of real danger. The ways are without number, and as varied as they are many, where you will need courage. How are you to get it, or having it, to keep it? I firmly believe there is nothing helps so much as trust in God. Listen to the message which always came to the Old Testament heroes; however the words changed, but one meaning rang through the changes: "Fear thou not, for I am with thee; be not dismayed, for I am thy God."

Some of you have read that charming book of Dickens's, "A Child's History of England." You remember at the battle of Crecy the Black Prince was in command, while the king, his father, watched the conflict at a little distance. There came an hour when the day looked black to the English, blacker than the prince's own armor, and somebody rode up to the king asking him to send help.

"Is my son killed?" said the king.

"No, sire, please God," returned the messenger.

"Is he wounded?" said the king.

"No, sire, not so; but he is very hard pressed."

"Then," said the king, "go back to those who sent you, and tell them I shall send no aid; because I set my heart upon my son proving himself this day a brave knight, and because I am resolved, please God, that the honor of a great victory shall be his!"

So to you as Christian soldiers, fighting battles for the right in your own hearts or in the world, if there come times when you are sore pressed and losing heart, do not think God your Father has forsaken you. Rather does he watch the contest, wishing you to "endure hardness as a good soldier of Jesus Christ," wishing you to prove yourselves brave knights, but keeping never so far away that he will not send his aid, rather than allow you to suffer defeat.

"Thrice blest is he to whom is given  
The instinct that can tell  
That God is on the field when he  
Is most invisible."

—H. A. H., in *N. Y. Observer*.

### DEPEND ON YOURSELVES.

If you would be anything, or do anything in this world, begin at once, and don't wait for somebody to come along and give you a lift. There are thousands of young people to-day waiting for some venerable friend to shuffle off this mortal coil and leave them a few thousands. Then, say they, there will be some use in trying, and they will shortly double or treble the sum, and a fortune will result. But the young men and women who have the courage to start at once on their life-work, and leave future difficulties to be overcome as they appear, are those for whom the world waits to solve its problems and develop its resources. But these are all too seldom found. The majority are found waiting for help at every turn. And to father, mother, brother, sister, or the successful friend who has had the courage to grapple with adverse circumstances and conquer them, he appeals again and again for aid, and they give it. But there is little or no improvement in his condition; and the very aid that should have enabled him to get a footing from which to advance, has left him instead weak and more dependent, from the very fact that he feels that where he fails, others will make up his loss to him, and he fails to make the effort he would if he had only himself between him and want. One primary need in every character that would develop a sturdy manhood or womanhood, is the ability to decide for self any and all questions;

for where this quality is wanting, the individual invariably asks some other one's opinion, and if he acts on this one's judgment now, and again on some other one's, there will be apparent in his life a strange inconsistency of behavior that will mystify friends and repel acquaintances, and destroy all personal influence.

Now this quality of self-reliance, although to some extent a natural endowment, must be cultivated. This many parents prevent by preparing everything to the hand of their children, so that no effort on their part is required to realize their wishes. And, as a rule, children of such parents are not the men and women that become famous. It is the rare exception that a youth reared in luxury and ease rises above mediocrity in anything. On the other hand, it is the sons and daughters of humble cottagers, who from very infancy have been thrown upon their own resources, first for amusement as they lay in the cradle while the mother toiled, and later to improvise playthings for themselves if they would have any; these are the characters who, having learned thus early this very important lesson, have developed into the self-made men and women that have blessed the world.—*Burlington Hawkeye*.

### ON TEASING.

It seems to me that one of the most annoying traits of character which one can possess is a disposition to tease, for when that disposition is freely indulged, there is nothing that can cause more unhappiness to others. To be obliged to spend one's life with an inveterate tease is like living in a bramble bush, or suffering constantly from the torture of innumerable pin-pricks. To be sure, one pin-prick is nothing much, but when one has to bear ten thousand of them, it is quite another matter.

"Pshaw!" says the tease. "I did not hurt you any. I would n't make such a fuss about nothing. I did not mean anything. I was only teasing."

Exactly. And it is just because there is no meaning in it nor necessity for it, because it is "only teasing," that poor, tormented, insulted human nature cries out sometimes in a passion against it. It is astonishing what an unerring ingenuity a born tease will show in choosing his victim's weakest point and in sticking his little pin straight into it. Is his victim timid, quick-tempered, or has he some infirmity of speech or peculiarity of person about which he is sensitive? That is the very place which the tease selects for his thrust; and a tease never misses a chance. If he cannot find anything else to annoy, he will tease an animal or torment a child, and he thinks it is fun; but it is the most malicious, most dreadful, and most dangerous fun in the world. I once knew a lady who was literally almost frightened to death by a miserable man who followed her home through the twilight; she reached shelter, and dropped fainting upon the floor, and the thoughtless fellow who occasioned the distress explained that he "just followed her to tease her, because he knew she was timid, and he did it just for fun." He found it was not so enjoyable, as he waited while she hovered between life and death, the victim of his wretched joke. Fortunately for him and for the friends who loved her, she recovered, but she never entirely got over the effects of the nervous shock which she endured at that time.

I think that a genuine tease is always a coward, for he never attacks his equals; his victims are the helpless animal, the little child, the timid woman. If you will notice, it is never the smallest boy who teases the larger one. And then a tease can never bear to be teased himself. Nothing makes him angrier than to be paid back in his own coin.

But really, the most distressing thing about the whole matter is, the effect which the habit of teasing has upon the nature of the one who indulges in it. A confirmed tease becomes positively heartless. He can look upon mental or physical distress quite unmoved. Indeed, he is not satis-

fied with the results of his teasing if he does not cause one or the other. That is the part he enjoys, and it is why he teases.

If there is a boy who reads these lines, who likes to tease his little sister until she runs in tears to her mother, or who torments some little fellow at school just to see him flush crimson and bristle with impotent indignation; if you want to make a man of yourself, stop it. For it is a most ignoble and unmanly thing to take delight in causing pain to any living creature, especially if it is smaller and weaker than yourself. —*Eleanor Hunter, in Christian at Work.*

## The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND M. L. HUNTLEY.

### THE "REVIEW AND HERALD."

(Concluded.)

In the REVIEW of May 21, we tried to set before its readers the fact that there are a large number of Sabbath-keepers who do not take the paper. Let us now notice,—first, some of the causes; secondly, the results; and, thirdly, the remedy.

Years ago when our older ministers went into the field to labor, they expected every family or part of a family that embraced the truth to take the REVIEW, and they did not cease their efforts in this direction until nearly every family received it. The minister who brought them into the truth knew that they needed the paper. Starting thus with these new converts, when their hearts were impressible, the habit was formed, and the right impression made that it was essential for them to have the help they would receive from this source. The minister did not feel that he had done his duty, or accomplished all he should accomplish for these persons, till he had obtained their subscriptions for the paper.

But has time as passed on, these older pioneers have given place to a younger class of laborers. Different methods of labor have been adopted, Bible workers and canvassers assist more or less, and the minister naturally leaves much of that work for them to do. I think this is a mistake. There is no one who can have the influence over them at that time that the minister can, and he should seize his opportunity to impress upon them the importance of this thing. I have noticed with sadness many reports of labor in the REVIEW in which an account is given of companies varying in numbers from ten to twenty-five or thirty, having been raised up, with but two, three, or four subscriptions for the REVIEW reported. Not one report in fifty shows as many as seven. This is not as it should be.

After the meetings are over, and the tent gone, if this matter has not been impressed upon their minds, some of those who have been subscribers will drop off after a while. Their subscription runs out, they become careless and fail promptly to renew, and soon accustom themselves to do without it. There is no one there who feels a burden to get them to renew, and so they go without it. It is not because the majority of these people are too poor to take the REVIEW, but because they have never been properly impressed with the importance and benefit to be derived from taking it.

Some may think this is not so important. But look at the condition these people must be in. What do they know of the advancement the truth is making? In ten Conferences, the figures of which we have carefully consulted, there are more than 5,000 Sabbath-keepers who do not have the REVIEW. In our thirty-two organized Conferences there must, of course, be a great many more. And how much do many of these know of the advancement of the truth? Their knowledge of it may be illustrated by one of these good brethren who lives in New York State. A little

interest manifesting itself in his neighborhood, he immediately wrote to the editor of the REVIEW, requesting him to send down a man to preach to them who had apostatized a year and a half before, and had been doing all he could to ruin this work and people. Amid all the noise and clatter of apostasy, REVIEW Extras, etc., this brother had heard nothing. And what must have been his knowledge of other matters connected with the cause! The writer was asked a few days since where Eld. Haskell was, and if Bro. G. C. Tenney was still laboring in Wisconsin. These may be extreme cases, but the men are ordinarily intelligent, though somewhat isolated, but they do not take the REVIEW. That is the trouble. Their cases only illustrate thousands of others, to a greater or less extent. Is not this matter of sufficient importance to demand the serious attention of our Conferences?—We think so.

Suppose Bro. Van Horn wishes to make an appeal through the REVIEW to the Michigan Conference on some important point. There are nearly 1,000 Sabbath-keepers in the State who would not hear or see it. If Bro. Starr should desire to appeal to his brethren in Indiana, can he afford to have that appeal fall short of reaching more than one-third of his people? And this applies equally to many other Conferences.

But some reader will say, "Why does not the editor appeal to these brethren, and get them to subscribe?" Ah, there is the difficulty. Of what use would it be for him to appeal to them? He might as well publish his appeal in *Harper's Weekly* or the *London Times*, so far as they are concerned. Like everything else which appears in the REVIEW, they would not see it. So far as anything in the REVIEW reaching or affecting them, they are like David's description of the heathen idol: "Eyes have they, but they see not; they have ears, but they hear not." The glorious advancement of the truth reflects no light upon them, and the low mutterings of the coming storm awaken no emotions in their breasts. What a loss these persons sustain!

What can be done, then, we ask, to secure the subscription of this large company of Sabbath-keepers? We know it *can* be done, because in some Conferences it already has been done. We have three or four Conferences now where it is practically carried out. If Iowa can secure one-half of all its church membership as permanent subscribers, Michigan, Ohio, Indiana, and Illinois can do the same. If Nebraska secures twenty-three subscribers more than one-half of its English-speaking church members, there is no reason why Kansas, lying right beside it, should fall short 331, thus depriving over 600 of its members of this most valuable assistance. If Dakota can secure and hold a subscription list equal to one-half its membership, as it does, will some brother in Minnesota give us a valid reason why his State should let almost 600 of its members live destitute of the influence of this paper?

But how shall these subscriptions be secured?—First, I should say that it is the *elder's* most solemn duty to see that every member of his church has the REVIEW. He was ordained and set apart to "feed the flock." That does not mean simply to stand up and talk a long time to them, but to see that they are provided with spiritual food. If he needs help, let him call on the deacons to assist him. These officers should constitute a standing and perpetual committee to look after this as well as other things. I have no faith in the church's appointing a committee to do everything of this kind. The elders and deacons are the ones to look after *every* need of the church. They have more influence, or ought to have, than any committee that can be appointed. Let them call on and solicit the subscription of the delinquent brother or sister. There has been too much of this work delegated to the librarian, who is oftener than otherwise some young sister, and though God-fearing and devoted, cannot have the influence that these other church officers should have.

This is the plan that has been followed to a

large extent in those States to which we have above referred, where the subscription list is proportionately large. But this is not all. They invoke not only the aid of the elders, deacons, and librarians, but make it a duty of each director, who usually spends a large proportion of his time in missionary work, to see that every Sabbath-keeper in his district has the paper. As they go from place to place, one of their first inquiries is, "Do you know of any one who does not have the REVIEW?" If there is such a person, efforts are at once made to obtain his subscription. If he has money enough to take it only six months, they take it for that length of time. If he has no money, but has a few bushels of corn, oats, or potatoes to turn that way, they take that and get the money out of it. I know one brother who took a pig. Perhaps all would not think that lawful, but I thought it about as good a use as a pig could be put to. A pig for the REVIEW, who would not do it?

But one thing is eminently important, and that is to get them to subscribe *now*. They may tell you they will next week or next month. That means in six months or a year or never—more than likely, never. If there are isolated ones, they should be corresponded with, sample copies sent, and their subscriptions obtained. By these and other ways that may suggest themselves, our lists may be largely increased, and many souls blessed. Labor and perseverance are necessary, but they pay, more than pay, the Conference,—doubly pay the subscriber. And shall we not be doing these persons a Christian kindness in using every legitimate means in our reach to secure this end? We ask the Conference officers, the tract society officers, and the church officers, Can you afford to let these go without the paper? And we request you all to ask these brethren who have deprived themselves of this great assistance in spiritual things, *Can you afford it?*

E. W. FARNSWORTH.

### SHALL WE FOLLOW INCLINATION?

THE following incident which I will relate for the encouragement of my fellow-canvassers, is in my mind sufficient proof that we ought to follow the *guidance of the Spirit*, rather than *inclination*.

A short time ago, a canvasser had almost decided to leave uncanvassed a few houses in one corner of his territory. But feeling impressed with his duty to make an effort to place a book in the hands of every family in the neighborhood, he returned, visited the first house, and readily took the lady's order for "Marvel of Nations." As he was preparing to leave, the husband of the lady came in from the field, and at her request looked at the book, approving her order. He remarked that it was a good book, but not exactly what he wanted. He would like something that would give a more *lengthy* explanation of the prophecies, especially those of Daniel and the Revelation. (He was unacquainted with the writings of, or views held by, Seventh-day-Adventists.) Providentially, the canvasser had his "Thoughts" prospectus with him. The man said it was just what he had been looking for, and readily gave his order. After canvassing the other houses, he returned the same way, and found that his subscriber for "Thoughts on Daniel and the Revelation" had sent two relatives from the field, to hail him as he passed, that they might see the books.

He took their orders, and as a result of not following inclination, and a few minutes' faithful work, all who bought the books are now among God's commandment-keeping people, except one, and he is convinced we have the truth. One of the young men sent from the field, is now devoting his entire time to the work which was the means of bringing him into the truth. In this connection the following text comes to my mind: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

W. C. BOYNTON.



## Special Attention.

### A NEW METHOD OF COMBATING INTemperance.

Of all the efforts lately made to diminish the evils of intemperance, none is so interesting as the novel, though not original, experiment which Minnesota is about to try. While one school of reformers is constantly developing new zeal in the attempt to prove that drunkenness is a disease, Minnesota formally declares that it is a crime, and imposes a fine or imprisonment for the first two offenses, and for every subsequent offense imprisonment for not less than sixty or more than ninety days. This experiment is likely to produce some curious results, and is worth a more fearless and efficient trial than it will probably have. It ought to be watched closely by all, and not least so by those who attribute little or no moral responsibility to the drunkard, for it may be expected to throw some valuable light upon their contention. Moreover, it ought not to provoke their immediate resentment; for, supposing that drunkenness is a disease, it does not follow that it may not be best treated by heroic measures. Hysteria is unquestionably a disease, but it is sometimes cured by a shower bath, and aboard ship a cat-o'-nine-tails has been known to produce highly satisfactory results. We are not commending the Minnesota law, but since it is on the statute-books, we hope to see it rigidly applied so long as it remains there. Even more than most legislation, it will depend, whether for its practical results or its indirect lessons, upon the impartiality with which it is enforced. If it is simply made a convenient means of putting bibulous and disreputable nobodies out of sight, it will not amount to much in the way either of reform or of instruction. But if it is carried out with all possible firmness against offenders in every condition of life, it can scarcely fail to produce some results which will have to be taken into account in subsequent treatment of the problem.—*N. Y. Tribune.*

#### EMIN PASHA.

Who is he? what is he? where he is? what is he there for, or what is he doing? Few questions of a far-reaching character and interest are just now more common than the above concerning the Prussia-German doctor—friend of Gordon, governor of Southern Soudan, African explorer and benefactor, eminent linguist and naturalist—whose assumed name stands at the head of this article. Eduard Schnitzer, who took the Arab-Turkish name and title of Emin Pasha, for the sake of the help it might give him in his beneficent work in the Soudan, was born of Protestant parents in Oppeln, Prussian Silesia, March 28, 1840, began the study of medicine at Berlin in 1858, and graduated at the university of that city in 1864. Fond alike of travel and of natural history, he went that year to Turkey, crossed over into Asia Minor, remained there until 1873, then returned to Constantinople, where he soon mastered the Arabic and several kindred languages. In 1876 he entered the Egyptian service as a medical officer, was sent to the Soudan, and eventually to General Gordon; and then, in 1878, after the Egyptian Government had made Gordon governor-general of all Soudan, it accepted the general's recommendation and appointed Dr. Schnitzer to be his successor as governor of the equatorial provinces in South Soudan. Here it was that he laid aside all indications of his European origin, and assumed the name of Emin and the title Bey, Effendi, or Pasha, that he might the more readily reach the people over whom he was set as ruler, at the same time telling his friends that "a Turkish name would never change an honest German into a Turk."

The region over which Emin Pasha has been called to rule may be described in general terms as on the sources of the White Nile and of the Aruwimi, a branch of the Congo. It is sometimes spoken of as the province (or provinces) of

the great equatorial lakes, and sometimes as the equatorial province of the Soudan. It lies between twenty-eight degrees and thirty-eight degrees east longitude, and extends from the equator to five degrees north latitude, includes at least a part of Bahr-el-Ghazel and Niam-Niam on the north and west, and has the Congo Free State, of which the king of the Belgians is nominal ruler, for its southern border. Its capital is Wadelai, situated just a little north of Lake Albert Nyanza and about a thousand miles south of Khartoum. When Ismail, the Khedive of Egypt, formally announced an extension of his Soudan rule southward, so as to include the whole Nile basin up to the equatorial lakes, he issued a firman to Sir Samuel Baker, giving him absolute control over the whole country south of Gondokoro. Then, in 1873, when Baker retired, General Gordon was sent to take his place. Both evidently did what they could to suppress the nefarious slave-hunting in which the Arabs and others had been for a long time engaged, and were making just these provinces the great field of their operations. When Emin Pasha took Gordon's place, he, too, gave himself with great zeal to this work, as also to every other good thing, and for a time with much success. But when the Arab slave-dealers and the Mahdi combined to recover their country from Egypt and the English, and well nigh succeeded, they began also to set Emin Pasha's rule at naught, and so revive the iniquitous business to which that rule was so stoutly opposed. No doubt both Baker and Gordon did, each in his turn, all it was possible for any man to do in their circumstances in such a field and with such a desperate opposition as they had to contend with. Nor does Dr. Emin fall at all behind them in his zeal, his efforts, or his success. Great praise has been bestowed on them each and all. Great praise is their due. Few who have not had experience in such a work can ever know or appreciate the strength of the opposition they had to encounter. At present the great business of hunting, catching, transporting, and selling men as slaves is almost entirely in the hands of the Arabs. They believe in it. They delight in it. They have hosts of helpers in their employ. Great are the gains they make in it. Their religion approves it. Their Bible, the Koran, encourages it. All the Mohammedan governments in Africa combine to sanction and aid the inhuman practice. And yet much has been done—done by the men just named—to limit and suppress the abomination and to promote the weal of the people under their care.

Of Dr. Emin it is said:—

He found his province in a condition of chaos when he undertook the government. Disreputable officials had obtained power and influence, the slave-trade was in full force everywhere, innumerable cruelties and oppressions of the poor negroes were rife on every hand, no industry or agriculture was encouraged, and the government showed an annual deficit of £32,000. In one short year Emin introduced a wonderful change. He put down corruption, banished oppression, and changed misery into prosperity. In four years he had expelled all the Arab slave-dealers; had replaced Egyptian soldiers by natives of his own training; had turned the deficit into a profit of £8,000 a year; had introduced the cultivation of cotton and indigo, coffee and rice; had constructed permanent roads, and established a regular mail between his several stations, and introduced camels and oxen for transport. Meantime he had won the love and confidence of all the tribes that lived in his territory.

During Baker's four years' rule in the Upper Nile basin, he was said to have "given the cruel commerce of the Arab slave-dealers a severe blow." During Gordon's subsequent rule there, he, too, was said to have "given the slave-trade a deadly blow." And yet Emin is said to have found "the slave-trade in full force everywhere; innumerable cruelties and oppressions of the poor negroes were rife on every hand." And now, after all he has done to "clear his territory of slave-dealers" and "banish oppression," some who have most freely accorded to him this well-deserved praise say: "The saddest news we have heard from Africa in many a day is that the work of this great and many-sided man is probably at an end, and that the people he so ably and heroically served are remitted again to barbarism and

the slave-hunter." Nor will any who know the full meaning of the late uprising in the Soudan to throw off Anglo-Egyptian rule, or the meaning of recent murderous assaults on Christian missions in the great lake regions and on the east coast of the continent, need be told that the slave-hunting spirit and power of the Arabs are bent on having permanent, unlimited sway in all Central Africa. To this end they are steadily looking and working. And here it is we have the secret of Emin Pasha's long-enforced insulation and destitution—why nothing was heard from him for more than a year; why he was hedged about so long "at Wadelai making garments of cotton he had planted and spun, making shoes of ox-hides he had taught the people to tan, using honey for sugar, *hibiscus* seeds for coffee, making candles of wax, and soap of tallow mixed with ashes, living on a few vegetables and meat, waiting for Stanley, of whose coming he had heard."

Few are the examples of heroism, self-denial, and persistent devotion to a great beneficent work such as we here find in Emin Pasha. The narrative before us is clearest proof of his self-sacrificing interest in the redemption of Africa from the terrible suffering and wrong to which for long ages she has been subject. To see "a single European standing by and defending a province 400 miles in extent from north to south by 700 from east to west, full of poor, helpless negroes, resolved to protect them from being victimized by Arab slavers, and to lend them a hand toward civilization and security"—what nobler, more inspiring sight does the age offer for us to study or admire?—*Rev. Louis Grout, in Missionary Review.*

#### LEPROSY AND ITS CURE.

THE death of Father Damien at the leper settlement of Hawaii reminds us that the horrible disease which we are accustomed to associate with far-away times and places, is yet a thing of to-day and of many countries. Persons who ought to know, say that there is always leprosy in New York, and some declare that it is increasing. It is nearly always true, however, that the victims here have been exposed to contagion in foreign travel, and otherwise it is believed to be the developing of an inherited taint. A case of this sort recently appeared in Illinois, when it was thought that the sufferer must be the victim of leprosy ancestry in Norway, although the plague had lain dormant for several generations. We have a leper settlement of our own, however, which gets very little attention. It is among creoles who live in the swamps of lower Bayou Lafourche, in Louisiana, and their condition is said to be truly horrible, although not much gets into print about them. A good many cases appear at New Orleans, nearly all among whites of other than English blood, and are treated in common with other skin diseases at the hospitals. The horror of the thing, however, gives the unfortunates practical isolation there, as in most places. It is said that leprosy can be cured sometimes if taken early; but however that may be, it is apparently true that only with seclusion can the disease be stamped out. The best experiment yet made is the Norwegian one. The plague became very serious in Norway; a comprehensive system of isolation was adopted, and in fourteen years the number of known cases was reduced from 2,863 to 1,582, a decrease of forty-five per cent. Improved methods of living and general care very likely contributed to this remarkable result, but still the figures are pretty conclusive as to the value of isolation, the talk of some doctors to the effect that the disease is not contagious to the contrary notwithstanding. Father Damien's own case goes to show the result of exposure to the disease, and it is to be remembered that it gained its fearful headway in Hawaii among people who did not regard it with the loathing which to us seems natural, but associated and married with but very little regard to it.—*New York Press.*

## The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 4, 1889.

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### IT REFUSES TO STOP.

ONE great object of the opposers of the Sabbath is to prove that it was confined to the Jewish people, and limited in duration to the Jewish economy. In proof of this they never fail to quote Ex. 31:13: "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you."

"A sign between God and Israel," exclaims the anti-Sabbatarian, "and only to last through their generations; therefore it ceased at the close of that dispensation."

But hold. Did "their generations" then cease? What does God mean by "your generations"? You say, "The continuance of the Jewish people, from father to son, in the line of Abraham; the Jewish race." Very well, did their generations cease at the time of Christ? Did it turn out that immediately after the close of that dispensation, all the children of the Jacobs and Josephs, and Gamaliels and Simons and Ben Ezras, and all the rest, proved to be Bohemians, Poles, and Hottentots?—No; they were Jews still; and their children, and so on to the present time, so that the Jews, though scattered over all the earth, "are not reckoned among the nations," but are still a separate and distinct race. Now, according to this interpretation of Ex. 31:13, the Sabbath must still be binding upon them.

How then is this? Is it so that the Jew may trample on what the Christians call the Lord's day, but is a sinner unless he keeps the seventh day, and the Christian may trample on the seventh day, but is a sinner if he does not keep the so-called Lord's day? and at the same time all are subject to one Lord, and passing on to the same judgment? Such a state of confusion would never answer. Moreover it would never do to allow that the seventh day continues to be binding on *any* class of people. Hence it is necessary to modify this arrangement.

An answer is accordingly framed like this: "The 'generations' mean their generations only while they were the people of God." Very well; then the whole matter depended on their relation to God, and not on their relation to Abraham. This makes an entirely different question of it; for when the Jews ceased to be God's people, God did not cease to have a people, but brought in another class to take their place. The Gentiles were grafted in where the natural branches were broken off, and were thus made members of the commonwealth of Israel. Now if the Sabbatical sign depends on this connection with God rather than upon human lineage, the declaration of Ex. 31:13, when the Jews ceased to be God's people, would pass right over to that people which came in to take their place and maintain that relation. And this would bring in the spiritual seed, the generation of Christians, and make the Sabbath binding on them.

Thus on whatever line we trace it, the Sabbath refuses to stop at the first advent of Christ. If Ex. 31:13 is addressed to the Hebrews as the literal seed, the Sabbath must continue to be a sign between them and God, so long as that seed is kept distinct in the world; which is certainly till the present day. But if it applies to those who are Israelites indeed, then it applies to those who become the true seed of Abraham through faith in Christ (Gal. 3:29); that is, it applies to Christians, and will be binding as long as their generations continue.

From every consideration this latter view would

seem to be the correct one. And why not? Is not God our God as well as the God of the Hebrews?—Verily. Rom. 3:29. And do not we want to know, as well as Israel of old, that this God is ours, and that we are his people? The Sabbath is still the God-given sign; for no man can prove himself to be a worshiper of the true God, without appealing to the fourth commandment, or to the facts on which that commandment rests.

### CARELESS READING.

THE utter lack of thought and discrimination which many manifest in the reading of Gen. 2:2, 3, is truly remarkable. In a single hasty reading of the passage this would not perhaps seem so strange; but it appears in the words even of some who claim to give the passage a close and critical examination, and who make such full use of it as to constitute it the basis of an argument.

It is well understood that Gen. 2:2, 3, if it will sustain the interpretation claimed for it by observers of the seventh day, becomes a strong citadel for the Sabbatic institution; for if the Sabbath was there instituted, and man was commanded to keep it in regularly recurring succession from that time on, the Sabbath is established upon a foundation from which it is impossible to move it. The first effort, therefore, of opposers of the Sabbath, generally, is to break down the testimony of Gen. 2:2, 3.

A brother has sent us clippings from three numbers of the *American Baptist*, published in April last, containing three articles from one Rev. E. B. Hatch, on this subject. He rightly deems it necessary to dispose first of Gen. 2:2, 3. Speaking of the position held by observers of the seventh day on this subject, he says, "Admit the premises, and it is hard to deny the conclusion." Exactly; and so he undertakes to dispose of the premises. After quoting the texts referred to, he says:—

It will be observed that these words contain no precept or command. We have in them a simple historical statement, and that is all. The substance of the statement is this: God ended his work on the seventh creation day; on that day he rested, and in so doing he blessed and sanctified it. We have no proof here whatever of the establishment of a permanent Sabbatic institution. Nothing is said about a recurring weekly Sabbath. No Sabbath is here enjoined upon man, and the language authorizes no man to observe one. Many have made the mistake of conceding that God here establishes the Sabbath upon the seventh day of the week for the observance of man; but by no system of torture can a strict construction of the text be made to teach anything of the kind. We admit all it affirms, but deny the unwarrantable inferences people have drawn from it in order to support a theory. Let us take this text just as inspiration has given it to us, but add nothing to it.

Mr. Hatch may be thoroughly honest in all this. If so, we pity his mental organization; if not, his moral. If established facts could be overthrown by man's ignorance, or the Lord's positive statements be set aside by man's denials, he would have made out, in the foregoing, a complete case. For if he had deliberately set about making every statement as opposite to the truth as it could be, he could not have succeeded better. One of his declarations should be changed so as to read as follows: "We *deny* all that the text affirms, and *admit* the unwarrantable inferences people have drawn from it to support a theory."

These, we are aware, are grave charges; but their gravity only measures the magnitude of the offense. He asserts that God in resting on the seventh day blessed and sanctified it. This is a glaring perversion of the inspired record. That says that God rested on the seventh day, and, then, as an independent, separate, and subsequent act, God blessed and sanctified it "because that in it he *had* rested from all his work."

"No Sabbath," he says, "is here enjoined upon man, and the language authorizes no man to observe one." We wonder what idea he has of the word "sanctify" as applied to the seventh day. We wonder what he would have thought of the record if it had been worded, "And God blessed the seventh day, and *commanded* man to keep it holy."

And if he had read the passage a little more carefully, he would have seen that this is exactly what it does say; for the verb "to sanctify" means "to set apart to a holy or religious use;" and a day could not possibly be set apart to a religious use, as the text affirms that the seventh day was, except by giving a *command* to men to use it in this religious manner. The command itself is not of course here given; but its equivalent is here, namely, the record that such a command was given to Adam and Eve, and through them to their children and children's children to the latest generation. "Let us take this text just as inspiration has given it to us." "Admit the premises," and every one must admit them, or deny the record, "and it is hard to deny the conclusion."

It is unnecessary to follow the effort of this man any farther with reference to the seventh day. Starting out with so complete a perversion of the Scripture, the farther he goes the farther he is from the truth.

Contrary to former Baptist belief and teaching, he repudiates the idea of a change of the Sabbath from the seventh to the first day of the week. Shifting over upon Campbellite or Disciple ground, he would have the seventh-day Sabbath end with the Jewish economy, and declares that the first day of the week, under the title of "Lord's day," is a new institution, resting on a different basis, and observed for another reason.

We would like to see some sound basis pointed out, and some valid reason given. We are told it is to commemorate the resurrection of Christ. But of all people, Baptists do not need Sunday as such a memorial; for they have all the memorial that is necessary in the divinely appointed ordinance of baptism.

Mr. H. can very easily ignore the blessing and sanctification of the seventh day; but let us just for a moment imagine that a record could be found somewhere in the New Testament reading like this: "Wherefore the Lord blessed the first day and sanctified it." What use would be made of this? and how much value would it have in the eyes of Sunday advocates?

Alas! how preconceived opinions and religious bias and bigotry will lead a man to ignore facts, call light darkness and darkness light, and stultify his reasoning powers in the defense of phantoms. Thank God for a Sabbatic institution which is sound and solid from base to final; and for a commandment which runs bright as the light and straight as the sunbeam from Eden to Eden.

### SECRET SOCIETIES.

NOR since William Morgan, the opposer of Freemasonry, so mysteriously disappeared from public view in 1826, has any event occurred so well calculated to bring into prominence the work and character of secret societies as the clearing up of the "Cronin mystery," in Chicago. The evidence points conclusively to murder, done by prominent members of a secret organization, the Clan-na-Gael. It was not a murder for robbery or revenge, but for reasons growing out of the nature of the victim's connection with this secret organization. Naturally, it does not tend to set the society in a favorable light before the public.

The Clan-na-Gael, otherwise known as the Irish Revolutionary Brotherhood and the United Brotherhood, may be taken as a typical representative of those secret societies which are secret in character as well as in name, not having suffered the loss in this respect which has been the case with other secret orders through long drifting on the sea of popularity. It is a powerful and wide-spread organization, whose object identifies it with the forces arrayed against Great Britain in its political conflict with Ireland. From a brief outline of Clan-na-Gael methods of dealing with offenders, given by the Chicago *Inter Ocean*, it appears that it tries and condemns such persons without their knowledge, any camp or lodge having the power under orders



to form a committee for this purpose. The lodge of which the offender is a member then proceeds to take such action as may be considered necessary from the finding of this committee. In this manner it is probable that Dr. Cronin was "tried" and sentenced to removal, as a person whose presence was considered dangerous to the prosperity of the order.

In the odium which thus attaches to the Clan-na-Gael, it will be difficult for any secret order to escape some degree of participation, since it is the element of secrecy, alike in all, which screens the doings of the order from public observation and thereby makes easier to its members the way to crimes against life and property. We would not be understood as placing all secret societies upon a level with the Clan-na-Gael, but this element of their character, so far as it amounts to anything, has a natural tendency to bring them there. Secret societies there are, like the Freemasons, Odd-fellows, and other well-known orders, which, with barely enough left of their assumptions to secrecy to furnish them an excuse for existence, have ceased to be anything more formidable than an aggregation of individuals fond of petty power and parade; but even these supply conditions which in the hands of unscrupulous persons are capable of rendering them a menace to individual and public welfare.

A secret organization which is such both in name and in purpose has no known right to existence. Where the object is above suspicion, secrecy is unnecessary. Such a feature can only serve to identify an organization with those who "love darkness rather than light, because their deeds are evil," and who repudiate the leadership of Him who said, "In secret have I said nothing."

L. A. S.

#### THE LOVE OF NATURE.

THE contemplation of God's works naturally leads the mind to the Maker of them, hence is elevating in its tendency. The Creator speaks to us through his works, and teaches lessons in sublimity, drawing the mind to adoration and reverence. We see in them manifestations of his almighty power, his wisdom in the creation of the smallest as well as the greatest objects, his beneficence in providing for all the necessary wants of his creatures, his glory in the grandeur of his works. The true lover of nature must see the hand of God in it. He looks through it all, and beholds the great Architect. Granted that the earthy, common, groveling, sensual mind in contemplating nature's works only beholds the objects which gratify the desires prompted by his own inclinations; but the reverent mind will be drawn upward, and purified in beholding the works of the great Creator.

There is a vast difference, with such a mind, between the reflections, meditations, and feelings called forth when communing with nature and those called forth while viewing even man's grandest works. In beholding the latter, we see everywhere marks of imperfection, of weakness, of decay. They are finite, meager, and transient, like their makers. We may often discover great ingenuity, skill, dexterity of hand, taste and beauty, in them. But they do not rank with God's works. They cannot draw out the soul to admire and adore like his works. In the great cities where wealth and taste have done their utmost to beautify and adorn with architecture, statuary, paintings, massive piles of brick and stone in temples and costly edifices, the most glorious of man's works are seen. Yet the soul grows weary, faint, and discouraged in beholding. Such cities are "Satan's seats," where more iniquity is found than elsewhere in our world. All savors of man and his finite work. The human influence permeates all. These works were made largely to draw attention to man's greatness, and many of them lead to the idolatry of the creature rather than the Creator. Great cities are the hardest places in which to live out the religion of Jesus Christ. As has been remarked, "There is poor pasture for the sheep in cities." Man's influence pervades all.

But how different the reverent soul feels while communing with nature in the silent grove! The stately trees rear their heads toward heaven, as if drawn upward to their Creator. The cool breezes rustle in the branches. Fragrance pervades the very air we breathe. The music of the birds pleases the ear,—creatures of God's workmanship. A sweet and solemn stillness reigns over all, naturally drawing one to meditation and worship. There is no place so favorable to communion with God as his own "first temples." How blessed to bow here in prayer, in the silence of nature, and pour out the heart to God! No other ear listens to the voice. We are indeed with God alone. We can much easier realize that holy angels may be near us, listening to and recording our solemn vows to God, and wafting over us their precious and hallowed influences, as "ministering spirits, sent forth to minister for them who shall be heirs of salvation," than we possibly could in the great city, with its rush of noisy business, its scheming for covetous gains, its drunkenness, its curses, and its houses of vice.

As a rule, we do not meditate enough. This is a hurrying, rushing age. Life is swallowed up with busy cares, toiling and scheming for a livelihood and for earthly gain. The pressure is constantly upon us. We can hardly find time to pray, or read God's word, and many rarely stop to *think*, to *meditate*, on God's dealings with us or carefully ponder life's problems, and our own weaknesses, failings, and the proper remedy for them. To the thoughtful mind, hours of meditation occasionally on God's goodness to us, his dealings with us, our own imperfection and many failures, the remedies he has provided, the necessity of having a *purpose* in life, an *aim* to which we constantly labor, seeking God's help fervently for its attainment, are most profitable. At such times we can profitably consider the precious promises of God, claim them as our own, truly *commune* with him, asking earnestly for his grace and guidance. Such occasions, when self-examination is thoroughly undertaken, and we calmly and earnestly form conclusions, and make solemn decisions for future action, have more to do with the formation of a true character than almost any other. We would not depreciate the importance of stirring meetings where earnest appeals are made, and souls are swayed for the time being by the mighty tide of influence there set in motion. Many good results have arisen from such meetings. Yet for the benefit of any person, we think that solemn decisions made in calmness and meditation alone with God, where no excitement exists, no moving from the impulses of others or because others move, but because we *ourselves* are fully convinced, and therefore act understandingly from principle and the fear of God, are far superior. Such decisions tend to produce stability of mind and develop calmness and Christian independence; hence quiet meditation in nature's own domains is productive of the greatest good.

There is a wonderful feverishness in modern life, in contrast with the calmness and quiet dignity of other ages. Life is now more full of art, less sincere, than in other periods. More is put on for appearance's sake. There is not enough communion with nature. We look back with admiration and affection to the patriarchs. "Enoch walked with God three hundred years." We understand that he often turned aside from *that* busy, bustling, wicked age to commune with God alone in the retirement of nature. Abraham, Isaac, and Jacob were men who took time for meditation, especially the two former. They formed stable characters, which have stood before the world as great landmarks in human history for nearly forty centuries. Moses, raised up of God for a great work, and highly educated in the most refined court of the age in which he lived, had to *graduate* amid the grandeur and solitude of the Sinaitic desert. Amid those grand old mountains, lifting up their bald, weather-beaten heads to heaven,—monuments of Almighty power,—capable of resisting the storms and earthquakes

and catastrophes of ages, was formed that quiet, firm, independent, stern, yet meek, merciful, and loving character which we admire in Moses, the man of God and type of Christ. Might not such a school be good for us? David was similarly educated before being entrusted with his greatest responsibilities. He became, by actual experience, acquainted with the beauties of the wilderness and mountains of Israel. How forcibly and familiarly he refers in the Psalms to scenes in nature. They drew him towards God, and stirred his soul by these constant reminders of Omnipotence. Elijah, that great prophet, was a lover of nature, and often dwelt amid its solitudes. He lived but little in crowded cities.

But we must not take space to speak of all the instances of this character. We will refer only to the Son of God, our Saviour. One reading his life will constantly notice his partiality to nature. Much of his public labor was performed away from the crowded cities. We recall his sermon on the mount, his discourses by the sea-side, his riding on the lake, his leading the multitudes far away from towns and cities into the country where he fed them miraculously because no other means of supply were accessible, and, above all, his frequent retirement for meditation and prayer far away from human habitations and human eyes. He evidently loved these retreats, and found a sweet solace in them for the trials and sorrows of his life and labors among men. Can we not imitate this example of Christ with profit?

The love of nature should be cultivated. It will yield a precious recompense of calm restfulness, pure enjoyments, serene peacefulness, and quiet contentment, leading to trust in God and communion with him. How it reminds one of heaven to rise in the quiet of early morning, when the light of dawn spreads itself gradually over the face of nature. The cool, balmy air touches us so lightly, fanning our cheeks and cooling the weary brain. The birds sing all around. God's creatures begin to bestir themselves with new life, refreshed by the night's rest. Nature, even in time of drouth, is moistened and refreshed. The mind is drawn to God. We think of heaven and of the glorious morning of eternity never to close with a mid-day or night, when we shall dwell in beauty, fragrance, and joy forevermore. Its thoughts are precious beyond expression.

And when the cool of evening draws on, as the sun disappears in the western horizon, and all nature sinks to repose, the busy world prepares for slumber and rest. Tired nature, worn with cares, feels thankful for opportunity of rest. The mind naturally rests upon the instability of earthly things, man's weakness, God's provisions for his recuperation, and the final sleep, when life's day shall close upon us. Such reflections are profitable for us. It is pleasant to sit beside the calm, placid lake, or ride upon it, look into its clear waters, and behold the finny tribes made by the Creator's hand, playing beneath its surface; to see the shadows of the trees mirrored by the declining rays of the sun, feel the cooling breezes playing across its surface, and peer deep into the blue, profound depths, which are a faint likeness to the depths of God's love. It stirs to the profoundest depths the reverent heart to stand by the grand old mountains which rear to heaven their lofty heads,—a standing monument of the power and stability of God's omnipotence and righteousness, of his faithfulness and mercy. He assures us that as the mountains are round about Jerusalem so he will stand by his people. He that trusteth "in the Lord shall be as mount Zion, which can never be removed." The fall of the cataract, with its thundering, almost deafening, roar, moves the heart; and the singing of the little purling brook is sweet music, most pleasant to the appreciative ear.

But we can do no justice to this great subject. God speaks to the reverent soul in many ways,—not only by his word, but also by his providences, by the leadings of his Spirit, by our reason when enlightened by the divine element, and by nature's voice which leads us onward and upward, with tender wooings if we follow with reverent spirit. We shall receive much benefit by communing with nature and nature's God. We pity those who have no love for nature. What is left of its original beauty since the curse is but a small part of what will be seen when that curse is removed. Then we shall see the great works in their full beauty.

G. I. B.

## 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 MORNING STAR.

How patiently and unamazed  
To see the day-star rise,  
The holy martyrs watched and gazed  
Along the gilded skies.

And still they watch, and still we gaze  
With unabated zeal,  
To catch the first eternal rays  
His glory shall reveal.

When will the bright and morning Star  
Drive the dark night away,  
And from his royal palace car  
Reveal the shining day?

"Lift up your heads," the watchman cries,  
"The day is just at hand;  
The signs are painted on the skies  
From inspiration's hand."

The parting heavens above shall break,  
And open wide and far,  
And heaven and earth together shake  
Before the rising Star.

—H. Clay Card.

### CANADA.

ONTARIO.—I came to this province April 25, to make this my field of labor, as recommended by the General Conference at its last session. Previous to leaving Battle Creek, I learned that there were a few persons of our faith in Lambton County. On my arrival, I found there were ten persons in the vicinity of Mossie post-office who are keeping the Sabbath. Nine of these have been baptized, and the most of them are connected with churches in Michigan. Four years ago there was a tent effort made here, but it did not result very satisfactorily, as far as I am able to learn. The Sabbath-keepers who were here before have been trying to hold on, and maintain a Sabbath-school.

When I came, the friends desired me to remain with them a short time for their edification, but did not give me much encouragement that I could get a hearing among the outsiders. I have been here nearly four weeks, and have visited from house to house, and held services Sunday evenings at a private house. The Lord has been good, and opened the way before me, so that the people have received me kindly; and one family of Methodists invited me to hold meetings in their house. I did so one evening, and was surprised to find a good-sized room filled with the neighbors, who gave good attention. Finding the attendance at the Sunday evening services larger than could be comfortably seated in a private house, and there being no chance to get the school-house, I thought it best to pitch a tent, which was stored away here. I have the tent erected in the yard of Bro. Evans, and held the first service yesterday (Sunday) morning. Although it was showery during the day, the attendance was good for a farming community. In the evening there were over 100 present. Being about two miles from where the tent was pitched four years ago, I hope to get an attendance of many that did not attend at that time. What the real interest will be I am unable to judge correctly, but by the attention thus far, and the friendly invitations to visit, I feel sure that the Lord has a people here. May he give wisdom and power to reach their hearts.

I have also visited a sister in the faith at Alvinston. She has kept the Sabbath for several years all alone, with much opposition in her own house. There are others in the town who have read our publications, and are very friendly. The town has a population of 1,500, and is in a good farming community. I think it will be a good opening for a tent effort this summer.

From my short experience in this field, I see no reason why it is not a favorable field for the presentation of the message. The people are free and open-hearted, and a good proportion are religiously inclined. There is that back-woods' spirit here that one does not see in older settled countries, which if aroused, may cause a man some trouble, as some of our brethren have experienced in the past. But with caution, and much of the grace of God, I believe hearts can be reached. My only fear is that I may not always have heavenly wisdom to discern the best

way to reach the people. I hope the brethren will pray for the work and workers in Ontario.

May 20.

J. H. DURLAND.

### ILLINOIS.

TODD'S POINT, SHELBY CO.—I have begun a series of meetings in the Foster school-house, three miles south of this place. This field is new, and seems to be a good place to labor. The attendance is small, but the most that come seem deeply interested. Bro. Newlan, of Lovington, is assisting me.

L. D. SANTEE.

### MICHIGAN.

DE LOUGHARY.—May 10, accompanied by two brethren from Stephenson, I visited the little company of Sabbath-keepers at this place. This is a new settlement, and this little band live about nine miles from any railroad station. We found them enjoying the light of present truth. We spent Sabbath and Sunday seeking God earnestly. Sunday afternoon three were added to the church by baptism, one of whom was a young sister who was brought to the truth by Eld. M. Enoch, last summer. There are other commandment-keepers who we hope will join soon. The church here is striving to serve the Master. To God be all the praise for the light of the truth which is shining in all its grandeur and beauty in this Upper Peninsula.

May 19.

S. EVRARD.

### DAKOTA.

TAOPI, IROQUOIS, ST. LAWRENCE, ETC.—Since returning from Battle Creek, Mich., the first of March, I visited the company at Taopi. I found them growing in the truth. In five weeks a neat church was built, and ready for meetings. The Sabbath-school numbers forty-six. May 4, I was with the church at Iroquois. It was cheering to see so many young men and women there growing into the work. I next visited some of the St. Lawrence church, and found all earnest in the work there.

May 7, I came to Volney. A Sabbath-school of fifteen members was organized, and meetings were held. The country here is very thinly settled, and our congregations are small. One has promised to obey God, and we hope for others. My courage in the work was never better.

May 19.

G. H. SMITH.

### KENTUCKY.

BRIDGEFORD.—April 3, I began meetings at Bridgeford, a place six miles southeast of Bowling Green. Bro. Osborn joined me in the work after the meetings had continued three weeks. The attendance was good most of the time. Often the house would not accommodate all who wanted seats. Five signed the covenant to keep the commandments. Several others signified their intention to obey. I left the work in the care of Elds. Osborn and Garrett. About thirty have been coming out to Sabbath-school. The brethren and sisters from Bowling Green came to the meetings most of the time. They aided much in singing and in starting the Sabbath-school work. The tent will be pitched in an adjoining neighborhood, and Sabbath-school and meetings will be kept up. The prospect for others to obey is quite good. I left the friends in Kentucky encouraged in the work. I now go to join Eld. Marvin in tent work at Jackson, Tenn.

WM. COVERT.

### MINNESOTA.

WELLS.—May 18, 19 was a good season for the church at this place, it being the occasion of the dedication of their church building. A little over a year ago steps were first taken towards the erection of a church at this place, and although many difficulties have been encountered, to-day they have a neat, commodious house of worship, 27 x 48, all finished, painted, lighted, a baptistery prepared under the pulpit, and the aisles carpeted. In the rear stands a good barn, with room for twenty-four horses, and close by is an Artesian well, so the faithful horse can be well cared for while the brethren meet to worship. All bills not paid are provided for, so the church in reality stands free from debt. At this meeting were representatives from several sister churches who seemed to feel the same joy that the brethren of Wells did, in the satisfaction that they now have a church in which to worship God. The dedicatory sermon was preached by Eld. W. B.

White, of Dakota, to a large and attentive congregation. The church is located in a central point for general meetings in Southern Minnesota, and we hope will be used for such. A worthy spirit of zeal and sacrifice has been shown by the brethren and sisters of Wells, and may Heaven's rich blessings be on their future labors.

F. L. MEAD.

### IOWA.

COLUMBUS JUNCTION.—I began a course of meetings twelve miles northwest of this place the 20th of January, in the Baptist church. I continued the meetings about four weeks. The interest was not very good. The attendance was very irregular, and as yet there has been no visible fruit as a result of the effort. I next held a course of meetings in a school-house, a mile and a half from the church. The interest here was good from the start. One sister has taken her stand for the truth, and others are interested, some of whom I trust will ere long step into the path of obedience. I also held ten meetings at a school-house two miles south of the one above mentioned. The interest here was very good, the attendance being so large that there was scarcely standing room. As a result of this effort, four have already stepped into the light of present truth, and others are still investigating these subjects with considerable interest. I hope and pray there may be others here who will soon take their stand for the truth of God. I realize that God is blessing the work here, and is impressing hearts with the importance of making a special preparation for those things which are fast hastening upon the world. O, that the spirit of God may continue to strive with the hearts of the people here. It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." All those who have taken their stand are heads of families. An interesting Sabbath-school consisting of about twenty regular attendants has been organized.

HARRY V. ADAMS.

### TENNESSEE.

SPRINGFIELD, CORINTH, RIDGE, ETC.—April 1, I started for Springfield, where I lectured twice on civil government and religion. We have no church at this place, but a few are keeping the Sabbath, and we hope soon to see them all take a more firm stand upon all principles of reform connected with the message. Here I met Eld. Covert, with whom council was held concerning the work. I was at Corinth from April 4 to 8. This small company I found had not held meetings since our camp-meeting. The reason assigned for this was that they were so much scattered, and did not think they could maintain meetings. We could but feel that these brethren needed a little more energy and real love for God and his cause. The people of God are commanded not to forsake the assembling of themselves together (Heb. 10:25), even though it be at a sacrifice. Ps. 50:5. Thus we may avoid the curse which the Lord says rests upon those who do his work negligently. If each member of this little company will humble himself before God and in unity go forward, new life from God will thrill the church through and through, and discouragement will vanish, and bright hopes take its place.

I was at Nashville April 9-11, awaiting conveyance to Ridge. I visited the scattered Sabbath-keepers here, and found them of good courage. I also visited the editors of the *National Review* and the *Daily Herald*, and secured the promise of a series of articles on religious liberty for insertion in their columns. April 11-15, I was at Ridge. As at Corinth, this company had not met since camp-meeting. Slight troubles had been magnified, and discouragements had resulted. The Sabbath-school was re-organized, and nearly all signified their intention and determination to do better in the future. April 15, I started for Mt. Gilead. There is but a small company here, but the most of them manifest a commendable zeal for the truth. Some have habits clinging to them which always retard the development of true holiness. Tobacco-using is no part of the message. May these individuals lay aside all filthiness of the flesh, lest when the decree goes forth, they will be filthy still. A good outside interest was manifested, and I left the church in good courage in the Lord. April 22-29, I labored with the Graysville church, having traveled by private conveyance about sixty miles. Here I found the brethren all alive in the work. Quite a number have been added to this church recently, and one during my stay. Most of these have

moved in from the Northern States. They have fitted up a neat hall for meetings, and harmony seems to prevail. On the Sabbath we enjoyed a large measure of the Spirit of God. All hearts were made tender.

An M. E. minister has recently embraced the Sabbath here, and although he has not seen all points of the message, we trust his candor in walking in the light will result in his whole soul's being filled with the truth. At all the above places, we took signatures to the petitions. From here I returned home to prepare for tent-work. May 13, I came to Jackson in company with Brn. J. Q. Finch and Alvin Covert. We pitched our tent and began meetings the 16th, and up to the present (May 21), the interest and attendance have been increasing. The people buy books quite freely, and we hope for good to result. Eld. Wm. Covert has now joined me in the work. Jackson has about 12,000 population.

E. E. MARVIN.

#### THE WORK IN NEW ENGLAND.

SINCE our excellent meeting last January, which was reported through the columns of the REVIEW, the work throughout this Conference has been increasing in interest. The Spirit of the Lord has seemed to move upon the hearts of the people; and since that meeting, back tithes to the amount of some \$500 have been sent in, accompanied by confessions of neglected duty in this direction. During the last five weeks, Eld. Corliss has been with us, and we have visited the churches in Lynn, Danvers, and Haverhill, Mass.; and in Greenwood, Slocumville, and Peace Dale, R. I. In the most of these places we have had excellent meetings. The burden of the preaching was done by Eld. Corliss, and the brethren seemed to be eager for the words of truth.

Special instruction was given in the Academy during the last three weeks of the school year by Elds. Corliss and Fifield. A social meeting was held with the students each morning at the opening exercises, and an excellent spirit has prevailed in the school during the past year, and these meetings were characterized by deep feeling. At the close of the school, a general meeting was held, which was largely attended by our brethren and sisters. The Spirit of the Lord came especially near in our counsels when planning for the summer's work, and we expect that the Lord will go out before the laborers the coming season as never before. Three tents will be run; one in Norwich, Conn.; one in Springfield, Mass.; and one in North Adams, Mass. We have also placed three of our ministers in charge of the petition work in some of our large cities. In addition to this, nearly one hundred canvassers are now at work in this Conference. We earnestly solicit the prayers of God's people for the success of the work in this important field.

A. T. ROBINSON.

#### VIRGINIA STATE MEETING PROCEEDINGS.

THIS meeting convened at New Market, in the new hall of worship, May 9-14. Eld. A. C. Neff in the chair. The first meeting was held at 9 A. M., May 9. The hour was spent in prayer that God's blessing should attend our efforts. The president made some remarks, after which the following were appointed as a Committee on Resolutions by the Chair: J. E. Robinson, R. D. Hottel, and G. H. Petefish.

Adjourned to call of Chair.

SECOND MEETING, MAY 13.—The Committee on Resolutions reported the following:—

*Resolved*, That we recommend the formation of canvassing companies who are to work under the direction of a suitable leader, and that each person associated with the company pay his proportion of the expense for rent of house, cost of provisions, and such incidental expenses as may arise.

*Resolved*, That all books be ordered by the leader, and each canvasser settle with him for the books he uses, also for this proportion of the expense of house, etc.

*Resolved*, That the leader of the company charge each person \$2.50 per week for board and running expense, and that the leader keep a book account of such expense, and as often as necessary, make a statement of the actual cost per member, and if it be less than the amount charged the individual, the difference be placed to his credit.

*Resolved*, That we recommend the formation of a canvassers' fund, to be used in assisting those who may need help to start in the work, and that we urge our brethren everywhere to donate to this fund.

*Resolved*, That such persons as are recommended by the Conference to join the canvassing company, and who

may not be able to pay the leader for their board in advance, shall be assisted by the Conference, by its loaning money to the leader until such time as they make their delivery.

*Resolved*, That we request our brethren and sisters as far as practicable to donate provisions to the canvassing companies and prepay freight on same.

A motion was made that these resolutions be considered separately. Remarks were made upon the importance of the canvassing work, by Eld. Robinson and others, and also in regard to the advantages of forming companies. After further remarks by different ones, these resolutions were unanimously adopted.

Meeting adjourned to call of Chair.

A. C. NEFF, Pres.

R. D. HOTTEL, Sec.

#### ARKANSAS TRACT SOCIETY.

##### Report for Quarter Ending March 31, 1889.

No. of members.....	116
“ reports returned.....	59
“ members added.....	11
“ “ dismissed.....	9
“ letters written.....	259
“ “ received.....	95
“ missionary visits.....	1,164
“ Bible readings held.....	94
“ persons attending readings.....	186
“ subscriptions obtained.....	159
“ periodicals distributed.....	1,451
“ pp. books and tracts sold.....	159,354
“ “ “ “ “ loaned.....	14,123
“ “ “ “ “ given away.....	12,665

Cash received on books, tracts, and periodicals, \$125.62; on sales of subscription books, \$369.17; on fourth-Sabbath donations, \$4.70; on membership, \$13.50; first-day offerings, \$10.31; on donations, \$81.

W. G. SMITH, Sec.

#### VIRGINIA TRACT SOCIETY PROCEEDINGS.

A SESSION of the Virginia Tract and Missionary Society was held in connection with the State meeting, at New Market, Va., May 9-14, 1889.

FIRST MEETING, AT 11:00 A. M., MAY 9.—President R. D. Hottel in the chair. The President spoke of the indifference existing among the brethren and sisters in the tract and missionary work, and that we are living in a time when we should feel the importance of arousing from our satisfied spiritual condition, and come into closer relation to God and his work.

The reading of the minutes of the last meeting was deferred until the next meeting. The resolutions passed at the last meeting were read. The President first spoke of his work as State agent, on account of other work, and the limited state of finances, he could not accomplish very much. Some interesting remarks were made by others to the same. The Committee on Resolutions was appointed by the Chair, as follows: A. C. Neff, T. H. Painter, and C. D. Zirkle.

Meeting adjourned to call of Chair.

SECOND MEETING AT 2:30 P. M., MAY 10.—The President spoke at length of the indebtedness of the Society. The Committee on Resolutions reported as follows:—

*Whereas*, We find that the Society is becoming more crippled in doing work on the credit system; therefore,—

*Resolved*, That we strictly carry out the recommendations of the International Society, that we do a strictly cash business with agents, recommending that acceptable security shall be given, or the C. O. D. plan adopted.

*Whereas*, There has been a neglect in our local societies in holding their regular quarterly meetings; therefore,—

*Resolved*, That it is the imperative duty of each local society to hold a meeting once each quarter, to transact business, and that the librarian read a statement of the standing of his society with the State.

*Resolved*, That all local societies take immediate steps to settle up their accounts with the State, and in order that they can do so, the librarian should visit or write to all indebted to the Society, asking them to pay up, especially those who have been owing previous to Jan. 1, 1889; and if they cannot pay, to give their note to the Society for the amount due the Society; that accounts in local societies shall not run longer than three months hereafter, and that more care be manifested in the financial management of the local societies.

*Resolved*, That all agents and ministers indebted to the society at present give their note for amount due.

Brn. Neff and Hottel spoke at length to the first resolution, showing the results if a resolution to that effect was not carried out. The resolution was spoken to at length by others, and while pending, the meeting adjourned to call of Chair.

THIRD MEETING, AT 10:00 A. M., MAY 13.—The first resolution was again taken up and discussed quite freely. After consideration, it was thought to be just in place, and adopted. The other resolutions were spoken to quite lengthily. Brn. Neff, Hottel, and others spoke of the neglect of holding quarterly T. and M. meetings, and that they are often more profitable than preaching. Bro. J. E. Robinson made encouraging remarks to the resolutions.

The resolutions were separately considered, and the report adopted.

Questions relative to disposing of the old edition of “Bible Reading Gazette” and building a depository were considered, but no action taken in regard to them.

#### FINANCIAL STATEMENT.

Value of publications on hand,	\$492 06
Due from ministers and agents,	385 42
“ “ districts,	134 74
Cash on hand,	56 00

Total, \$1,068 22

Due S. D. A. Publishing Ass'n,	\$942 99
“ Pacific Press,	26 42

Total, \$969 41

Balance in favor of Society, \$98 81

Adjourned *sine die*.

R. D. HOTTEL, Pres.

AMY A. NEFF, Sec.

#### NEW ENGLAND TRACT SOCIETY.

A SHORT session of the New England T. and M. Society was held in connection with the general meeting at South Lancaster, Mass., May 12, 1889. The meeting was called to order by the President at 5 P. M. Prayer by Eld. A. T. Robinson. Upon motion, the reading of the report of the previous meeting was waived, and the time spent in considering the workings of the Society for the past six months, its financial standing at present, and the branches of labor which now demand especial attention.

The present membership of the Society is 458. During the two past quarters the members report 2,578 letters written and 924 received, 646 Bible readings held and 150 subscriptions obtained; number of periodicals distributed 33,959, pages of reading-matter 683,771. This shows a gain over the corresponding report last year of 910 letters written, 306 received, 6,977 visits, 5,706 periodicals distributed, and 367,423 pages of reading-matter.

The total cash receipts given were \$3,855.47 greater than those of last year, and the financial standing very nearly the same, although \$1,500 worth of old stock which has been accumulating for years was not included in present assets.

The past quarter thirty-eight canvassers on an average have been engaged in selling our subscription books, and they report 2,806 orders at a retail value of \$7,643.75. It was estimated by the State agent that ninety per cent of these subscriptions will prove reliable, and this opinion was confirmed by the testimony of several workers who were present. Attention was called to the late wonderful developments in the nations of earth towards the enforcement of Sunday observance, and to the efforts which we should be making to enlighten the people upon the nature of this movement and to secure signatures to the petitions of remonstrance against it.

Eld. Wright, who has been circulating these petitions in the city of Brooklyn, N. Y., related some of his experience in the work. He has labored principally with the men of intelligence and influence, conversing with them, and selling or giving them tracts upon the subject in question. As a result of his efforts, he presented petitions containing nearly 2,000 names, mostly those of judges, lawyers, heads of departments in the city government, merchants, etc.

Eld. J. O. Corliss spoke earnestly upon the importance of attending to this branch of our work promptly and vigorously. We have every reason to believe that another year will not pass without a repetition of the efforts made by National Reformers in the legislature last winter, and we shall make a grand mistake if we do not improve the present opportunity in circulating the counter-petitions. Those who favor the Sunday law do not slacken their efforts because the Blair bill was lost, but already report 4,000,000 signatures which they have obtained since the last session of Congress.

It was voted that a committee of three be ap-



pointed by the Chair, to consider how this work may best be carried on, and report to the Committee on Distribution of Labor. W. L. Payne, C. W. Comings, and J. C. Tucker were appointed as said committee, and reported subsequently, recommending that special efforts be made in the capital of each of the four States embraced in the New England Conference. Upon motion, the meeting adjourned.

A. T. ROBINSON, *Pres.*

E. T. PALMER, *Sec.*

#### THE SAGINAW, MICH., MISSION.

It was my privilege to spend Sabbath and Sunday, May 18, 19, at this mission, and observe its practical workings, which were highly pleasing to me. Some twenty-five have embraced the message since it was opened. The interest is now better than at any other time. On Sabbath the mission rooms were well filled. On Sunday afternoon, many who have not yet decided to obey were present, and showed real interest. Union seems to prevail among the workers. Everything showed the marks of economy. The donations of our people in the way of supplies for the table are well appreciated.

A. O. BURRILL.

#### THE SCANDINAVIAN MISSION-SCHOOL AT CHICAGO.

The mission-school at Chicago closed with April, having lasted four months. Number of students fifty-two. Of these, forty-four have gone to their different fields of labor. About twenty are new hands. The students showed great diligence and willingness to learn, and manifested a good Christian conduct from beginning to end. All did not advance alike, the talents being very different, but we can say truly that most of them learned more than could be expected in so short a time.

About thirty students took part in the canvassing work. This branch of the work continued three months, from Feb. 1 to May 1. During this time, books and papers were sold for \$1,539.89. Of this the papers made out about one-third and the books two-thirds. In this way, more than 1,000 Scandinavian homes were provided with clear light on the present truth, while outsiders furnished \$750 to help sustain our school. We desire to express our heartfelt thanks to our Heavenly Father who has so mercifully crowned our feeble efforts with success, and to our brethren in Chicago and other places, as well as to the Conference in Illinois for the willing help they have given us.

I am now in Galveston, for my health. In regard to my health, I can only say that it is not worse. My address is Ave. F. between 14th and 15th Sts., Galveston, Tex.

J. G. MATTESON.

May 23.

#### THE CANVASSING WORK IN ILLINOIS.

The brethren and sisters would be encouraged could they read the reports which come in each week from our canvassers. The plan of canvassing in companies in Illinois was first tried two years ago in Morgan County, where we sold over \$2,300 worth of our books. Last month we were pleased to receive a letter from a merchant in Jacksonville, stating that there was a demand for more of the same books which we sold there, especially mentioning "Thoughts on Daniel and the Revelation," and that he would like to place an agent in the field. It is truly cheering to learn that our books are wanted where they are so well known. But who of us would be in favor of sending out these sacred truths by unconsecrated men, who would only handle them from selfish motives? How necessary it is that our books be presented by those who believe that our Saviour is soon coming, that the judgment is now in session, and that this nation is soon to separate itself from God!

Besides the individual canvassers, we now have five acting companies in the State. One of these is composed of ladies. In each of the others there is a brother and his wife, who have cheerfully given up their home comforts, and are now making the head-quarters of our canvassers pleasant and home-like. This enables the other members of the companies to give all of their time to the work. During the last two years I have not known of a single failure, where reasonable economy has been practiced by an energetic, prayerful canvasser. There is now no longer any question as to whether this work is a financial success. Some are now canvassing successfully who for two years have tried to make

their brethren and themselves think that they were not qualified for this work, and some have shown their faith in the message by selling their property, others by selling their stock and leaving their farms with hired help, so that they now are devoting their whole time to the work.

But the work is only well begun. Of the 102 counties in our State, less than twenty have been canvassed. While we feel gratified to see the work on such a good basis, there never was a greater need of workers and prompt, decisive action than now. We are sadly behind in our work. By this time the whole State should have been canvassed for "Thoughts on Daniel and the Revelation," "Great Controversy," and "Bible Readings," so that now we might be going over the same ground with "Man's Nature and Destiny," "History of the Sabbath," etc. In the parable of the great supper (Luke 14:16-24) notice the excuses which were given for not accepting the invitation. One had just bargained for some oxen, another had bought some land, and another had taken a wife. Those transactions were all right in themselves, but the trouble was that they considered their worldly business of so great importance that they asked to be excused.

And how is it with us? Are the Seventh-day Adventists of Illinois trying to break the fetters that bind them to earth? Do our brethren and sisters feel satisfied to spend their time, talents, and energies in money-making? Will our school-teachers contract to spend another year in the school-rooms, so that, when they come to our camp-meeting, and the Spirit of God impresses them that it is their duty to work directly for Christ, they cannot obey because they have promised to engage in other work? Will each of us think that we have special hinderances peculiar to ourselves? or shall we ask the Lord to open the way that we may enter his work? God forbid that we should refuse to bear the cross, and at last fail to wear the crown.

JOHN E. FROMM.

#### AN APPEAL IN BEHALF OF THE FRENCH-SPEAKING PEOPLE OF AMERICA.—NO. 2.

The French Canadians, the French, the Swiss, and the Belgians in the United States, and our Duty to Them.

THERE are over 300,000 French Canadians in the United States alone. These have come to our country because of temporal advantages that it offers them. They learn the language and ways of the country, and easily blend in with us to form a part of our great republic. They are found in cities, in villages, and in the country. They are mostly Catholics. Some of them have embraced Protestantism, and in a few instances they form separate French churches, but as a general thing, those of this people who embrace the gospel unite with the various American Protestant churches of the land. What a fine opportunity this scattered people offers our American brethren and the French among us who have embraced the message, to do missionary work, either in connection with public efforts, or in private interviews, by correspondence, and with our French works and publications! It is not necessary for us to think we must go to heathen lands to find missionary work to do. Oh no; here is plenty of it within our reach, at our doors, and in some cases, in our own houses. Thousands of this people are working for Americans to obtain a livelihood. Shall we not, while they serve us in temporal things, minister unto them in spiritual things, and break unto them the bread of life, that they may eat and live and call us blessed in the day when the reward is bestowed on the pilgrims and strangers of every nation who have sought a better country, that is, a heavenly? Heb. 11:13-16.

Brethren and sisters, shall we make suitable efforts to search the lost sheep of this nationality? They are not lacking. You can find them in every part of the country. Providence has placed them among us that we may do them good. Shall we pass them by, neglectful of the sacred duties that we owe them, and have them rise up against us in the day of God, and accuse us of having been the cause of their ruin? God forbid that this should be our situation in that day.

Not only do we owe a debt to the French Canadians among us, but to the thousands of Old-World French, who are found as merchants, bankers, teachers, etc., in New York, Philadelphia, Cleveland, Chicago, St. Louis, New Orleans, San Francisco, etc.; and those of that nation, equally numerous, who have settled as farmers, on our rich

lands in the West, and in the South, also have strong claims upon us. These feel at home among us; and next to their fatherland, our country is to them the dearest country under the sun. And why should they not cherish such feelings? Why should they not feel at home among us? Was not precious French blood freely shed to help us gain our independence? Have we not ever been on good terms with France? Shall we not look after the French in our land? Thus far our efforts put forth in that direction have been repaid in precious souls converted by the present truth, who are now preparing for Christ's second coming, and in some of the largest (not to say the largest) donations to our foreign missions and to the support of our American institutions and home missions. Has not the good providence of God brought this about to encourage us to make still greater efforts for the French in the New World? And while looking after the classes of French already mentioned, let us not forget the Swiss, who also feel at home among us, and who are generally found where the French are found, engaging in about the same occupations that the latter engage in. Some of them, however, take up their favorite occupation of watch-making.

And what about the Belgians? Shall they be passed by unnoticed? It is only comparatively recently that they began to emigrate to our country. The first tide of Belgian emigration to this country began about thirty-five years ago. Quite a large colony was then started near Green Bay, Wis. They now number about 30,000, and many of them have gone from that place to other parts of the State and to different parts of the Union. Quite a number of them are found in Chicago. They are a plain, frugal, industrious people; and one thing in their favor is that they are not prejudiced against the Bible, as most other Catholics are. Most of them received the Bible in Belgium before coming to this country, and they brought it with them when they came to the States. Why this Belgian emigration to our land at about the time of the opening of the work of the last gospel message in the States? Brethren and sisters, do you not see in this the finger of Providence opening before us an important missionary work? God help us to realize our obligation to this people. Especially should our brethren in Wisconsin, to whom God has sent most of these Belgians, work valiantly for this people. Thank God, they have already done well in this direction, but ten times more can and should be done for them than has thus far been accomplished.

This work is not to be left to the few, very few French laborers among us. Most of the French Canadians, French, Swiss, and Belgians among us speak English as well as French, and those who do not understand English, can be spoken to by our American brethren and sisters through interpreters that may generally be found in their own families; for their children learn English at our schools.

My English-speaking brethren and sisters, this is your work as well as ours. Will you help us in city missions, in public efforts, in visits, and in scattering for us our French works and French publications, and thus open the way for the living French preacher? Our American missionary workers and even our ordinary American brethren and sisters who stand in the light, could drop into the little meetings of our French brethren on the Sabbath, and inspire faith, hope, and courage, and help give to the work among them a right mold, and greatly relieve French laborers who are in other fields. I tell you, my brethren and sisters, we must come to this before we shall have discharged all our sacred obligations. This is what our English-speaking brethren and sisters need, to give them new life, and increase in them the missionary spirit. This will be the carrying out of the spirit and soul of the message we have received, and that enjoins upon us the imperative obligation to proclaim present truth to those of every nation and people under heaven. Shall we awake to a sense of our responsibilities?

Some may say "it is not pleasant thus to mingle with those of another tongue, and it is sometimes difficult to make ourselves understood by them." But was it pleasant for Christ to leave the realms of glory and those who spoke the pure language of heaven, to come to our fallen, ungrateful race, mingle with men degraded by sin, of imperfect language, and to whom it was so difficult to communicate the truths of the kingdom of God? Is there not more than a grain of selfishness in this excuse? Look at it in the face, and let those of you whose lot it is sometimes to employ some of the French who can say only a few words in English, ask themselves the question, Am I as anxious to have them understand the truths for these times

as I am to make them understand those things that relate to my temporal interests? Unless we feel more for their salvation than we do to make dollars and cents, how can we claim to be Christians and to have the true missionary spirit?

D. T. BOURDEAU.

## Special Notices.

### THE NEW YORK CAMP-MEETING.

THE importance of this meeting has been spoken of by others, but as it has been my good privilege to be connected with the work in the State during the past few months, I desire to say a few words to our brethren and sisters further in regard to the importance of our annual convocation.

The cause with which we are connected is rapidly advancing, and in order to keep pace with it, we must avail ourselves of every opportunity to gain knowledge in reference to it, so we may understand the best method of labor to place the truth before those who may come in the range of our influence. We all need a more thorough conversion to God, that we may be fully sanctified through the truth. It is expected that sister White will be present. Her instruction in regard to the dangers and duties of our times will be invaluable, and every member of all our churches will miss a rare opportunity to be benefited by not attending,—an opportunity which may never offer itself again.

We are to be favored with the labors of Eld. E. J. Waggoner. His discourses on the subject of justification by faith, and his instruction in regard to church discipline, and the duties of church officers, will be of inestimable value, and should be listened to by all in the Conference. The Lord is causing light to shine forth through the instruction of his servants at the present time, which, if received and cherished, brings a blessing and joy such as we have not before realized. Let all of the brethren and sisters in the Conference who have not decided to attend the camp-meeting, consider the matter seriously and conclude to come. You will not regret doing so.

If there are brethren and sisters in New York who belong to the Pennsylvania Conference who could not attend the Pennsylvania camp-meeting at Williamsport, Pa., and can attend our meeting at Rome, we extend to them a hearty invitation so to do. We hope to see a general rally at the meeting.

S. H. LANE.

### NOTICE FOR WISCONSIN.

REDUCED rates have been secured over all railroads in the State for those who attend the camp-meeting held at Mauston, June 11-25. Particulars will be found in another column.

A. J. BREED.

### NOTICE FOR MINNESOTA.

WE wish to call attention to a few more points in regard to the camp-meeting. The railroads have declined to grant reduced rates from points in West Wisconsin. The Burlington Road will only grant reduced fare from Winona. Those living at other points on that line could save something, perhaps, by crossing the river and coming on the Milwaukee Road. We hope that no one will get the impression that the camp-grounds are near the Minnehaha Falls. They are two miles west, on Nicollet Ave., directly south of the business portion of the city, between Forty-fourth and Forty-sixth Sts. Those going to the grounds by team from the business part of the city, can go directly south on Nicollet Ave. to the grounds, or if they wish to avoid the motor, they can go out on Lyndale Ave. to Forty-third St. and then turn east, and after going a short distance, can see the camp.

COMMITTEE.

### NEBRASKA, NOTICE!

THERE will be a district camp-meeting held at Alma, Neb., June 18-24. This meeting will be held for the special benefit of our brethren and sisters in the southwestern part of the State, and it is hoped that they will avail themselves of this opportunity of seeking the Lord together, and of learning more about the important work for this time, and how to labor for the Master. The Lord is soon coming. There is much to be done. We need

the Spirit of God in a large measure, and it will be given to all who seek in faith.

Come to this meeting to seek the Lord and to learn about the work, and you will not be disappointed; for we expect the Lord to meet with us. Instruction will be given in the Sabbath-school, health and temperance, and missionary work. It is hoped that all the officers of these different societies in this part of the State will be present. Pray for the meetings, and come at the beginning to stay till they close.

W. N. HYATT, for CONF. COMMITTEE.

### HOW TO GET TO THE WISCONSIN CAMP-MEETING.

REDUCED rates have been granted to those attending the camp-meeting to be held at Mauston, June 11-25, over the following railroad lines: C. & N. W.; C. B. & Northern; C. M. & St. Paul; C. St. P. Minn. & Omaha; G. B. & St. Paul; Ill. Central; Mil. & Northern; Mil. L. S. & Western; Wis. Central. The meeting is to be held on the Milwaukee and St. Paul Road between Portage and La Crosse. Those living anywhere on that line should purchase through tickets to Mauston. Those living on the C. & N. W. line south of Madison should ticket to that place, changing there to the Milwaukee Road via Portage. Those living on the Omaha Road should purchase tickets to Camp Douglas. Those living on the Lake Shore and Western should ticket to New London Junction, changing to the G. B. W. & St. P. Road, and purchase tickets to Plover. There you will strike the Wisconsin Central Road. Those living on this line should go to Portage. Those who live on the C. B. & Northern should go to La Crosse or Prairie Du Chien, changing for the St. Paul Road at either place. Those living south of Green Bay on the Mil. and Northern Road should go to Menasha, taking the Wisconsin Central to Portage. Those north of Green Bay should go to that place, and from there to Plover, changing to the Central.

Ask the agent where you purchase tickets to give you a receipt, telling him you wish to secure the reduced rates granted those attending the camp-meeting at Mauston. Any failing to get such receipt over all roads traveled in getting to the meeting, will not be returned except on full fare. Go to the station early, that you may have time to get your tickets, with receipts.

A. J. BREED.

### CORRECTION.

In my article to the brethren in West Virginia which appeared in REVIEW of May 21, a little change was made in some way, which conveys a wrong impression, which we wish to correct.

In the second paragraph, in speaking of the duties of the State agent and leaders of companies, and how their time is occupied, the statement is made, "It is impossible for them to do but 'little' canvassing." It should have read, "It is impossible for them to put in *all* their time in canvassing, and their time thus spent must be settled for by the Conference."

We do not wish to give the impression either to our agents or brethren throughout the State, that the leaders can do but "little" canvassing. It was decided at our State meeting that they could do all the business connected with their office on the first day of the week, leaving them free to canvass the other five days. Our State agent has in the past spent most of his time in instructing agents, but in the future can devote most of his time to canvassing, as the material from which to develop canvassers is about all in the field, unless some should join us from other States, which we would be pleased to have them do.

W. J. STONE.

### THE CAMP-MEETINGS IN MICHIGAN.

It has been decided by the Conference Committee to hold three camp-meetings in the State this year, one in the northern, one in the southwestern, and one in the eastern part of the State. The time for each of these meetings to be held may be seen in the list of camp-meetings published from week to week in the REVIEW. The place for the northern meeting is at Wexford, the same place as last year. The places for the two other meetings have not yet been fully determined.

The question is quite frequently asked, Which of these will be the general, or State meeting, or the

one at which the Conference will be held? We answer, Neither one of them. Those meetings will be more local than general. We do not expect all our people to attend one of these meetings, making it a large general meeting, but we do expect that all will attend one of the three, and thus make all three of the meetings of equal importance. Our southwestern meeting will be convenient for all our people in the western and southern parts of the State, and our eastern meeting for all who live in the middle and eastern parts of the State. We shall secure as good help as possible at all these meetings, and make them as profitable to all who attend as will be in our power to do.

The Conference meeting, at which all the business will be done, will be held the last of September or first of October, about the usual time, not in connection with a camp-meeting, but with some church where they have a meeting-house large enough to accommodate the meeting, and it will be composed mostly of the laborers in the Conference, and delegates. It will be expected that the churches will send their church officers as delegates to the Conference as far as possible, where they will receive instruction in their duties and concerning church discipline. Due notice of all these meetings will be given in the REVIEW, so that all may be informed.

MICH. CONF. COM.

### WISCONSIN NOTICE!

THOSE having accounts to settle at the Wisconsin camp-meeting should have them ready at the beginning of the workers' meeting, as the auditing will be done at that time.

A. J. BREED.

### NEW YORK, NOTICE!

It has been necessary to change the plan for securing the reduction of fare in the cases of those who live on the line of the R. W. & O. Railroad. Those coming over the main line of that road to our camp-meeting can purchase their tickets for Rome any time during the workers' meeting or the camp-meeting, and get a certificate of the secretary of the Conference, F. M. Wilcox, on the camp-ground, and by giving it to the ticket agent at Rome when you buy your return ticket, you will only have to pay one cent per mile.

Those living on the Utica branch of that railroad, south of Carthage, should buy their tickets to Utica, and obtain a certificate there of the ticket agent when they purchase their tickets for Rome, and use as previously directed. Then at Rome get a certificate of our secretary to secure the reduction from Utica to the place of starting. Those living north of Carthage should ticket direct to Rome. Those living on the Syracuse Northern branch, south of Parish, and those living on the Phoenix line should ticket to Syracuse, and obtain a trunk line certificate of the ticket agent in the New York Central depot when they ticket for Rome. Then at our camp-meeting we will furnish certificates to use when they buy their tickets home from Syracuse. Those living on the Oswego branch between Richland and Oswego, and those on the Syracuse Northern between Parish and Pulaski, should buy their tickets to Rome the same as those on the main line, and get their certificate at the camp-ground.

This arrangement will make it easier and more convenient for those who can ticket to Rome, than the Trunk line plan. It would have been made in the first place, had it not been for a misunderstanding which resulted from a failure of the mails. Please remember that no certificates are obtained when you come to the camp-meeting unless you have to purchase tickets over the New York Central Railroad.

M. H. BROWN.

### NOW IS THE TIME.

Now is the time for God's people to enlist all their energies in the work of carrying the third angel's message to the people. According to Testimony No. 33, we are already far behind in the work that God has given us to do. Shall we continue in our careless inactivity till our slothfulness shall end in utter ruin? God forbid!

We desire to say a few words to our brethren and sisters of the State of Ohio, concerning the circulation of Bro. Jones's new book, "The National Sunday Law." This book, while its contents will set before the people the true inwardness of the Sunday movement, is at the same time put up in a way that will make it interesting and readable to the

public. And now, before public sentiment is turned against the truth, we should do our utmost to give the people the message while they have ears to hear. One thing is certain; those who are pushing the Sunday movement are not asleep. I was forcibly reminded of the way their work is going, in a meeting of the ministers of Cleveland, which was called last Monday morning by secretary James P. Mills (of the National Reform Association and editor of *The Herald of Reform*), for the purpose of deciding upon the advisability of calling a convention for the city and county in the interests of Sabbath (Sunday) reform. Mr. Mills and others stated that a tidal wave was sweeping over not only this country, but all countries, favoring a better observance of the Sabbath (Sunday). Could our brethren and sisters have seen the enthusiasm manifested among those Doctors of Divinity, and how they to a man were pledged to push the work with all their might, and have heard the plans that were laid to reach people of influence, and carry the city and county by storm when they shall get the people together in the convention, with Dr. Crafts at the head, I am sure that they would think that it is time to work. The feeling manifested by these men only illustrates the sentiment of the ministry all over the country with but very few exceptions. But the multitudes as yet have not been reached by the clamors of these men, and before they do reach them, if we are wise and faithful, we shall give them God's message that will open the eyes of the honest and save them from delusion.

Brethren, we ought to sell at least 10,000 copies of "The National Sunday Law," just published by the REVIEW AND HERALD, before this year closes. We should not stop with that. We ought to sell thousands of copies of "Civil Government and Religion," the "Marvel of Nations," the "Great Controversy," "Thoughts on Daniel and the Revelation," extend the circulation of the *American Sentinel*, etc. Where are the men and women of Ohio who will now come forward and work for Jesus, and help him gather in the perishing while this little time of peace remains? Shall we be wise? Shall we insure our own salvation by laboring with consecrated hearts and hands to save the purchase of Christ's blood? All our brethren and sisters can do something to warn their friends and neighbors. Of course the more tact and ability a person has, the better work he can do in anything. But, brethren, you do not know what you can do till you try. It will not require as much experience in canvassing to sell this low-priced book as it would to sell one of our large subscription books. But you should prepare yourselves as well as possible to answer intelligently any questions that might be asked. If you will study carefully the *American Sentinel*, "Civil Government and Religion," "The National Sunday Law," and the *Sentinel* tracts, you will be pretty well fortified for any occasion. This you ought to do anyway, whether you canvass or not. But by so doing you will be ready to do a work for God and humanity, the results of which you will be glad to meet in the judgment.

We are confident that the new book will sell rapidly. Considering the low price of the book, the matter that it contains, and the popular interest that there now is in the Sunday movement, it seems as if a canvasser ought to be able to sell a book to nearly every family. It should be remembered that the end of all things is at hand, and this book contains an important part of the third angel's message which must go to all the earth. With the thought of these things, will not many of our brethren and sisters who are not now in the field, take hold and prepare themselves to sell this book? It is not recommended that our brethren and sisters working on other books should leave their work to sell this, only as they can do so in connection with their other work. No doubt but they can sell many in this way. But especially let those who are not doing anything in the way of circulating the truth, feel that the burden rests upon them to warn the people of the work of the National Reform movement by selling them this book. Shall we not hear favorable replies from scores of our brethren and sisters on this point? All who will devote the whole or a part of their time to this, will please report at once to the State secretary, L. T. Dysert, 1103 Case Ave., Cleveland, Ohio. J. E. SWIFT.

—Many persons dread afflictions. But they should remember that afflictions to the soul are as the plough to the fallow ground, as the pruning-knife to the vine, or as the furnace to the gold.

## The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119: 130.

CONDUCTED BY L. A. SMITH, G. W. MORSE, AND W. A. COLCORD.

### OLD TESTAMENT HISTORY.

#### LESSON 24.—SIN AND ITS REMEDY. (Sabbath, June 15, 1889.)

INTRODUCTION.—This lesson brings us to the next recorded murmuring of the Israelites, and closes the long list of their transgressions of this character in the wilderness. It must have occurred very soon after their sin of murmuring for water, as both these events took place in the last year of their wanderings in the desert.

Questions, with Scripture Texts, and Notes.

#### 1. What troubled the people of Israel as they journeyed from Mount Hor by way of the Red Sea?

"And they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way." Num. 21: 4.

#### 2. What did they at once do?

"And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread." Verse 5.

The expression rendered "light bread" in the last clause of verse 5 conveys in the Hebrew the idea of contempt and excessive scorn. The Hebrew translation renders it "miserable bread," and the margin of the Revised Version has it "vile bread." This makes more apparent the heinous nature of their offense on this occasion.

#### 3. In the face of what especial help from God did they thus wickedly murmur?

"And when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners. And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah." Verses 1-3.

#### 4. What punishment did the Lord send upon them for their murmurings?

"And the Lord sent fiery serpents among the people; and they bit the people; and much people of Israel died." Verse 6.

These serpents were called "fiery" serpents because of the intense inflammation which followed as the result of their bite. The wilderness through which they traveled was infested with these serpents, from which they had been protected by the miraculous providence of God. In their experience with the serpents, the Israelites were shown what their natural condition would be without this divine protection around them.

#### 5. When the people confessed their sin, what did the Lord tell Moses to do?

"Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live." Verses 7, 8.

#### 6. What was the result?

"And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Verse 9.

#### 7. By what were those saved who looked upon the serpent?

#### 8. Of what was the lifting up of the serpent a figure?

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." John 3: 14, 15.

"The brazen serpent was certainly no type of Jesus Christ; but from our Lord's words we may learn, 1. That as the serpent was lifted up on the pole, or ensign, so Jesus Christ was lifted up on the cross; 2. That as the Israelites were to look at the brazen serpent, so sinners are to look to Christ for salvation; 3. That as God provided no other remedy than this looking for the wounded Israelites, so he has provided no other way of salvation than faith in the blood of his Son; 4. That as he who looked at the brazen serpent was cured and did live, so he that believeth on the Lord Jesus Christ shall not perish, but have eternal life; 5. That as neither the serpent, nor looking at it, but the invisible power of God healed the people, so neither the cross of Christ, nor his merely being crucified, but the pardon he has bought by his blood, communicated by the powerful energy of his Spirit, saves the souls of men."—Clarke.

#### 9. When the people murmured, against whom were they rebelling?

"Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." 1 Cor. 10: 9.

#### 10. Then when the people looked upon the brazen

serpent, what did their act signify? Ans.—That they now trusted Christ, their great Leader, and acknowledged that their punishment was due to lack of faith in him.

#### 11. Until what time did the children of Israel preserve the brazen serpent?

"Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign. Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah. And he did that which was right in the sight of the Lord, according to all that David his father did. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan." 2 Kings 18: 1-4.

#### 12. How had they come to regard it?

"He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan (margin, a piece of brass)." Verse 4.

#### 13. What did Hezekiah call it?—Ib., margin.

#### 14. In thus worshiping the brazen serpent, what did the people do?

"Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen." Rom. 1: 25.

#### 15. When people lose faith, what will they inevitably do?

"And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." Rom. 14: 23, last part.

The performance of any ordinance by which we are directed to show our faith in God, becomes sin whenever faith does not prompt it. Instead of then being an act of worship to God, it becomes an act of idolatry. Thus the Lord's Supper has been perverted by the Roman Catholics into the idolatrous mass, the participating in which is generally thought to secure the pardon of sin. As the Jews made an idol of the brazen serpent, which was intended as an instrument of faith, so they often, and especially in the time of Christ and later, regarded their sacrifices much as the Catholics regard the mass.

#### 16. How alone can men live righteous lives?

"Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." Hab. 2: 4.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5: 4.

## News of the Week.

FOR WEEK ENDING JUNE 1.

### DOMESTIC.

—Eleven business houses in the town of Dublin, Ga., were consumed by fire Sunday.

—The population of Gary, D. T., is much excited over the discovery of gold in that vicinity.

—A fire which will cause a loss of between \$250,000 and \$300,000 occurred at Reno, Nev., Sunday. Twenty-three buildings were consumed.

—Tuesday, at Louisville, Ky., Mrs. Fanny Deweese passed away, at the age of 115. Her husband died twelve years ago, being then 107 years old.

—The Navy Department has decided to send the remains of Captain John Ericsson to Sweden, his native land, for burial. They will be taken on the new steel cruiser "Chicago."

—The Brooklyn bridge was six years old on Friday. Since its opening 21,396,935 persons have walked across the structure, and 125,138,594 passengers have gone over on the cars. The total receipts have been \$4,287,497.90.

—The Rev. J. C. Myers, while preaching at the Christian church at New Liberty, Ill., Sunday evening, was struck by lightning, the bolt coming down the chandelier. Mr. Myers's sight was completely destroyed, and it is feared he will never recover it.

—A cyclone formed Tuesday just south of McPherson, Kan., which lifted houses bodily from their foundations. One house was carried entirely away, not a vestige of it having been seen since. One hailstone was picked up which measured thirteen inches in circumference.

—A cyclone is reported to have passed over territory in the vicinity of Clements, Chase Co., Kan., Tuesday afternoon, blowing down houses, destroying everything in its path. Several persons were reported killed, but the prostration of telegraph wires in the vicinity prevented the obtaining of definite information.

—A most horrible and disgraceful scene was enacted by citizens of Port Huron, Mich., early Monday morning, who took from jail Albert Martin (colored), accused of assaulting a married woman, dragged him through the streets by means of a rope tied around his neck, and hung him to a bridge, firing several shots into his body before quitting the scene. The anarchy which mani-



feasts itself in such a form is certainly not much more to be commended than the crime which it sought to avenge.

—Crops, trees, fences, and houses in Washington County, Maryland, were leveled Thursday by a hurricane that seemed to follow the course of the Potomac River.

—Rumors of an Indian outbreak are reported from the Northern frontier of Nebraska, and many families are hurrying into the town of Norden, and the place is being fortified.

—During a windstorm at Danville, Va., Thursday, a brick tobacco factory in course of construction was blown down. Five men were killed, six badly injured, and several buried in the ruins.

—Snow to the depth of four or five inches fell Thursday, in the Schoolcraft, Flint, and Portland districts of Michigan, a hurricane drifting it badly. It is feared that the damage to crops will be severe.

—The rains have caused a flood at Charleston, W. Va. Owing to the destruction of the Chesapeake and Ohio Railroad bridge, over Cabin Creek, timber, lumber, and ties, valued at over \$1,000,000, were swept away.

—Details of what is probably the most appalling disaster, in point of suddenness and sacrifice of human life, ever witnessed in this country, are received from the Conemaugh Valley of the Allegheny Mountains, in Pennsylvania. The immediate cause of the occurrence was the bursting of an immense reservoir, said to be the largest in the United States, situated on the Conemaugh a few miles above Johnstown, a city of 10,000 inhabitants. In the narrow V-shaped valley through which the river flows from the reservoir to its junction with the Allegheny were scattered, at various intervals, towns of from 800 to 2,000 inhabitants, all of which with the city of Johnstown, were partially or wholly swept away by the resistless rush of water from the reservoir. One of the most dreadful features of the disaster was the burning to death of scores of victims in a huge mass of wrecked buildings which had taken fire from an overturned stove, while lodged against the New Pennsylvania Railway bridge at Johnstown. Floating bodies of the dead have been seen, and in some instances recovered all the way from Johnstown to Pittsburg, and a low estimate places the loss of life at 8,000 souls. It is asserted that the dam which held back the waters of the reservoir was known to be weak, and that the inhabitants of Johnstown had been repeatedly warned of their danger, but refused to heed the warning. No estimate of the loss of property is yet made, but the damage to the mammoth Cambria iron works at Johnstown will alone amount to several million dollars. The latest report from the latter place says that but two houses in the entire town are left standing.

#### FOREIGN.

—The President of Paraguay is said to be in favor of spending \$50,000 to encourage European emigration.

—A hurricane of four days' duration is reported from New South Wales. Railway traffic has been suspended, many land-slides have occurred, and many lives have been lost.

—The latest news from Hayti is that the insurgent leader, Hyppolite, has captured Port-au-Prince, and thus terminated the revolution in his favor. The report is not credited by all.

—The Japanese Government has engaged two German lawyers in Berlin to proceed to Tokio to reframe the Japanese penal code, to conform to the German instead of the French code, as now.

—Not long ago a plot was discovered among the Russian military officers to assassinate the Czar. The plot has been found to be more extensive than at first was thought. Officers at Moscow and Warsaw are implicated, and three of them have committed suicide rather than stand trial. The Czarina is completely unnerved.

#### RELIGIOUS.

—At Auburn, Ill., Tuesday, forty-eight children were confirmed at St. Benedict's church by Bishop Ryan, of Alton, assisted by Father Hickey, V. G., and Father Masterson.

—All gambling-houses at Logansport, Ind., were closed Sunday, and the police board has issued orders that all saloons shall hereafter be closed regularly at eleven o'clock, and also on Sundays.

—The Canadian Government has issued instructions ordering the opening of all the St. Lawrence canals from midnight Saturday until 6 p. m. on Sunday of each week. Closing the canals all day Sunday has been found to divert much traffic to the Erie Canal.

—The Presbyterian General Assembly concluded its labors at New York Tuesday night, and decided to meet next year at Saratoga. The Rev. Dr. Thurber and Colonel Elliot F. Shepard were chosen delegates at large to the International Conference to be held at Paris next September.

—A religious class, supposed to be Mormon missionaries, is creating great excitement in Douglas County, Illinois, by breaking up families—separating husbands from

their wives, and inducing young ladies to join them. A Mr. Nelson, leader of the band at Tuscola, was attacked by masked men Tuesday, he claims, with murderous intent, but he escaped, and left the city on the first train.

## Appointments.

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

#### CHANGE OF APPOINTMENT.

LET all those interested in the appointment for a meeting to be held in Alma, Neb., June 18-24, take notice that the place and date of this meeting have been changed to Oxford, Neb., July 23-29. The meeting will be held in Jacob Strew's grove, three-fourths of a mile from town. This change is made to better accommodate the brethren and secure a larger attendance.

J. P. GARDINER, Pres. Neb. Conf.

#### BUSINESS NOTICES.

[Under this head, short business notices will be inserted at one dollar for each notice of four lines or less. Over four lines, twenty-five cents 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.]

WILL any one knowing of a healthy and suitable location away from the lakes for a homeopathic physician, please address O. N. Hoyt, M. D., Duluth, Minn.

WANTED.—To correspond with a brother who wishes a partner or assistant in some kind of legitimate business. Address L. T. Ayres, 32 1/2 Manchester St., Battle Creek, Mich.

FOR SALE.—A comfortable house of six rooms, with good cellar, wood-house, etc., situated within five minutes' walk of all our institutions in Battle Creek. This property will be disposed of cheap, and on satisfactory terms, if applied for soon. Address Eld. J. O. Corliss, 186 Champion St., Battle Creek, Mich.

#### LABOR BUREAU.

##### Employment Wanted.

PLACE for boy to learn harness-making. Address Mrs. Electa L. McMullen, Sheldon, Vernon Co., Mo.

#### ADDRESS.

THE address of Eld. M. E. Cornell is 258 Champion St., Battle Creek, Mich.

## Obituary Notices.

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

LYNDE.—George W. Lynde died at his home in Onslow, Ia., of old age, May 19, 1889, aged 92 years and 4 months. At the age of fifty four he became a member of the Baptist Church. About nine years ago he embraced the truth indirectly through the labors of Eld. J. D. Pegg. He was very conscientious in the observance of all Christian duties and in the payment of his tithes. He was like a shock of corn fully ripe for the harvest. Words of comfort from Ps. 17: 15. R. A. STILES.

EDSON.—Mrs. Maria Edson, aged fifty-eight years, died of cancer, April 25, 1889, in Stratton, Vt., at the residence of C. N. Pike. She had been a devoted member of the Jamaica S. D. A. church about eighteen years, and a faithful worker in the T. and M. work and in the Sabbath-school. She suffered intensely for many weeks, but bore her sufferings patiently, and seemed ready to go when the Lord should see fit. She was loved and respected by all who knew her, and especially by the children, who always enjoyed her company. Her last words were, "Christ is coming." GRACE M. PIKE.

WEATHERFORD.—Died near Wilmer, Dallas Co., Tex., May 14, 1889, of measles and typhoid fever, Burrell J., son of S. C. and Mary Weatherford, aged 20 years and 24 days. He had kept the Sabbath with his parents ever since they had been in the message, and in August, 1886, he joined the church, and became fully identified with the remnant people, from which time he sought to live a humble life and honor God in all things, being confident of the soon coming of the Saviour. During his illness he several times said that he had no fear to die, but fully committed himself into the hands of God, and could say the Lord's will be done in his case. He expressed a confident hope of a part in the first resurrection. We sorrow not as others who have no hope. SAMUEL C. WEATHERFORD.

(Signs of the Times please copy.)

ROGERS.—Charles Rogers died at his residence in Willing, Allegany Co., N. Y., March 2, 1889, aged 83 years, 11 months, and 1 day. Father Rogers embraced the S. D. A. faith when over eighty years of age, and when death came, he entered the dark valley without fear, looking forward to the time when the Lifegiver shall come. He believed he would be raised in immortality. In compliance with his wishes, Eld. D. A. Ball preached his funeral sermon, the subject being also chosen by the deceased; viz., the nature of man and the resurrection, text, John 11: 25, 26. He leaves an aged companion, eight children, twenty-seven grand-children, and nine great grand-children. He was respected and loved by all who knew him,

and we have reason to believe he sleeps in Jesus, and will be raised in the first resurrection with all God's children.

H. A. F.

OSBORNE.—Died at Ottawa, Kan., May 1, 1889, Mabel Osborne, daughter of S. C. and Clair Osborne, aged 4 years, 6 months, and 26 days. About one week before her death, she took cold, and was threatened with the croup. The parents did all they could, but no relief came. They then called a physician, but it added to their sorrow when he told them that the child had a severe attack of the membranous croup, and that there was no hope. While the parents feel grieved, they know their child will be brought forth by the angels, when the trumpet sounds. Mabel had learned obedience, and was a good child. The funeral services were held in the S. D. A. church. Words of comfort were spoken by the writer, from 1 Thess. 4: 13, 14, after which we laid her away by the side of her little sister who died about four months ago.

J. L. BEILHART.

## SUNDAY-KEEPING NOT A BIBLE DOCTRINE.

#### EXCUSES ANSWERED.

A new 8 page tract, by J. R. Long, asks and answers some of the most common queries that arise in the minds of those who "want to do right," but do not wish to observe the Sabbath of the fourth commandment. Price, 1 cent.

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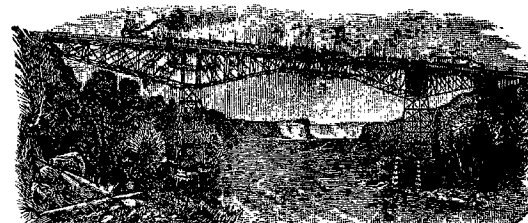
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## YEAR BOOK OF S. D. ADVENTISTS, FOR 1889.

Containing a complete workers' directory, and statistics of the General Conference and other organizations, with condensed business proceedings of anniversary meetings held at Minneapolis, Minn., Oct. 17 to Nov. 8, 1888, also giving brief sketches of publishing-houses, colleges, foreign missions, etc., handsomely illustrated with new drawings and zinc etchings. The work also contains valuable reference matter of a general character, aside from that which pertains to denominational work. Every family should have one.

Price, 15 cents, post-paid. Address, REVIEW AND HERALD, or any State tract society.

## Travelers' Guide.



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EAST	Mail.	Day Express.	N. Y. Express.	Atlantic Express.	Night Express.	F. Cal. Accom'n.	Local Pass'gr.
STATIONS.							
Chicago.....	am 7.55	am 10.35	pm 3.10	pm 10.10	pm 10.10	pm 4.50	
Michigan City.....	pm 10.38	pm 12.24	pm 4.54	pm 12.23	pm 11.27	pm 6.58	
Niles.....	11.44	pm 1.30	5.49	1.51	am 12.55	8.17	
Kalamazoo.....	1.12	2.45	6.58	3.35	2.27	pm 10.00	pm 5.30
Battle Creek.....	1.55	3.20	7.39	4.22	3.15	7.55	6.25
Jackson.....	3.35	4.59	8.49	6.15	4.45	9.35	8.20
Ann Arbor.....	5.04	6.43	9.41	7.50	6.00	10.48	
Detroit.....	6.30	6.50	10.45	9.20	7.30	11.50	
Buffalo.....	8.30	am 4.25	am 7.15	pm 5.55	9.05	pm 8.05	
Rochester.....		6.50	9.15	8.00		11.45	
Syracuse.....		9.30	11.35	10.15		am 2.45	
New York.....	pm 7.00	pm 8.50	am 7.20			11.15	
Boston.....		10.00	10.50	9.55		pm 2.50	
WEST.	Mail.	Day Express.	Chicago Express.	Pacific Express.	Evening Express.	F. Cal. Accom'n.	Local Pass'gr.
STATIONS.							
Boston.....		am 8.30	pm 3.00	pm 9.15			
New York.....		10.03	6.00	11.30			
Syracuse.....		pm 7.40	am 2.10	am 9.05			
Rochester.....		9.55	4.20	11.30			
Buffalo.....	3.30	am 12.15	6.15	pm 1.30			
Detroit.....	am 9.00	8.03	pm 4.10	am 10.15	pm 4.00		
Ann Arbor.....	11.30	11.45	12.55	1.55	10.55	pm 4.00	
Jackson.....	pm 12.05	10.03	3.27	am 12.54	10.55	7.10	am 6.25
Battle Creek.....	1.55	11.38	4.38	am 12.27	8.52	8.52	7.55
Kalamazoo.....	2.45	pm 12.13	5.15	3.07	1.20	pm 9.45	8.40
Niles.....	4.20	1.30	6.27	4.32	3.06	am 7.00	
Michigan City.....	5.42	2.55	7.32	5.43	4.32	9.00	
Chicago.....	7.55	4.35	9.30	7.45	7.00	11.20	

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

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

## CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 5, 1889.

GOING WEST.						STATIONS.	GOING EAST.											
Mixed Train.	Mail.	Day Exp.	Pack. Exp.	Facin. Exp.	B.Crk. Pass.		Mail.	Local Exp.	Atlie Exp.	Sun. Pass.	Pull'm Pass.		Mail.	Local Exp.	Atlie Exp.	Sun. Pass.	Pull'm Pass.	
.....	am	am	pm	pm	pm	Dep.	.....	pm	am	am	am	.....	pm	am	am	am	.....	pm
5.55	7.15	7.45	8.55	5.40	.....	Port Huron	10.20	1.15	7.35	.....	10.50	.....	10.20	1.15	7.35	.....	10.50	
7.28	8.31	9.08	10.22	5.40	.....	Lapeer	8.40	11.58	6.17	.....	9.17	.....	8.40	11.58	6.17	.....	9.17	
8.08	9.10	9.50	10.55	6.20	.....	Flint	7.55	11.27	5.40	.....	8.00	.....	7.55	11.27	5.40	.....	8.00	
3.48	9.35	10.31	11.35	7.15	.....	Durand	7.55	11.27	5.40	.....	8.00	.....	7.55	11.27	5.40	.....	8.00	
10.00	10.30	11.41	12.37	8.26	.....	Lansing	5.20	10.07	4.00	.....	6.35	.....	5.20	10.07	4.00	.....	6.35	
10.37	11.00	12.11	1.09	9.03	.....	Charlotte	4.42	9.37	3.25	.....	6.02	.....	4.42	9.37	3.25	.....	6.02	
11.30	11.45	12.56	1.55	10.05	.....	BATTLE CREEK	3.45	8.55	2.35	.....	5.15	.....	3.45	8.55	2.35	.....	5.15	
6.40	am	12.05	1.00	2.00	pm	D	3.40	8.50	2.30	.....	5.15	.....	3.40	8.50	2.30	.....	5.15	
7.55	.....	12.50	1.48	2.50	.....	Vicksburg	2.52	8.11	1.48	.....	4.33	.....	2.52	8.11	1.48	.....	4.33	
8.42	.....	1.00	2.00	3.00	.....	Schoolcraft	2.40	8.11	1.45	.....	4.33	.....	2.40	8.11	1.45	.....	4.33	
9.31	Sun.	1.50	2.50	3.45	.....	Scopolis	1.50	7.26	12.45	.....	4.00	.....	1.50	7.26	12.45	.....	4.00	
10.50	Pass	2.30	3.30	4.25	.....	South Bend	1.50	6.50	12.00	.....	3.45	.....	1.50	6.50	12.00	.....	3.45	
.....	am	3.41	4.52	5.55	.....	Val.	11.54	5.30	10.50	.....	3.40	.....	11.54	5.30	10.50	.....	3.40	
.....	7.20	4.09	5.10	6.55	.....	Valparaiso	11.40	5.30	10.30	.....	3.40	.....	11.40	5.30	10.30	.....	3.40	
.....	10.00	6.25	7.31	8.10	9.45	Arg.	9.05	3.25	8.15	1.15	4.25	.....	9.05	3.25	8.15	1.15	4.25	
am	am	pm	am	am	am	Arg.	Dep.	am	pm	pm	pm	am	am	pm	pm	pm	am	

\*Stops only on signal. Where no time is given, train does not stop.

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GEO. B. REEVE,  
Traffic Manager.

W. J. SPICKER,  
General Manager.

# The Review and Herald.

BATTLE CREEK, MICH., JUNE 4, 1889.

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## CAMP-MEETINGS FOR 1889.

WESTERN.			
*Minnesota, Minneapolis,	June	11-18	
*Wisconsin, Mauston,	"	18-25	
*Dakota, Madison,	"	25 to July 2	
EASTERN.			
*New York, Rome,	June	11-18	
Maine,	Aug.	20-27	
Vermont,	"	27 to Sept. 3	
Canada,	Sept.	3-10	
CENTRAL.			
Michigan (Northern), Wexford,	June	25 to July 2	
Mich. (Southwestern), Kalamazoo,	Aug.	13-20	
*Ohio, Mt. Vernon,	"	13-20	
Michigan (Eastern),	"	27 to Sept. 3	
*Illinois,	Sept.	17-24	
*Indiana,	"	24 to Oct. 1	
SOUTHWESTERN.			
*Missouri (general),	Aug.	13-20	
Arkansas, Rogers,	"	20-27	
*Texas,	"	27 to Sept. 3	
*Colorado,	Sept.	3-10	
*Nebraska,	"	10-17	
SOUTHEASTERN.			
*Georgia,	July	31 to Aug. 6	
North Carolina,	Aug.	6-13	
Virginia,	"	13-20	
West Virginia,	"	20-27	
Tennessee,	"	20-27	
PACIFIC COAST.			
Nevada,			

The camp-meetings this year will begin on Tuesday evening and close the following Tuesday morning. Those marked with the star (\*) will be preceded by a workers' meeting. Where workers' meetings are to be held, and they are not thus marked, notice should be given at once. If in any case the date of the meeting does not satisfy those concerned, notice should be promptly given. GEN. CONF. COM.

A "sacred concert" advertised to be given in the Opera House, Port Jervis, N. Y., Sunday, May 12, was forbidden by the civil authorities.

The General Assembly of the Presbyterian Church (South), in session at Chattanooga, Tenn., adopted, May 25, the following:—

**Resolved.** That we favor the signing by our people of the petitions to Congress for a law against Sunday work, except works of necessity and mercy, so far as the jurisdiction of the general Government extends, with the usual exceptions in favor of those who observe another day of the week as Sabbath.

Eld. E. J. Waggoner stopped with us a day last week on his way to appointments East. After attending some of the camp-meetings, he will spend the summer in the Hebrew schools of Prof. W. R. Harper at Philadelphia and Chautauqua, before returning to the Pacific Coast.

It is becoming more and more evident that the party of Second Adventists represented by the *Herald of Life and World's Crisis* have quite extensively fixed upon the present year as the one which will witness the end of the world. In so doing they are only trying over again the experiment which has been so often tried before, and preparing themselves for another disappointment. After the passing of the present year, they will be again all at sea in their interpretation of the prophetic scriptures.

Has the Baptist denomination in the South committed itself to the cause of religious legislation? It would seem so, from the following resolution adopted at the Southern Baptist convention, held at Memphis, May 14:—

*Whereas*, The American Sabbath Union is laboring to secure such national legislation as will allow to all employees of the national Government one day in seven as a day of rest; therefore,—

*Resolved*, That we fully sympathize with this important object of the American Sabbath Union, and request our brethren to promote its work so far as may be practicable.

Sunday legislation is in some places getting to mean something more than a mere nominal regulation with only the power of the clergy behind it, as a certain liquor dealer who had defied the Sunday law in Jersey City recently is now learning by hard experience. Judge Lippincott passed sentence upon him and said: "The court sentences you to five months in the penitentiary at hard labor. You need not think [sternly] that the sentence will be changed." This is the first time such a sentence has been pronounced in Hudson County for this offense, and the liquor sellers of the place are in a state of consternation.

We have received from our brethren in Chicago a nicely-printed and illustrated catalogue of the mission-school at 26 and 28 College Place in that city. Its title-page reads as follows: "Announcement of the Central Bible School for Home and Foreign Missionaries, for 1889—Comprising General Information upon the Organization, History and Object of the School, together with Terms and Conditions of Admission, Calendar, Studies, Location, etc." The School Board consists of the following persons: President: Eld. R. M. Kilgore; Vice-President: Eld. Geo. B. Starr; Treasurer: John M. Craig; Secretary: Lillie E. Froom; Corresponding Secretary and Matron: Mrs. Geo. B. Starr. Three full-page illustrations, and 20 pages, besides illustrated cover. Address Geo. B. Starr, 26 and 28 College Place, Chicago, Ill.

The *Mail and Express* prints the following announcement for a "State mass convention of the friends of the Christian Sabbath" to be held in Westminster Church, Minneapolis, June 10, 11, for which an elaborate programme has been prepared:—

The convention will open on the evening of Tuesday, June 10. Hon. George A. Pillsbury will preside. Mayor Babb will give an address of welcome to which Bishop Gilbert will respond. The two papers of the evening will be on the "Sunday Saloon," by the Rev. M. Falk Gjertsen, and on the "Continental Sunday," by the Rev. S. G. Smith, of St. Paul. The programme for Wednesday includes a number of papers, each to be followed by discussions. The following is the list:—

Morning.—Divine Authority of Sabbath—The Rev. G. W. Miller, Minneapolis. Change of Day—H. C. Mabie, D. D., Minneapolis. Organization of Minnesota Sabbath Union—Prof. H. P. Judson, Minneapolis. Secular Advantages of Sabbath—The Rev. R. Christie, D. D., St. Paul.

Afternoon.—Municipal Legislation Concerning Sunday—Thomas Cochran, St. Paul. State Legislation—C. T. Thompson, Minneapolis. Pictitious Blue Laws—The

Rev. W. P. McKee, Minneapolis. Puritan Sabbath—President Cyrus Northrop, LL. D., Minnesota University. American Sabbath—The Rev. W. F. Crafts, Field Secretary American Sabbath Union, New York. Sabbath and the Hour—The Rev. Dr. C. F. Thwing, Minneapolis. The Church and the Sabbath—Bishop Fitzgerald, Minneapolis.

Evening.—The Sunday Newspaper—Dr. D. J. Burrell, Minneapolis. Sabbath for Workingmen—The Rev. W. F. Crafts, New York.

Friday, May 31, 1889, stands out in awful distinctness as the darkest day in the annals of Pennsylvania, by reason of the appalling catastrophe which on that date overtook the residents of Johnstown and the valley of the Conemaugh River. It is not the least impressive of the sad reflections which will remain to the survivors, that the inhabitants of the ill-fated town had been repeatedly warned of their danger, and had ample opportunity to escape, but refused or at least neglected to act while the opportunity was before them. At different times for a period of several years, it is said, the possibility of such a calamity had been discussed by thoughtful minds, and repeated cautions had been given the citizens of Johnstown by those most familiar with the dangers of the situation, until finally the former, grown familiar to these warnings, though well knowing that the danger was not imaginary, ceased to be in any way affected by them. If this be true, what a parallel may be drawn between the inhabitants of Johnstown on the eve of the calamity, oblivious to impending danger, and the inhabitants of the world to-day, unconsciously of a greater calamity approaching, and refusing to be warned! Even when the river had become a raging torrent flowing through the center of the town and beginning to submerge the streets, the spell-bound inhabitants refused to heed the admonitions of those who urged them to leave the place. When the flood burst upon them in all its fury, there was a sudden awakening of all to their peril, and a frantic but unavailing call for help from the hundreds who were swept away to death in the raging waters. So will it be when the tempest of God's wrath breaks upon a shelterless world which has filled up the measure of its iniquity. The lesson to be learned from this is that repeated warnings of coming danger, if treated with neglect, have a tendency in time to bring an individual, even against his better judgment, into such a state of indifference concerning it that the event is almost certain to overtake him unprepared.

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