

Adventist 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.

VOL. 60, No. 19.

BATTLE CREEK, MICH., TUESDAY, MAY 8, 1883.

WHOLE No. 1513.

The Review and Herald,

ISSUED WEEKLY, BY THE

Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications and make all Drafts and Money Orders payable to
REVIEW AND HERALD, Battle Creek, Mich.

WE SEEK A CITY.

We seek a city, where each quiet dwelling
Stands fast upon the everlasting hills;
Where in the song of praises loudly swelling,
Comes not a discord of our earthly ills.

We know that in that city life abideth;
Nor tears nor death can ever enter there;
And One with nail-pierced hands our way still guideth,
Until we come unto the city fair.

We seek a city—pilgrim feet grow weary,
But we press on; beyond still lies our home;
Though days be dark, and ways are often dreary,
We seek, we seek a city yet to come!

—Lucy Randolph Fleming.

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.

PRACTICAL THOUGHTS FOR THE CAMP-MEETINGS.

BY MRS. E. G. WHITE.

[At our camp-meeting at Hanford, Cal., one year ago, I felt urged by the Spirit of the Lord to speak to our people concerning the importance of maintaining right habits of life in order to enjoy the benefits of the meeting. As the points there dwelt upon are of general application, a summary of the remarks made are here given for the benefit of all who attend these annual gatherings.]

OUR yearly convocations are held for a special purpose. We desire to obtain spiritual strength by feeding upon the bread of life. We have separated from God by yielding to the maxims, customs, and practices of the world. We have allowed temporal things to absorb our attention, and have regarded the service of God as of secondary importance. As a consequence, we find ourselves in a state of great spiritual weakness. The season we spend here together should be a time of humiliation, brokenness of heart, and confession of sin. We want here to seek the Lord, and find him to the joy of our souls. To do this, we must cleanse the soul temple from its defilement; we must banish therefrom selfish thoughts and interests. Jesus is among us, to hear our penitential confessions and pardon our sins.

We should not devote this precious time to needless labor merely to gratify the appetite. We have not come here to indulge in feasting. Those who have taken charge of our restaurant at previous camp-meetings, have had the privilege of attending but few of the meetings. Much care and thought were given to the preparation of the food,—the cooking of meat, pies, cake, and a variety of other dishes to please the appetite. Was this really necessary? I think not. A few simple articles of food, prepared with care and skill, would supply all our real wants, and at the same time would do no injury to stomach or brain. The food should be abundant in quantity, and of good quality. We should not be compelled to live on a meat diet because nothing else is provided to supply its place. The money that is expended in buying meat, would purchase a good

variety of fruits, vegetables, and grains. Meat is not essential for health or strength, else the Lord made a mistake when he provided food for Adam and Eve before their fall. All the elements of nutrition are contained in the fruits, vegetables, and grains.

If we are careful in our diet, at the same time clothing ourselves in a healthful manner during the changes that are liable to occur, we may avoid the unpleasant consequences of neglect of these important matters. Parents should give special attention to the diet of their children. Let them have good, wholesome food, prepared in a simple, palatable manner. But many housewives do not know how to cook. Light is shining upon them, but they do not care to receive it. Turning with contempt from a method of cooking which requires skill and inventive power, they depend on injurious substances to supply the lack. We profess to be reformers, and as such should be constantly seeking to bring all our customs and habits to a correct standard, instead of conforming to the hurtful practices of the world.

Hot biscuit raised with soda or baking powder should never appear upon our tables. Such compounds are unfit to enter the stomach. Hot raised bread of any kind is difficult of digestion. Graham gems which are both wholesome and palatable may be made from the unbolted flour, mixed with pure cold water and milk. But it is difficult to teach our people simplicity. When we recommend graham gems, our friends say, "Oh, yes, we know how to make them." We are much disappointed when they appear, raised with baking powder or with sour milk and soda. These give no evidence of reform. The unbolted flour, mixed with pure soft water and milk, makes the best gems we ever tasted. If the water is hard, use more sweet milk, or add an egg to the batter. Gems should be thoroughly baked in a well-heated oven, with a steady fire.

To make rolls, use soft water and milk, or a little cream; make a stiff dough, and knead it as for crackers. Bake on the grate of the oven. These are sweet and delicious. They require thorough mastication, which is a benefit both to the teeth and the stomach. They make good blood, and impart strength. With such bread, and the abundant fruits, vegetables, and grains with which our country abounds, no greater luxuries should be desired.

We should avoid errors, not only in the quality, but in the quantity of our food. Eating too largely of even a simple diet will injure physical, mental, and moral health. Some persons have formed the habit of eating at any time between their regular meals. If this practice is continued, it becomes second nature. The stomach may be so educated as to desire food eight times a day, and feel faint if it is not supplied. But this is no argument in favor of so frequent eating. Three meals a day, and nothing between meals—not even an apple—should be the utmost limit of indulgence. Those who go further violate nature's laws, and will suffer the penalty. Two meals a day are better than three.

Our brethren and sisters often bring upon the camp-ground food that is wholly unsuitable for such occasions,—rich cake, pies, and a variety of dishes prepared in a manner to make a healthy man sick. Of course, the best food is considered none too good for the minister. They invite him to their tables, and send these articles to

his table. Many ministers are dyspeptics; they have injured their health by taking food in too great quantity and of an injurious quality. They suffer from hot head and cold feet and limbs; the blood is called to the stomach to assist in disposing of the burden imposed upon it. Those men cannot become spiritual workmen until they observe strict temperance in their dietetic habits. God cannot let his Holy Spirit rest upon those who are enfeebling themselves by gluttony.

Precious talent has been lost to God's cause through intemperance in eating. Many, while they do live, are thus deprived of half the vigor and strength of their faculties. The brain is oppressed because the stomach is burdened. Ministers, above all others, should economize the strength of brain and nerve. They should avoid all food or drink that has a tendency to irritate or excite the nerves. Excitement will be followed by depression. Over-indulgence will becloud the mind, and render thought difficult and confused. Our people err when they tempt their ministers with unhealthful food.

And let us not come to the camp-meeting to break the Sabbath by cooking on that day. The instructions which God gave to Israel should not be disregarded: "Bake that which ye will bake to-day, and seethe that ye will seethe;" for "to-morrow is the rest of the holy Sabbath unto the Lord." God meant what he said; and shall we who are presenting to the people the claims of the divine law, break that law ourselves, merely to please the appetite? God forbid! I know that frequently the Lord has withheld his blessing because we have failed to honor him by keeping the Sabbath according to the commandment. There has sometimes been nearly as much cooking done on the Sabbath as on other days. I would prefer to eat bread and water only, rather than to run any risk of breaking the fourth commandment. All needful preparation for the Sabbath should be made on Friday. On Sabbath morning, if the weather is cool, let hot gruel be provided. Further than this, all cooking should be avoided as a violation of the Sabbath.

If right habits are ever observed, let it be at our holy convocations. Here, if anywhere, we want our minds clear and active. We should honor God at all times, and in all places, but it seems doubly important at such meetings, where we assemble for the purpose of drawing near to God, and gaining a better knowledge of his will. One reason why we do not enjoy more of the blessing of the Lord is, we do not heed the light which he has been pleased to give us in regard to the laws of life and health. If we would all live more simply, and let the time usually given to the indulgence of appetite and the gratification of pride in dress, be spent in searching the Scriptures and in humble prayer for the bread of life, we would receive greater spiritual strength. We need to give less attention to our mere temporal wants, and more to our eternal interests.

Will those who have charge of our camp-meetings see that God is not dishonored or his instructions disregarded? Will they heed the light which has been given them upon health reform, and thus aid the people in securing both physical and moral health? Let us in our yearly gatherings seek to return unto the Lord, gather up the rays of light we have neglected, comply with the conditions laid down in God's word, and then by faith claim his blessing.

SEVENTH-DAY ADVENTISTS AND THE TESTIMONY OF JESUS CHRIST.

BY ELD. W. H. LITTLEJOHN.

IN the twelfth chapter of Revelation is found a symbolic prophecy, covering the whole period lying between the first and the second advent. In it the church is represented as a woman clothed with the sun, the moon under her feet, and wearing upon her head a crown of twelve stars. A great red dragon with seven heads and ten horns makes war upon the woman and continues his persecution for 1260 prophetic days, or 1260 literal years. It is generally conceded by commentators that this dragon symbolized the Roman government controlled by Satan. Commencing the 1260 years, during which the church was to be in the wilderness state, in A. D. 538, one of the earliest dates assigned for the rise of the papacy, they would end in 1798. Just before the expiration of the time, the earth is represented as helping the woman, *i. e.*, the church. This is understood as applying to the great change which took place in the sixteenth century in public sentiment, which resulted so favorably to the church that the kings of the earth intervened in her behalf, and turned back the tide of papal persecution which had set in against her so long.

It appears, nevertheless, from the record that there is to be a revival of the persecuting spirit in the close of time, and that Satan is once more to make war effectually upon the people of God. Here is the prediction: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ."

It is manifest from the foregoing that the war upon the saints spoken of must take place this side of the termination of the 1260 years, or this side of 1798. It is also demonstrable that when it once breaks out, it will continue until the close of time. This can be proved in various ways. First, the war is to be with the remnant of the seed of the church. But the remnant means the last end of anything. The last of the church, therefore, must include the last generation of Christians, or those who are to endure this persecution. Secondly, in Revelation, chapters 13 and 14, this same conflict between Satan and the people of God in the last days is more elaborately set forth. In those chapters it is made clear that the contest will continue until the coming of the Lord, since the penalty denounced upon those who carry on the persecution is the seven last plagues (Rev. 14:9-12); but these plagues just antedate the coming of Christ, and could with propriety, therefore, be threatened against those only who are living and carrying on such a persecution at the time at which they are poured out (chapter 16), *i. e.*, just previous to the advent.

SEVENTH-DAY ADVENTISTS.

Up to this point the object has been to give to the reader in the briefest manner possible a chronological view of the prophetic history of the church, for the purpose of showing that having passed the long period covered by the 1260 years of persecution beginning in A. D. 538 and ending in A. D. 1798, we have now reached a point where it is possible for the church to enter at any time upon that period of suffering which is just to precede the second advent of Christ. Hoping that we have not been so brief in our treatment of the subject that the points made have escaped the perception of the reader, the real object of this article will now be brought out, *i. e.*, the identification of the people spoken of in the prophecy as the remnant of the church. Be it known, therefore, that S. D. Adventists claim to be the ones whom John saw in vision and whom he styled the "remnant who keep the commandments of God and have the testimony of Jesus Christ." Arising, as they did, in 1846, they appeared sufficiently late in the history of the world to meet the requirement of the prophetic prediction, since forty-eight years intervened between 1798 and the time of their rise.

As it regards the two prominent points of the faith of the remnant church spoken of by John, it is well known that S. D. Adventists claim to hold and practice both of them. These points are, first, the keeping of the commandments of God, and accordingly, the having or possessing of the testimony of Jesus Christ.

Concerning the first point, it may be remarked that, to say the least, those who keep the commandments of God in this dispensation must be those who observe the decalogue, since the ten commandments are pre-eminently such at the present time in contradistinction from those precepts of the New Testament which originated with the Lord Jesus Christ. The ten commandments were written with the finger of God, and spoken with the voice of God. These commandments are a summary of all moral obligation, and were observed and enforced by Christ in the most impressive manner. Matt. 5:17-19. To keep these commandments demands that they should be observed in their completeness by those so doing. In other words, no one can be said to be a commandment-keeper in the Scripture sense of the term who, while observing nine, deliberately violates the tenth commandment. James 2:8-12. Applying this principle to S. D. Adventists, it is observable that they comply with the conditions which it demands, not only theoretically but also practically. While the orthodox world nominally keep the commandments of God, they habitually break the fourth by substituting the first day as a Sabbath in the place of the seventh day, which is the only one that God has ever commanded us to hallow as such. Ex. 20:8-12. S. D. Adventists, on the contrary, are as careful in their observance of the seventh-day Sabbath, which is enforced by the fourth commandment, as they are strict in their obedience to any one of the remaining nine commandments. Such being the case, it is manifest that they can properly be called commandment-keepers.

Respecting the second point of faith to be held by the remnant church, *i. e.*, "the testimony of Jesus Christ," it may be remarked right here that S. D. Adventists claim to be in possession of this also. Having seen that they have arisen at the right time, that they claim to be the people designated in the prophecy, and that, remarkable as it may seem, they in common with other Sabbatarians are the only persons who can properly be said to keep the commandments of God, they should at least so far command our respect as to secure from us a candid hearing of what they have to say in the matter of proving that they have the testimony of Jesus Christ, and consequently are in possession of the second point of faith necessary to their identification with the remnant church. Their line of argument is brief and straightforward.

Allowing the Scriptures to interpret themselves, they refer us to Rev. 19:10 for an inspired interpretation of the testimony of Jesus Christ. In the last clause of that verse we find these words: "Worship God: for the testimony of Jesus is the spirit of prophecy." This, say they, is explicit. It defines the testimony of Jesus to be the spirit of prophecy in a manner so unequivocal that it leaves no room for discussion respecting the matter, so far as its use is concerned in the book of Revelation to say the least.

Having demonstrated that the remnant church are, therefore, to have the spirit of prophecy, they at once proceed to make out their claim to the honor of being the remnant church by pointing to one who, since the rise of their denomination, has actually exercised the prophetic gift in their midst. In this gift they have the utmost confidence, proving from the Scriptures that it bears every test which has been placed in the sacred word for the purpose of determining the genuineness of such manifestations. Strangely enough, therefore, they are able to show that, in the matter of the time of their rise and the peculiar points of their faith, they answer to the prophetic people whom John saw emerging into sight just before the coming of Christ. Would it not be a little remarkable if a spurious work, so nearly resembling the genuine, were allowed to appear in the providence of God, connected with which are found the characteristic features

in the time of rise and points of faith that were to mark the remnant church?

Do you ask how the claims of this people are generally met by the Christian world? The answer is, in various ways. Frequently they are subjected to ridicule. Respecting this feature of the opposition to their work, we need only say that ridicule is very rarely employed by those who have a good cause. Straightforward argument is so much more satisfactory that those who have it generally use the same.

THE SABBATH.

Passing to the case of those who make a show of argument in opposing S. D. Adventists, it may be said that in the matter of the Sabbath their efforts are characterized by manifest weakness. Claiming to observe the Sunday because God has made it the Sabbath in the place of the seventh day, they are confessedly unable to find a "thus saith the Lord" for the change. The fatality of such a want of Scriptural authority for the change of the Sabbath is observable to the thoughtful at a glance. That God should have given a Sabbath law to the race, which it is generally admitted enforced the observance of the seventh day for fifteen hundred years, and then substituted another day without saying so to anyone, and without even altering the original law which remained still in force, is too absurd to be dignified with the name "argument." In this controversy, therefore, S. D. Adventists have greatly the advantage; since in making out their claim they have only to demonstrate that God said what he meant and meant what he said.

(To be continued.)

IF NOT, WHY NOT?—NO. 4.

BY ELD. M. C. WILCOX.

I WISH to ask the above question in regard to our Lord's near coming; not of those only who are not believers, but of professed Adventists also. Do you believe in the near coming of the Lord and Saviour Jesus Christ? If you do not, why do you not? Lay aside, my friend, your preconceived ideas concerning this great question, and settle it in the light of a sanctified reason and God's word. He came once, and the Bible declares he will come again, "the second time." Nearly all who profess faith in the Bible, believe he will come sometime; but the question I would press upon your mind is, Do you believe he will come soon—in "this generation"?

Why may he not come in our day? Is there an assurance in God's word to the contrary? On the other hand, are there not many things which teach us that his coming is near? Weigh these matters well, dear reader, for upon them rest eternal consequences. Is it not probable that we shall know something about the Lord's second coming? After certain things transpire, have we not the privilege to know, ay, is it not a commanded duty to "know that he is near, even at the doors"? Reasoning from analogy, is it not probable that this will be the case,—that there will be a message of warning to the world concerning his coming? God gave warning of the coming flood by the very men who lived to see it. The forerunner of the first advent was the one who baptized our Lord. Righteous Simeon, waiting in anxious expectancy, knew that his eyes would behold the Lord's Christ. And if the Lord has given warning concerning these events of the past, small as compared with the second advent, will he not give us warning concerning the greatest event which the world will ever see, and which involves the destinies of the race? Analogy says he will.

Again, the Bible teaches that when Christ comes, he will save those only who are pure in heart, and that a special work of preparation is necessary in order to be ready to meet him in peace. See Joel 2:1, 12-18; Rev. 14:6-14. Terrible penalties will be visited upon those who reject that warning. Is it reasonable to suppose that the Lord will punish those who reject a warning that has no basis in his word, and that we can know nothing about? No, it is not reasonable, or merciful, or just.

Twelve different lines of prophecy mark more

or less specifically the rise and fall of earthly kingdoms, and the great events that have taken place in the past, and that are to take place in the future. And the grand ultimatum of all these prophecies is the coming of our Lord and the setting up of his everlasting kingdom. These prophecies were literally fulfilled as regards the past; will they not be as regards the future? The prophecies concerning the first advent were literally and specifically fulfilled in the life of our Saviour; is it not reasonable and probable that those concerning his second advent, which are just as plain and specific, will be just as literally fulfilled? Is it not unreasonable, and does it not treat the word of God unfairly and irreverently, to even suppose otherwise? Dare you say, my friend, that all this multitude of evidence means nothing? Then the corroborative evidence in the signs not connected with the great lines of prophecy,—the general expectancy in the civilized world, the unrest of the nations,—do all these mean nothing?

Pause, dear reader, ere you decide against these preponderating evidences. Your eternal destiny may hang upon the decision you make. The message in Joel 2, above referred to, will sometime be due; the one in Rev. 14:6-12 will sometime be given. A class who will purify themselves even as Christ is pure will be brought out. 1 John 3:3. A company will be seen who will heed the warnings, and turn to the Lord with "all their hearts, and with fasting and with weeping and with mourning" seek his face that they may live. Joel 2. There will be a class developed by the warning message who "keep the commandments of God and the faith of Jesus." Rev. 14:12.

There will be some who are given over to the strong delusion of believing a lie, because they did not accept of these warning messages, and received not the love of the truth. There will be others who are not in darkness as to the coming of the great day of the Lord. 1 Thess. 5:4. This warning message is now going to the world. It has been sounding through the world for more than thirty years. It bears evidence of its truthfulness in the fruits resulting from it. Are you prepared to say it is not true? It meets every specification of the word; could a truer message be given? And would the people of this world be held responsible for rejecting a message meeting all specifications, if such a message had proved false in the past? We do not believe our God would thus do. The message meets the specifications, and the Lord vindicates its truth, not simply in the numbers that believe, but in the purity and reformation in the lives of those who accept the truth in the love of it. God's words are sure words, tried words; they will never fail. It is true that the Lord is soon coming. The earth groaning under the curse, the distress of nations, the blackness of the social, political, and moral world, the signs in the heavens, all declare that the Lord is at the door. Do you believe it, my friend? If not, why not?

And, my Adventist brother, do you believe it? You may think my question preposterous; but all are not Israel that are of Israel. I press the question home to your heart again. Do you believe the Lord is coming in this generation? Are you preparing to meet him, by putting away your sins, laying up treasures in Heaven, cutting loose from the world, purifying your heart? This is the real test. How is it, my brother? Our deeds are the heart's index. "Be not deceived; God is not mocked." You would prepare for a friend from whom you expected great things, if you knew he was coming. But are you doing this for the Master? Doing more for self than for Christ! Alas that it is so! O my brother, cut loose from the world, and prepare to meet the Mighty One when he comes attended by the blazing hosts of Heaven.

Christ is coming. How much it tells us! Want and woe, vice and misery, sickness and death, will be forever banished; and in their stead will come plenty and peace, virtue and happiness, health and life,—life that measures with a measureless eternity. Even so, come,

Lord Jesus. Do you hope in his coming? Do you believe in his soon coming? If not, why not?

Buck's Bridge, N. Y., April 20.

SYNOPSIS.—SECLAR HISTORY OF THE SABBATH.—NO. 4.

BY ELD. H. A. ST. JOHN.

XII. Justin Martyr, A. D., 140.

JUSTIN Martyr, before his conversion, was a heathen philosopher, and lived at Rome.

1. "Upon Sunday we all assemble, that being the first day upon which God set himself to work upon the dark void, in order to make the world, and in which Jesus Christ our Saviour rose again from the dead."

a. J. Martyr, First Apology, translated by Wm. Reeves, p. 127.

2. "Justin Martyr observes that on the Lord's day all Christians in the city or country met together, because that is the day of our Lord's resurrection."

a. Bible Dictionary, American Tract Society, p. 379.

3. A wrong translation. Here are his words correctly quoted:—

"And on the day called Sunday, all who live in the cities or in the country gather together to one place and the memoirs of the apostles or the writings of the prophets are read, as long as time permits," etc.

a. J. Martyr, First Apology, chap. 67.

4. Made a witness to Sunday as the Lord's day, by fraud.

5. Justin Martyr, *Ambiguous Authority*.

a. Milner, Hist. Church, Cent. 2, chap. 3.

b. American Tract Society, "The Spirit of Popery," pp. 44, 45.

6. Justin Martyr describes the practice of the church at Rome: In communion, bread, wine, and water were used, and the emblems sent to the absent.

a. J. Martyr, First Apology, translated by Wm. Reeves, p. 127.

7. He taught that the ten commandments were abolished.

a. J. Martyr, Dialogue with Trypho, chap. 11.

XIII. Barnabas, A. D. 140.

1. "We observe the eighth day with gladness, in which Jesus arose from the dead, and having manifested himself to his disciples, ascended into Heaven."

a. Barnabas' Epistle 13:10; as others divide, chap. 15.

2. "Neither shalt thou eat of the hyena: that is, again, be not an adulterer; nor a corruptor of others; neither be like to such. And wherefore so? Because that creature every year changes its kind, and is sometimes male, and sometimes female."

a. Barnabas' Epistle 9:8; as others divide, chap. 10.

3. Barnabas' Epistle SPURIOUS.

a. Mosheim, Eccl. Hist. Cent. 1, part 2, chap. 2, sect. 21. Historical Commentaries, Cent. 1, sect. 53.

b. Neander, Rose's Translation, p. 407.

c. Prof. Stewart, Note to Gurney's Hist. Authority and Use of Sabbath, p. 36.

d. Dr. Killen, Ancient Church, pp. 367, 368.

e. Prof. Hackett, Commentary on Acts, p. 251.

f. Kitto, Cyc. Bib. Lit., art. Lord's Day, 10th Ed., 1858.

g. Eusebius, Eccl. Hist., book 3, chap. 25.

h. Sir Wm. Domville, The Sabbath, p. 233.

i. Coleman, Ancient Christianity, chap. 1, sect. 2.

j. Mr. Milner, Hist. of the Church, Cent. 1, chap. 15.

k. Encyclopedia of Religious Knowledge, art. Barnabas' Epistle.

l. Robinson, Eccl. Researches, chap. 6, pp. 50, 51, Ed. 1792.

4. Barnabas thought the seventh-day Sabbath too pure for this world of wickedness. Will be kept, after Jesus comes, in the new earth.

a. Barnabas' Epistle, chap. 15.

"PROVE ME NOW."

BY ELD. J. O. CORLISS.

It is generally esteemed a privilege to test the integrity of our fellow-men, but in doing so we always risk something. In fact every one knows that a satisfactory test of a neighbor's qualities can never be had without this. In our dealings with men we necessarily place ourselves in some measure in their power, and then according to the course they pursue toward us under such circumstances, we judge of their integrity. If after trial they prove worthy of our confidence, we can then trust them implicitly, and love them besides.

There are those who profess to love and serve God, who have never proved him, and consequently have less confidence in him than in their fellow-men. This is plainly shown by their willingness to sacrifice everything to trust man, and their unwillingness to risk anything to prove the Lord. Why is this? Why is it that man, who is so frail, erring, mortal, dependent on a higher power for his very existence, is yet so fearful to trust the everlasting Father, his creator and benefactor? And yet God appeals to all, inviting them to *prove* him. He is perfectly willing, yea, anxious to be tested. But to insure good faith on our part, he requires us to take some risk.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now, herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3:10, 11.

Some say I have proved the Lord, and yet am not blessed above others who do not regard his word. There must certainly be a mistake about this. Did you fulfill the conditions of the promise to the letter? Please look at it closely, and remember that the Lord says, "Bring ALL the tithes [not a part of them] . . . and prove me now *herewith*." Then we do not prove the Lord if any of the tithes are withheld, but only with all of them. We at times find those who have thus proved the Lord, and their invariable testimony is that God has ever redeemed his promise to them in a signal manner. One instance we will here relate.

Bro. N., of Virginia, was taught from a child both by precept and example that members of the church had no duty in sustaining the minister; but that he must labor with his hands during the week to support his family, and each Sunday expound the word in the pulpit without expecting any help whatever from his congregation. After embracing the Sabbath, Bro. N.'s attention was called to the tithing system as set forth in the Bible. At first, it was not regarded with much favor by him or his wife, but after a time they saw the necessity of some system by which to sustain the Lord's work, and accordingly they commenced to faithfully lay aside a tithe of all the means that came into their hands.

Last year the ravages of the army-worm were very disastrous to the crops in Bro. N.'s vicinity; nearly all the oats especially, were destroyed by these devourers. Bro. N. had a large field of oats, from which he had anticipated a bountiful crop. One morning one of the boys came in, saying, "Father, the army-worms have come, and are going straight for our oats." Bro. N. went to the field, and, sure enough, the dreaded pest was there, marching in solid column across his field toward the oats. The prospect seemed gloomy enough, as the fate of his oats seemed inevitable; yet he resolved to accept the situation as gracefully as possible, knowing that his neighbors around were suffering from the same cause. But what was his surprise on watching the progress of the invaders, to see them move upon the very borders of his standing crop, then abruptly wheel, and pass around it, without doing the least damage.

Who can say that this just "happened" so,—that it was just as liable to be otherwise? Who can deny that the Lord rebuked the devourer in that instance, in accordance with his promise?

It certainly is a remarkable case, attested as such by even the unbelieving neighbors of Bro. N. It has had the effect, too, of establishing this good brother's confidence in God's care for his believing, trusting children. In relating the matter to me Bro. N. said with some enthusiasm, "Why, I was never so prospered a year in my life."

Brethren in Virginia, prove the Lord as he entreats you to do, and see if he will not also pour you out a rich blessing, not only temporally but spiritually. The present condition of the Lord's cause in your State calls loudly for diligent faithfulness on your part now. You need encouragement, and the only way to receive it, is by doing your duty faithfully. This will surely bring the blessing of God. How many who read this will prove the Lord the present year?

Berea, West Va., April 13.

WHO IS THIS KING OF GLORY?

BY ELD. T. M. LANE.

THIS is a question asked many times by unbelieving and unwise men. Who is the Lord Jesus Christ that we should believe in him? Without stopping to consider, they say, Why, he was nothing more than any other man, no better than other men of his time, nothing important in his life, no virtue in his blood to remove sin, no efficacy in his power or grace to redeem from transgression and guilt. But stop, careless and doubting man; listen, while the Author of the universe and Father of Christ, speaks to you in his written word,—the Bible, his eternal truth.

"Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:24, 25. While we are sinners and doubting his holy word, God is forbearing and full of mercy, waiting for us to accept of his free grace and be reconciled to him, who is the justifier of him who believeth in Jesus. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5:1, 2. Then is it possible for us to be justified, or receive an immortal life, in any other way than by the one laid down in the sacred volume? "Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved" (Acts 4:12); and he that would seek to climb up some other way would be the same as a thief and a robber. John 10:1.

Who is this King of Glory, then? It is the Lord Jesus Christ,—the Son of God, who has all power both in Heaven and in earth, who is the resurrection and the life, the Saviour of the world, our advocate in the presence of God. He it is who will plead our case, and if our sins are confessed, will blot them out, and grant an abundant entrance through the everlasting gates into the city of God. If you will inquire of John the Baptist in regard to this King of Glory, he will tell you that "he is the Lamb of God, who taketh away the sin of the world." Isaiah will tell you that he is the "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Daniel will tell you that he is the Messiah. John will tell you that he is "Alpha and Omega," the "Prince of the kings of the earth"; and God himself declares, "This is my beloved Son; . . . hear ye him."

This same Jesus, who is this King of Glory, the first begotten from the dead, will come again at no distant day; and he invites you to prepare for that event by having his righteousness and his image reflected in your life.

Dundee, N. Y.

AN ETHIC OF JOHN WESLEY.—"No man can be a thorough physician, without being an experienced Christian."—*Works*, vol. iii, p. 369, London ed., 1810.

WHAT GREAT MEN HAVE SAID ABOUT THE BIBLE.

BY N. J. BOWERS.

1. "INFIDELITY has, from time to time, erected her imposing ramparts, and opened fire upon Christianity from a thousand batteries. But the moment the rays of truth were concentrated upon their ramparts, they melted away."—*Prof. Hitchcock*.

2. "All human discoveries seem to be made only for the purpose of confirming, more and more strongly, the truths contained in the sacred Scriptures."—*Sir J. Herschel*.

3. "The Bible furnishes the only fitting vehicle to express the thoughts that overwhelm us when contemplating the stellar universe."—*Prof. O. M. Mitchell*.

4. "If the God of love is most appropriately worshiped in the Christian temple, the God of nature may be equally honored in the temple of science. Even from its lofty minarets, the philosopher may summon the faithful to prayer; and the priest and the sage exchange altars without the compromise of faith or knowledge."—*Sir David Brewster*.

5. "There is a book worth all other books which were ever printed."—*Patrick Henry*.

6. "The Bible is the best book in the world."—*John Adams*.

7. "So great is my veneration for the Bible, that the earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens to their country, and respectable members of society."—*John Quincy Adams*.

8. "It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation."—*George Washington*.

9. "That book, sir [speaking of the Bible during his last sickness], is the rock on which our Republic rests."—*Andrew Jackson*.

10. "I deem the present occasion sufficiently important and solemn to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion."—*Pres. Harrison, in Inaugural Address*.

11. "As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals, and his religion, as he left them to us, is the best the world ever saw, or is likely to see."—*Benjamin Franklin*.

12. "Do you think that your pen, or the pen of any other man, can unchristianize the mass of our citizens? or have you hopes of corrupting a few of them to assist you in so bad a cause?"—*Samuel Adams, in a letter to Thomas Paine*.

13. "Christianity is the only true and perfect religion, and that in proportion as mankind adopt its principles and obey its precepts, they will be wise and happy. And a better knowledge of this religion is to be acquired by reading the Bible than in any other way."—*Dr. Benjamin Rush*.

14. "I always have had, and always shall have, a profound regard for Christianity, the religion of my fathers, and for its rights, its usages, and observances."—*Henry Clay*.

15. "My heart has always assured and reassured me that the gospel of Jesus Christ must be a divine reality. The Sermon on the Mount cannot be a merely human production. This belief enters into the very depth of my conscience."—*Daniel Webster*.

16. "It is a belief in the Bible which has served me as the guide of my moral and literary life."—*Goethe*.

17. "I search in vain in history to find one equal to Jesus Christ; anything which can approach the gospel. Neither history, nor humanity, nor the ages, nor nature offer me anything with which I am able to compare it or explain it."—*Napoleon Bonaparte*.

18. "Jesus represents within the sphere of religion the culmination point, beyond which posterity can never go, yea, which it cannot even equal; . . . that he remains the highest model of religion within the reach of our thought; and that no perfect piety is possible without his presence in the heart."—*Strauss, author of the "Mythical Theory of Christianity"*.

19. "Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus."—*Renan, the French Strauss*.

20. "I account the Scriptures of God to be the most sublime philosophy."—*Sir Isaac Newton*.

21. "To give a man a full knowledge of true morality, I should need to send him to no other book than the New Testament."—*John Locke*.

22. "I know the Bible is inspired, because it finds me at greater depths of my being than any other book."—*Coleridge*.

23. "A noble book! All men's book! It is our first statement of the never-ending problem of man's destiny and God's way with men on earth."—*Carlyle*.

24. "I must confess the majesty of the Scriptures strikes me with astonishment."—*Rousseau*.

25. "There is not a boy nor a girl, all Christendom through, but their lot is made better by this book."—*Theodore Parker*.

ASHAMED OF IT.

BY J. R. GALKINS.

INGERSOLL said in one of his lectures in regard to a certain doctrine, that he wanted to get Americans ashamed to preach it. He wanted to kick it every time he went by it, etc.

I conclude from the present preaching that he or another personage has succeeded in making the popular ministry ashamed of the whole Bible. Take for example the sermons reported in the New York City papers. An Episcopal minister there lately said, "No timid soul need fear that impotent threat in the last chapter of the Revelation: 'If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life.' Heed it not; this book is one of the least inspired of the New Testament books. The old view of the Bible is fading upon the vision of our age." True! "You have all perceived this more or less clearly. I have uttered the conviction which many of you have held in secret with misgivings and self-reproaches, and have shown you some of the many reasons why this view could no longer be held by men of open minds."

Thus he goes on, and tries to show that only a part of the Bible, at most, is inspired. He rejects the miracles in the Old Testament altogether. He says, "Perhaps Elisha's iron ax-head did swim upon the water; whether it did or not, concerns me no whit. I shrug my shoulders and read on. Those who can believe Elijah's ascension into Heaven, may; those who cannot, need not." He says that the prophets in their predictions were often mistaken, nearly as often in error as in the right; that there is no prophecy that points on to Christ; and that all those passages that are made to read like predictions of his miraculous birth, his sale for thirty pieces of silver, and so on, refer to passages and experiences in the times of the writers.

I wondered what Christ meant, then, when he commenced at Moses (probably Genesis) and all the prophets, and expounded in all the Scriptures the things concerning himself. Was he mistaken as this man would have us believe, or is this man mistaken?

Some one said that he would not give a cent to hear Ingersoll tell about Moses' mistakes, but he would give a good deal to hear Moses tell of Ingersoll's mistakes. The fact is the Old and New Testaments are so woven together that if we re-

ject the Old or any part, we must the New. Christ endorsed the Old, and so did the New Testament writers. How foolish then, to reject part of the Bible, and say we believe the rest! Nevertheless, when the Son of man comes, shall he find faith on the earth? It begins to look as though there would be only a little. This man does not stand alone in such views by any means.

PROFESSION WITHOUT FRUITS.

BY J. M. CALLEMORE.

THE present is an age of boasted profession; too much so for the character of the religion possessed. There is no lack of profession, but when we come to look for those possessing the spirit of our Lord and Master, are they not few,—so few as to constitute but a "little flock," comparatively? In the curse pronounced upon the barren fig-tree, may we not learn how our Lord looks upon those making broad professions, while they are barren of the fruits that ought to follow such professions?

The tree put forth its leaves, and those looking upon it had a right to expect fruit. The Saviour approached it to find "nothing but leaves." He pronounced a curse upon it. Will not this be the fate of all who profess the religion of our Lord, at the same time being barren of the fruits of religion? It certainly will be. All who profess to be children of God must give proof of the same; they must bear fruit. Barren professors can never have a place in the kingdom of Heaven. Then let us examine ourselves, take a search into our hearts, a look at our daily walk, and learn, if possible, what spirit we are of. Are we doing the Saviour's work? Have we his meek and quiet spirit? The fruit of the Spirit is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Have we the fruit? If not, we must obtain it if we would be saved.

"PURE AND UNDEFILED RELIGION."

BY J. A. OPPY.

RELIGION comes from the old Anglo Saxon word, *religio*, and its primary signification is *re-allegiance*. It is also synonymous with *allegiance*. Almost every school-boy during our late civil war, knew what it was to take the "oath of allegiance." The word "religion" further supposes a government. The first government on earth was a theocracy, or a government in which God himself was the supreme ruler, or king. A government without some known rule of action would be like a rope of sand—it would soon crumble to pieces. This rule of action is expressed in its *Constitution*. The Constitution of the government of God is summarily set forth in the decalogue, or ten commandments. The individual who rebels against the law on which God has founded his government is a *traitor*, a *secessionist*, a *rebel*. Dear reader, have you ever read the fourth Article of the Constitution of the government of God? Do you know what it means? Do you obey it? Can you be loyal to God and at the same time be a rebel? Remember that "the seventh day is the Sabbath of the Lord thy God." Can you reasonably hope for a pardon, or to be paroled, while you are engaged in rebellion against the government of the God of Heaven?

You may have broken more than the fourth Article of God's holy law; to break any one of the ten Articles is a transgression of the law, and "sin is the transgression of the law;" hence you are a sinner. Can you hope for salvation until you lay down your arms, and take the "oath of allegiance" to the government of God, that is, "go forward and get religion"?

No small part of "pure and undefiled religion" is to keep ourselves "unspotted from the world." And the express idea God had in view, in inserting the fourth Article in the Constitution of his government, was to keep his creatures from running into *idolatry*. In 1861-2 the southern part of the United States tried to set up a government of their own, and they gained the world-wide reputation of *rebels*, or, stated in

another form, they backslid, and, nationally considered, lost their religion. Almost six thousand years ago "the first man Adam" engaged in a rebellion against God, and we all lost our religion in him as the federal head of the race. But we may have it restored to us through the second Adam, who is the Lord from Heaven. "This is the love of God [or loyalty to God] that we keep his commandments."

Dear reader, how does the fourth commandment read? What excuse have you for continuing in rebellion? "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man."

TRUE GREATNESS.

BY ELIZA H. MORTON.

GREAT is the man who, from the heights sublime
Of his own soul, can look abroad and see
The springs of good and evil in the world;
Can mark the course of streams that rise and flow
And end in depths of woe, and marking, shape
His course aright—e'en toward the ocean vast
Of everlasting love. True greatness lies,
Not in the shadow, fame, and not in wealth.
'Tis found in lowly garb, in honest hearts.
The Judgment will reveal rare jewels wrought
And polished by the pressure of earth's pain.

Portland, Me.

WHERE IS OUR STRENGTH?

BY E. E. OLIVE.

"THE Sabbath is your strong point," said an opposer of the truth, after searching the Bible in vain for a support for Sunday. Are we not strong on the soon coming of the Lord, and the Judgment? we inquired; have we not the plain scripture for the unconscious state of the dead, and the destruction of the wicked? and is not God's word plain in regard to the work of the third angel's message, now going forth to the world? Is there not strength here? How strong? you ask. Says Peter, "We have a more sure word of prophecy." How sure? Says the Saviour, "Heaven and earth shall pass away, but my words shall not pass away,"—his word, more sure than the heavens we behold with our eyes; more sure than the earth, upon which we tread. These will pass away, but his word shall endure. Says David, "All his commandments are sure." Here is the strength and surety of the servant of God, by taking the Lord at his word, and laying hold by faith on his promises.

It is the privilege of God's people to be strong; and, by planting our feet on the plain testimony of his word, and not by allowing ourselves to move therefrom, we may. "His name is a strong tower," into which we may flee for safety; "a covert from the storm;" an anchor to the soul, sure and steadfast. Strong in the Lord and the power of his might; but weak as water, when we depart from him.

THE LONE WATCHER.

BY MRS. M. E. STEWARD.

ALL night on the shores of the Sea of Galilee stood the dear Saviour, looking through the darkness upon his disciples, who were laboring hard to take fish which they needed to exchange for what would bring them food and clothing. See "Spirit of Prophecy," vol. 3. As "they beat about upon the lake," they talked of their beloved Master and the mighty works he had wrought in that very place, when he walked on the water and stilled the tempest, when he fed the multitude near this sea, healed the sick and raised the dead. Little did they think Jesus was listening to their conversation, and that all night his eye followed them.

Morning dawned at last; their night's work was a complete failure; they had taken nothing. Cold, weary, hungry, and discouraged, they approach the shore. They had done all they could; it is time now for the Lord to work. As the little company draw near to Jesus, he gives them in one draught of great fishes all they

need. He has also anticipated their physical necessities, having kindled a fire to warm them, and provided a meal of fish and bread to appease their hunger. No wonder the disciples are awe-struck, as revealed in the expression of the sacred historian, "None of the disciples durst ask him, Who art thou?" We may well believe that they never ate a sweeter meal than that one provided by their compassionate Saviour in this time of their need. How their hearts must have burned with love and gratitude at this evidence of the love of their Master, and no doubt they began to realize that he who was engaging them in his service would not be unmindful of their temporal wants.

This is a precious lesson for us, dear brethren and sisters. Hard labor, trial, temptation or affliction may make the night long and dark and very weary. Let the eye of faith behold Jesus standing near, with his sympathetic gaze riveted upon us through the toilsome, suffering hours. He is never so near his people, never loves them so tenderly, never provides for them so carefully, as when they are passing through darkness. As of old he crowned the night's labor with an abundant blessing and a repast which renewed their strength and courage, so while we labor faithfully, with "our conversation in Heaven," though enveloped in the gloom of night, and we see nothing of our Lord, and can scarcely believe that he notices us, by and by the darkness passes, and then we know that Jesus has been caring for us all the time,—we feast with him, and are greatly strengthened. My brethren, he who knew what his disciples needed, knows just as well all our needs, temporal and spiritual, and he will provide.

Choice Selections.

"WHAT SHALL I BE?"

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be." 1 John 3:2.

WHAT shall I be? My Lord, when I behold thee
In awful majesty at God's right hand;
And 'mid th' eternal glories that enfold me,
In strange bewilderment, O Lord, I stand,
What shall I be? These tears, they dim my sight
I cannot catch the blissful vision right.

What shall I be? Lord, when thy radiant glory,
As from the grave I rise, encircles me;
When brightly pictured in the light before me,
What eye hath never seen, my eyes shall see,
What shall I be? Ah, blessed and sublime
Is the dim prospect of that glorious time!

What shall I be? When days of grief are ended,
From earthly fetters set forever free;
When from the harps of saints and angels bleated,
I hear the burst of joyful melody,
What shall I be? When risen from the dead,
Sin, death, and hell I never more shall dread.

What shall I be? When all around are thronging,
The loved of earth, where I have come to dwell;
When all is joy and praise,—no anxious longing,
No bitter parting, and no sad farewell,
What shall I be? Ah, how the streaming light
Can lend a brightness to this dreary night!

Yes, faith can never know the full salvation,
Which Jesus for his people will prepare;
Then will I wait in peaceful expectation,
Till the Good Shepherd comes to take me there.
My Lord, my God, a blissful end I see,
Though now I know not what I yet shall be!
—E. C. G. Langbecker.

MAKING MEMORIES.

WE are all making in our to-days the memories of our to-morrows. Whether they will be pleasant or painful to contemplate, depends on whether we are living well or ill. Memory writes everything down where we shall be compelled to see it perpetually. There have been authors who, in their last days, would have given worlds to get back the things they had written. There have been men and women who would have given a right hand to blot out the memory of certain passages in their lives, certain acts done, certain words sent out to scatter blight or sorrow. There have been artists whose eyes looked in old age upon the pictures they had painted, finding rare pleasure in the thought of

the beautiful things they had wrought; and there are hearts that are like picture galleries filled with the memories of lives of sweetness, purity, and blessing. We are thus, each of us, preparing for ourselves the house our souls must live in, in the years to come.

While we are sowing the seeds of memories in the hearts of others, by our words and acts, we are also making memories for our own souls to feed upon in the after days. Carsten Niebuhr, the distinguished traveler, was blind in his old age; but he had traversed many lands in his earlier years, and had looked upon many lovely scenes; and as he sat in the darkness, his face would often brighten into a rich glow, as if some inner light were shining through. He was looking again upon some gorgeous scene, pictured on the walls of memory in by-gone days. So we may make in our days of youth such memories as shall brighten all the days of old age when they come.

The poet Longfellow, in one of his tender poems, has these lines:—

"Childhood is the bough, where slumbered
Birds and blossoms, many-numbered;
Age, that bough with snows encumbered.

"Gather, then, each flower that grows
When the young heart overflows,
To embalm that tent of snows."

The thought is very beautiful, that youth must gather the sweet things of life, the flowers, the fragrant odors, while they lie everywhere, to have old age filled with sweetness and gladness. We do not realize how much the happiness of our after-years depends upon the things we do this year.

It is our own life that gives color to our skies and tone to the music that we hear. Holding a polished shell to our ears, and hearing from within a sound like the distant roar of its former ocean home, we fancy that it is the echoed dash of the waves on the rocks that the shell gives forth; but when we learn the facts, the fancy of the ocean's treasured music vanishes, and we discover that it is only the quivering of our own fingers, the throbbing of our own pulses against the hollow, resonant shell that causes the sound. It is not the ocean's roar at all, but the beating of our own heart's pulses that we hear. So the voices that we hear in this world, whether musical or discordant, are really from within our own hearts, the echoes of our own yesterdays.

What is true of our individual lives is true also of our homes. We are making their memories day by day and year by year. What they shall be in the end will depend on the home-life we are living now. We can make our home a fairy palace, filling it with delights, covering the walls with beautiful pictures, planting lovely flowers to fill the halls and chambers with delicious fragrance, and hanging cages of singing birds everywhere to pour out sweet notes of song; or we can cover the walls with hideous images and ghastly specters to look down upon us and plant only briars and thorns about the doors to flaunt themselves in our faces while we sit in the gloom of night-fall. We may make the memories of our homes so tender, so precious, so sacred, that each life that goes out of our doors shall carry a holy benediction upon it wherever it moves. Or we can make its memories a blight, a burden, a curse, which shall never be lifted or removed.

Surely the subject is important enough for at least one earnest thought at the beginning of the year. If we are wise we will always test our actions, as we go through life by inquiring how they will appear when we get past and beyond them and look back at them. Those things that will make a sweet memory we may safely do, but things that will cause regrets and pangs when we remember them far down the years or nearer, we had better leave undone.

If we are to live forever amid the memories we are making hour by hour, is it not worth our while to give to each hour some memory to carry that will be sweet forever? Is it not better to plant roses than thorns for the path of our feet in the after days? We must remember, too, that we pass this way but once. Days

never come to us a second time, and they are swiftly gone, bearing whatever memory we give them to treasure for us. If we would write any memory of blessing upon them, we must do it as they glide on.

RELIGIOUS LAZINESS.

NOTHING succeeds without hard work. Religion and church enterprise are no exceptions. To be sure, the truth and the Spirit have power, but both work through means, and their power is greatest where the means are best used. The churches are suffering for enterprising preachers,—men who, instead of being mere sermonizers, wake up to an earnest and forcible presentation of truth each week. The churches are also suffering for working pastors,—men who not only go through the form of a social call once a year, but who plan and organize and reach out after people, putting the same push into ministerial effort that the merchant does into successful trade. There is no other profession with such grand opportunities for hard work, or which has given brighter examples of good work accomplished; but there is also no profession offering greater temptations to laziness. In the common parish the minister can go through the forms of his office; and if he is cautious and sympathetic, the dear, good people will feel he is doing all he can, while the truth is, as little hard work put into a trade or mechanics would ruin a man.

This is more true of church members. There are a few in every parish who are willing to work and do work. You hear of them among the poor and sick; you find them in the prayer-meeting and see them in all church activities. They are always willing to do more than their part. You can rely upon them every time. But the majority of professors seem surprised that you should expect any work from them. They come into church to enjoy religion, not to help others,—to be saved, not to work. As for visiting the sick, feeding the poor, gathering in destitute children, or speaking to the unsaved, they never try it—"have no gift for it," and so pay their money, hear the sermon, enjoy the singing, try to be respectable, and call that religious living, without making a single personal endeavor to do good from one year's end to another. It is surprising what easy Christians smart business men make. A set of merchants who can run a bank or a mill, and make trade pay, and know how to manage corporations, will let a church run down for want of a little religious enterprise and very likely call upon the women and children to help them out.

A community of Christian farmers who know how to improve stock and make a farm pay, who on hard soil will get a good living and keep their own houses neat and trim, will let the house of God become shabby and the church die out, because as farmers they work, but as Christians they do not work. What our churches and our communities most need is not more talent, or more truth, or more money, or more opportunities, but downright and upright earnest work. It takes but few people, a little money, and small culture, to build up a church when the people have a mind to work. The curse of the church to-day is a lazy membership, seeking to be saved without work, forgetting that faith without works is dead.

THOSE TRANSIENTS.

"I DID not wait for an introduction to her," said Mrs. Rice, speaking of a woman she had seen at church the Sunday before. "I thought that in all probability I should never meet her again, or but two or three times at most, and I don't think it worth while to make myself agreeable to transients." "I once spent a night at the Tip Top House, Mount Washington," replied Miss Barber. "There was a house full of guests, all transients of course, who stayed over to see the sun rise. It is not a pleasant place to stay; the wind howls, and shrieks, it is cold, and altogether dreary. I have seldom felt more forlorn than when the night closed in around us there, yet I look back upon that evening as one

of the most delightful I have ever passed. Every one seemed to aim to give of their best. There were games, stories, bits of adventure, incidents of travel, and songs, and we parted for the night by joining in singing, 'Praise God from whom all blessings flow.' As my aunt and I were preparing for bed, she said: 'This reminds me of the world. We are all transients, and if we have a mind to make it so, this world is a cold, cheerless, unfriendly place. Now if we would all contribute our mite toward helping everything to go on pleasantly, and making life delightful, what a different time of it altogether we should all have.'

"It was a lesson to me. I was young and somewhat disposed to be dissatisfied with things in general. That taught me that I had my individual part in life toward making things pleasant. I have never since then refused an introduction to a stranger, given any one who spoke to me a rebuff, or under any circumstances crawled into my shell like a turtle. A gushing rivulet gives more pleasure all the way than a frozen pool; a ray of sunshine is more inspiring than a fog-bank. With the abiding presence of the Spirit to help me, I will give of my best wherever I am placed, and believe me, dear Mrs. Rice, it pays."

A MIGHTY MYTH.

SOME time since, a woman delivered a lecture in Lancashire, England, against Christianity, in which she declared that the gospel narrative of the life of Christ is a myth, or fable. One of the mill-hands who listened to her obtained leave to ask a question.

"The question," said he, "I want to ask the lady is this: Thirty years ago, I was a curse to this town, and everybody shrank from me that had any respect for himself. I often tried to do better, but could not succeed. The teetotalers got hold of me, but I broke the pledge so often that they said it was no use trying me any longer; then the police got hold of me, and I was taken before the magistrates, and they tried; and next I was sent to prison, and the wardens tried what they could do: but though they all tried, I was nothing better, but rather worse.

"Now, you say that Christ is a myth. But when I tried, and the teetotalers, the police, the magistrates, and the wardens of the prisons all tried in vain, then Christ took hold of me, touched my heart, and made me a new man. And now I am a member of the church, a class-leader, a superintendent of the Sunday-school; and I ask, if Christ is a myth, how comes it to pass that that myth is stronger than all the others put together?" The lady was silent. "Nay Miss," said he, "say what you will, the gospel is the power of God unto salvation."—*Christian Secretary.*

FACTS ABOUT THE UNITED STATES.

1. No nation ever acquired so vast a territory in so quiet a manner.
2. No nation ever rose to such greatness by means so peaceable.
3. No nation ever advanced so rapidly in all that constitutes national strength and capital.
4. No nation ever rose to such a pinnacle of power in a space of time so incredibly short.
5. No nation in so limited a time has developed such unlimited resources.
6. No nation has ever existed the foundations of whose government were laid so broad and deep in the principles of justice, righteousness, and truth.
7. No nation has ever existed in which men have been left so free to worship God according to the dictates of their own consciences.
8. In no nation and in no age of the world have the arts and sciences so flourished, so many improvements been made, and so great successes been achieved in the arts both of peace and war, as in our own country during the last fifty years.
9. In no nation and in no age has the gospel found such freedom, and the churches of Christ had such liberty to enlarge their borders and develop their strength.

10. No age of the world has seen such an immigration as that which is now pouring into our borders from all lands the millions who have long groaned under despotic governments, and who now turn to this broad territory of freedom as the avenue of hope, the Utopia of the nations.—*United States in Prophecy.*

AMERICAN FABLES.

THE TWO FOXES.

ONE day two foxes who were journeying together came across a track in the dust which much astonished them.

"I believe it is the track of a rhinoceros," observed one.

"I think it is that of an elephant," replied the other.

"I say rhinoceros!"

"And I say elephant!"

"Then I travel no longer with such an idiot!"

"Then you can travel alone with a fool!"

They were cuffing each other about in a lively manner, when along came a wolf and asked the cause of the trouble.

"Why, that bigot sticks to it that this is not the track of a rhinoceros!" shouted one.

"And he, the narrow-minded muldoon, won't admit that it is the track of an elephant," added the other.

"Gentlemen," said the wolf as he examined the spot, "this is simply the place where a fat man struck a banana peel, and sat down to reflect. You are both wrong and both fools."

Moral.—Men are ever willing to fight in defense of what they don't know.

THE HEN AND THE FARMER.

A hen having laid an egg set up such a cackle that presently the whole barnyard was in confusion, and the farmer came running out to see what was going on.

"What is it?" he demanded as the hen cackled louder than ever.

"Why, I've laid an egg!"

"An egg? Why, a single egg isn't worth but two cents at the present market price."

"Yes, I know, but if I didn't do two shillings' worth of cackling over every two cents' worth of egg, the world would soon forget me."

Moral.—Send a bundle of old clothes to an orphan asylum, and then interview a reporter.

The Sabbath-School.

CONDUCTED BY OFFICERS OF THE GENERAL S. S. ASSOCIATION

LESSON FOR THE THIRD SABBATH IN MAY.

(See Instructor for May 9, 1883.)

NOTES ON THE TEXT.

(Acts 6; 7:1-16.)

CHAP. 6, Ver. 1. **There arose a murmuring.**—The murmuring here described was the first indication of danger. The word rendered *murmuring* indicates that it was a suppressed and whispered discontent. The apostles did not wait for a public outbreak, but acted on the first suggestion of difficulty.—*Abbott.* **Their widows.**—An Oriental widow so circumstanced presents a case of even more absolute destitution than with us, for in the East any resources of remunerative occupation to a woman can scarcely be said to exist; and the comparatively secluded habits of life which custom exacts, prevent her from pressing her claims and wants upon the attention of others with that vigor and effect which among us a widow may properly do. And it may also be observed that widows then were more numerous than with us, as the feeling of society, though it did not forbid or openly blame the re-marriage of widows, was decidedly unfavorable to the second marriages of women.—*Kittó.* In the daily **ministration.**—This refers to a daily distribution, either of food or money, among the poorer and more helpless members of the church. The funds which defrayed the cost of such a distribution were supplied by the free donations of the more wealthy brethren. Acts 2:45; 4:34.

Ver. 3. **Full of the Holy Ghost.**—It is eminently

worthy of regard, that, although the specific work to which the deacons were in the first instance called was the distribution of money and other material gifts, a necessary qualification for office is, that they be "full of the Holy Ghost." Grace in large measure is announced to be a necessary requisite in one who shall handle "the outward things of the house of God." It is on this border belt, where the church and the world meet, that corruption is apt to spring; and it is especially important that those who are called to duty in that sphere should be eminently spiritual men.—*Arnot.*

Ver. 5. **Prochorus, etc.**—This and the next three names never occur again in the New Testament. Nothing is known respecting the history of these four persons. **Nicholas, a proselyte of Antioch;** that is, a Gentile by birth who had embraced the Jewish religion, and submitted to the rite of circumcision before he became a Christian. It would appear that Nicholas was the only proselyte, and that the rest were either Palestinian or Hellenistic Jews.—*Glaug.* Upon the memory of Nicholas rests an unfortunate tradition, related by Irenæus, Epiphanius, and others, which asserts that he was the founder of the sect of Nicolaitanes mentioned with such stern severity in Rev. 2:6, 15. Perhaps Clement of Alexandria gives the true version of the story when he says that Nicholas himself was famous for the purity of his conduct, but that he was the innocent cause of the heresy which bears his name, which arose from a perversion of some words he once uttered.—*Rev. Com.*

Ver. 6. **They laid their hands on them.**—The imposition of hands, as practiced in appointing persons to an office, was a symbol of the impartation of the gifts and grace which they needed to qualify them for the office. It was of the nature of a prayer that God would bestow the necessary gifts, rather than a pledge that they were actually conferred.—*Hackett.* The rite has since passed into the Christian church; in nearly all denominations it is employed.—*Abbott.*

Ver. 7. **And the word of God increased.**—Spread and strengthened itself as a system of belief or doctrine.—*Hackett.* **A great company of the priests.**—According to Ezra (2:36-39), the priests amounted to 4,289 at the time of the return from Babylon. They must have been still more numerous at this period. Such an accession of such converts was a signal event in the early history of the church.—*Hackett.* The new fact may fairly be connected with the new teaching of Stephen. And the main feature of that teaching was an anticipation of what was afterward proclaimed more clearly by Paul, that the time for sacrifices had passed away, and that the law, as a whole, and the ritual of the temple in particular, were decaying and waxing old, and ready to vanish away. Heb. 8:13. We might have thought this likely to repel the priests, and to arouse them to a fanatic frenzy. We find that it attracts them as nothing else had attracted. To them it may well have been that the daily round of a ritual of slaughtered victims and clouds of incense, the cutting up of the carcasses and the carriage of the offal, had become unspeakably wearisome. They felt how profitless it was to their own spiritual life, how little power there was in the blood of bulls and goats to take away sin. Heb. 10:4.—*Plumptre.*

Ver. 9. **Libertines, i. e., freedmen.** The Libertines were most likely the children of some Jews who had been carried captive to Rome by Pompey (B. C. 63), and had been made freedmen (libertini) by their captors, and after their return to Jerusalem had formed one congregation and used one synagogue specially.—*Cambridge Bible.* The Jewish freedmen were very numerous, particularly at Rome. Tacitus speaks of 10,000 Libertine Jews.—*Lewin.* By a decree of Tiberius some twelve or thirteen years previous to the present time, they had been banished from Rome, and great numbers had taken up their abode at Jerusalem.—*Schaff.* **Cyrenians.**—Cyrene was a great city of the province of Cyrenaica, in North Africa. Josephus relates how one-fourth of its inhabitants were Jews.—*Ibid.* **Alexandrians.**—Alexandria was at this time the second city of the Roman empire. It was the seat of Hellenistic learning and culture. A special quarter was assigned to the Jews, who were estimated as numbering 100,000. Alexander the Great settled them there as colonists, and gave them extraordinary privileges. They had a governor of their own

named the Alabarch, and were ruled by their own laws.—*Rev. Com.* **Of them of Cilicia.**—This province occupied the south-eastern division of what is now known as Asia Minor. Paul was a native of Cilicia, and it is possible that among the teachers of the Cilician synagogue, who argued with Stephen, was the brilliant pupil of Gamaliel, the young man Saul.—*Ibid.* **Asia.**—Not the continent of Asia, but a province including Mysia, Lydia, and Caria, with Ephesus as the principal city.

Ver. 11. **Blasphemous words.**—According to the law of Moses, blasphemy consisted in contempt of Moses and his institutions, and was an offense worthy of death. Deut. 13:6, 10. This charge brought against Stephen was the same brought against Christ, and for which, as far as the Jews were concerned, he was condemned.—*Schaff.* The natural recourse of bigotry when convicted of error is always the same; silenced by argument, it silences by persecution.—*Abbott.*

Ver. 13. **Against this holy place and the law.**—The holy place is primarily the temple, and secondarily Jerusalem, which was made holy to the Jews by the temple. The law is the system given by Moses, including the whole ceremonial and theocratic dispensation, which was now come to an end, having fulfilled its mission.—*Ibid.*

Ver. 15. **Saw his face as it had been the face of an angel.**—The judges, when they saw his glorified countenance, might have remembered the shining on the face of Moses, and trembled lest Stephen's voice should be about to speak the will of Jehovah, like that of the great lawgiver. Instead of being occupied with the faded glories of the second temple, they might have recognized in the spectacle before them the Shekinah of the Christian soul, which is the living sanctuary of God.—*Howson.*

CHAPTER 7.

Ver. 15, 16, on a casual reading seem to contain a contradiction of some of the facts of the Old Testament. First, the statement seems to be made that Jacob and his sons were buried at Shechem, when Gen. 50:13 plainly says that Jacob was buried in the cave of the field of Machpelah which is near Hebron. This seeming inconsistency may be explained by understanding the "they," which the Rev. Ver. supplies, to refer to the sons of Jacob and not necessarily to himself. We learn from Josh. 24:32 that Joseph was buried at Shechem; and Jerome, one of the early Christian Fathers, who lived near Shechem some four hundred years after Christ says that the tombs of the twelve patriarchs, Jacob's sons, were to be seen there in his day.

But the statement which follows, that Abraham bought this tomb at Shechem for a price in silver of the sons of Hamor, is not so easily explained, for in Gen. 23 we read that the tomb which Abraham bought was in the field of Machpelah, which he bought of the children of Heth. Some explain this by thinking that Stephen, in the rapidity of his speech, unintentionally substituted the name of *Abraham* for that of *Jacob*, for in Gen. 33:19 we read that Jacob did buy a piece of ground at Shechem from the sons of Hamor. Others think that Abraham himself did at one time buy a piece of land at this place, though it is not so directly stated in the Scriptures. In Gen. 12:7 we learn that he built an altar there, and as "the Canaanite was then in the land," it is thought more than probable that Abraham bought the land on which his altar was built, just as, at a later period, Jacob erected an altar also in *Shechem* and bought the site. Some have thought that the field purchased by Jacob was the same that Abraham had bought, and that in the intervening years it had been occupied by strangers, and Jacob from a feeling of reverence wished to erect his altar upon the same ground.

This second explanation seems to be the most probable, as it seems hardly reasonable that Stephen, evidently under the direct inspiration of the Spirit of God, should be allowed to make a misstatement, for his enemies to glory over. With this view of the matter, Stephen's assertion contradicts no previous statement, but only gives an additional fact, in itself by no means improbable. The fact that in both cases the purchase was made of the sons of Hamor offers no difficulty, for some five hundred years later, we find the same name (Judges 9:28.), and again connected with Shechem, where it very likely still refers to the descendants of Hamor.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 8, 1883.

URIAH SMITH, Editor.

J. N. ANDREWS AND J. H. WAGGONER, CORRESPONDING EDITORS.

THE ANGRY NATIONS.

AN article in one of our exchanges this week, speaks of the fearful load of taxation that is grinding down the masses of Europe, especially in England, France, Germany, Italy, and other countries, where great suffering and discontent prevail. Yet several of these nations want to extend their boundaries in divers directions. The paper then speaks of their "favorite occupation" as follows:—

"And next to indulging in these prowling propensities at their neighbors' expense, their favorite occupation is to watch one another with a jealous eye, and so plunge deeper and deeper into what Mr. Gladstone once called 'the emulation of expenditure.' Alas! we may well exclaim, 'With what little wisdom the world is governed!'"

This is good testimony showing the fulfillment of Rev. 11:18. What better language could the prophet have used, than that which he has used, "And the nations were angry"? Let us remember his statement of what is next coming, "And thy wrath is come."

THE SECOND ADVENT.

(Continued.)

1. The fact that Christ will come a second time to this earth, is most explicitly stated. "Unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. The restrictive clause "unto them that look for him," does not apply to his appearing; for when he comes "every eye shall see him" (Rev. 1:7; Matt. 24:30), but only to his bestowal of salvation; for to those only who look for him will he appear "unto salvation."

When Christ ascended, the two angels who remained a moment behind to comfort the disciples under the shock and sorrow of separation from their Lord, exclaimed in thrilling tones, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts 1:11. This statement is direct. Its terms are simple and explicit. It is not ambiguous. It has no double meaning. Men may disbelieve it, as popular theology practically does; but it can be understood in only one way; and that is, that the same Christ who ascended, shall literally, visibly, and personally, appear again to human eyes in the clouds of heaven. 1 Thess. 4:16 states the same thing; also Mark 13:26; 14:62; Luke 21:27.

2. The object of Christ's coming is to reward every man as his work shall be. Matt. 16:27; Rev. 22:12. And this is accomplished by—

First, Raising the righteous dead to immortality. John 6:39, 40; 1 Cor. 15:23, 42-44, 52; 1 Thess. 4:16; 2 Tim 4:8; Rev. 20:6.

Secondly, Changing all the righteous living to immortality through the mighty energy of the Holy Spirit. Rom. 8:11; 1 Cor. 15:51, 52; Phil. 3:20, 21; Col. 3:4; 1 Thess. 4:17; 1 John 3:2.

Thirdly, Destroying all the living wicked. Isa. 6:11; 13:9; 24:1, 3; Jer. 25:32-35; Zeph. 1:2, 3; Matt. 13:38-42; 2 Thess. 1:7-10; 2:8; Rev. 6:14-17; 19:21. (The wicked dead are reserved for punishment to the second resurrection, after the investigative Judgment on their cases during the thousand years of Rev. 20:4, following

which, in their cases, the second death ends all. Rev. 20:11-15.)

3. The manner of this coming will be overwhelmingly majestic and glorious. It will be in the glory of the Father (Matt. 16:27), with all the holy angels (Matt. 25:31), in flaming fire (2 Thess. 1:7, 8), with the blast of a trumpet and a voice that will shake both heaven and earth, and reach the ears of the earliest dead in their lowest sepulchers. Matt. 24:31; John 5:28; 1 Thess. 4:16; Heb. 12:26; Rev. 16:17. The wicked will perish in that awful day, as wax melts before the fire (Rev. 6:15, 16; 2 Thess. 2:8; Rev. 1:7; Heb. 12:29; Rev. 19:21), but the righteous will hail him with exceeding joy. Isa. 25:9; 1 John 2:28; Jude 24; Rev. 22:20.

4. A knowledge of this coming will be possessed by the righteous, but not by the wicked. Daniel says (12:10) that the wise shall understand, but the wicked shall not understand. As a snare shall it—the day of the Lord—come upon the wicked. Luke 21:35. They remain in willful darkness, and the day comes upon them as a thief. 1 Thess. 5:2, 3. But the righteous are not in darkness, and the day does not overtake them as a thief. Verse 4.

5. This second coming of Christ is now near at hand. The Scriptures have not only revealed the fact of the restitution of all things (Acts 3:21) through the redemption which Christ has undertaken, but they have also given us abundant data by which we can tell when the great work is drawing near its completion. The result to be reached is the establishment of the kingdom of God in all the earth, and such an overthrow of all opposition to God's authority and such an eradication of all the elements of evil, that the great chorus of the whole universe shall be one of peace, harmony, and love among all creatures, and thanksgiving, honor, and glory to Creator and Redeemer, "to Him that sitteth on the throne and unto the Lamb forever and ever." Rev. 5:13. The evidences which show that the kingdom of God is nigh are—

1. *Historical events.* Lines of consecutive events are given us, the concluding one of which is the setting up of God's kingdom, and the ushering in of eternal scenes, while all the others lie within the field of human history. Thus beginning with Babylon the great, 677 B. C., four great ruling kingdoms were to appear consecutively among men. These were Babylon, Medo-Persia, Greece, and Rome. And they have all appeared as foretold. The last of these kingdoms (Rome) was to be divided into ten kingdoms; which was accomplished between the years 356 and 483 A. D.; and in the days of these divisions (which still continue) the kingdom of God was to be set up by the violent overthrow and utter destruction of all these kingdoms. Dan. 2:31-46. This is next in order, and must be near, as other prophecies still more definitely show.

(Concluded next week.)

THE CAMP-MEETINGS OF 1883.

ANOTHER year has rolled around, and we are just entering upon the season of camp-meetings. These most important gatherings will soon commence to be held. Already notices of them are appearing in the REVIEW and Signs. How rapidly the revolving years come and go, bringing us closer and closer to the great Judgment day! Probation is swiftly passing. The times are truly solemn. The work of God suffers for lack of earnest, faithful workers. A vast work is to be done, and we have but a short time to labor. There is a most important work of preparation to be accomplished among us as a people. We need to be aroused to a sense of these things as never before. Many of us are cold, unfeeling, and indifferent. We are doing but very little compared with

what we might do, and what we must do. But God lives, and he is willing to help us mightily. We may lay hold upon him, and see of his salvation.

We feel an intense interest, as the season approaches for these annual gatherings, that they shall be a blessing to the cause we love. They may be a great power for good, or they may be of little value to the cause. All depends upon us. Not that we can bless ourselves, or lift the cause by our own strength. Far from it! But God has given his immutable word, that when we seek him with all the heart, he will be found of us. His blessing is promised on certain conditions; when we come up to those conditions, his blessing is sure to come,—as sure as God is true. His word can never fail. If, therefore, we fail to obtain his blessing, it will certainly be solely because we fail to come up to the condition on which the promise is based. In this sense, all depends upon us.

With God's blessing, everything necessary may be done. Not by might or wisdom or human power will this work ever go forward. All man-made expedients will surely fail. We must have the help of the Lord to work with us. When he nerves our arms, they will be truly strong. The arm of flesh alone is weak; but the Lord is almighty. Think what a work was accomplished on and after Pentecost! Think of the power that went with the apostles! Yet they were but humble, weak, fallible men, of like passions with ourselves. They constantly showed their weakness, up to the time when the Lord poured out his blessing. But what power attended them afterward! They were no more talented by nature than many who are laboring among us. They could have done very little, had not God been with them; but with his blessing, in a few years the light shone all over the known world.

We must get access, brethren and sisters, to this same fountain of divine power. How can it be reached? By humbling our hearts, putting away our sins, and seeking the Lord with contrition and heart-felt penitence; by living up to the light he has given us in his word, and in the Testimonies of his Spirit. These camp-meetings may be seasons of great spiritual profit, if we will prepare for them, and conduct them aright. The burden of labor connected with them will be very great. We look forward to them with trembling and anxiety. We see so much to be done, and fear so much that souls will be lost by some negligence on our part, and that those things which need to be done will not be accomplished. We should have rejoiced greatly had it been consistent for Sister White and other able and experienced laborers to attend; but, after all, the main thing needed is God's presence. This will not necessarily be secured by the presence of any laborers, however approved; but it will be obtained by our coming together in that spirit and with that motive which God can approve.

In this issue of the REVIEW appears an article taken from Testimony No. 31, headed, "Our Camp-meetings." It may have been read by many of those who take the paper; but it will bear reading many times. It sets before us most forcibly the importance of the camp-meetings, and the proper preparation for them. We have never seen the matter presented in so clear a light. If this instruction is closely followed by our people, the coming year will witness a revival of the work among ministers and laity truly wonderful, and we shall have the best camp-meetings ever held. We have no doubt of this whatever. This instruction is perfectly in harmony with God's word, and the teachings of Christ.

The great trouble usually with these meetings is this: The people come together from their lives of ease and toil, backslidden and cold. It takes several days of earnest preaching and hard, wear-

ing labor on the part of those who have the burden of the meeting, to bring the people to a condition where they sense the importance of the work. Many of the preachers present are in no condition to help. Everything moves by the hardest effort. By the time the meeting is nearly out, some begin to feel. Then the meeting soon closes, and the work necessary to be done for the people is not finished. The impression is not deep enough, and when the cares of life press hard again, it is soon effaced. This experience is seen over and over in our past history. Quite often many will go home before the close of the meeting, and lose the best part of it, so little do they sense the importance of these things. The consequence is that many are hardened by this process, and are in a lamentable state of coldness and apathy and will be lost, if not aroused soon.

If this precious instruction from the pen of Sister White was closely followed, we should see a very different state of things. We should commence the meetings in the Spirit, and many more conversions would take place, and a far deeper work would be accomplished. We ask every one to read this article most prayerfully. We wish every elder or leader of our churches would have it read to their congregations some weeks previous to their annual camp-meeting, accompanied by fitting words, impressing it upon the hearts of all. We hope our ministers will read it, and ponder it well. Many of us greatly need this instruction.

Last year our later camp-meetings were benefited by the Testimonies received previously, and by portions read during the meetings. They produced a solemn impression, a thoughtfulness and earnestness, which were productive of excellent results. The closer we follow their instruction, the greater our progress in the present truth. We firmly believe God has in this manner set before us light, which, if followed, will result in great spiritual benefit. It is too late a stage in this work to doubt God's leading hand in the Testimonies. May God help us to treat his tender messages of love to us with respect!

We hope to see a general turnout of our people, greater than ever before in the history of this work. These meetings are most important. We hope to see a general kindling of interest in the cause all over the land. Our people need the benefit of these meetings greatly. We want to prepare for them by earnest searchings of heart, and attend them that we may be benefited. We must be more earnest and devoted to God. We must arouse, and lift in the work of the Lord. Let us from this time forward enter upon the work of preparation, that we may obtain a great blessing. Let us be present at the beginning, and remain till the close. Who knows but we may receive a blessing which will result in our salvation? Who knows but our children may be reached, and their eternal salvation secured? Will not this be of sufficient value to more than counterbalance the expense and the loss of time?

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

THE LAST DAYS PERILOUS.

As the ship nears her destination and is entering the harbor, her perils increase, and the hand of a skillful pilot is necessary to avoid the sunken rocks and shoals, and direct the ship in the right channel. So, as we near the close of time, we may expect dangers will increase, and that some will fall all the way along to the end. How it should be so, I could hardly see thirty years ago, when I was a novice in the present truth. It then seemed to me that those who had the courage to embrace truths so decidedly unpopular as those concerning the advent and the Sabbath, would have firmness and perseverance sufficient to carry them through to the end. I can now

see that I had not learned the deep depravity of the human heart, and especially when under the increasing power of the temptations of Satan.

In those early days of the message the Spirit foresaw and foretold that there would be continual falling from the high path that leads to the kingdom of God. This has been verified in the past until now, and it is not incredible that wicked persons professing godliness "will multiply as we draw near the end of time." "Our only safety is in constant watchfulness and prayer." None are safe in their own strength. Without the help of God we fall. "Let him that thinketh he standeth take heed lest he fall."

Yet to fall is not a necessity. Though perils increase, the grace of God is sufficient to carry us safely through. Amid the moral darkness, the declension and depravity of these last days, the Lord will purify to himself a peculiar people, zealous of good works; and the church will be presented to the Lord without spot, or blemish, or any such thing. The remnant of the church will be found at the advent with no guile in their mouth, and without fault before the throne of God.

And we, dear reader, may be in that company and of that character. But if we are, we must connect our weakness with the divine strength. And we must, by the help of God, walk in the light which he has given us. If we presume to trust in ourselves, and reject the counsels and admonitions of God, we shall fail. Humility must take the place of independence of spirit. "Trust in the Lord with all thine heart; and lean not unto thine own understanding." "He that trusteth in his own heart is a fool."

These admonitions would I take to myself. Our cause is of God; and it will succeed, because it is moved by the hand of Omnipotence; and we shall succeed only as we obtain help from God. Would that we could see our peril, and the necessity of help from Him who is mighty to save. Our theory and forms will not save us. We must be what we profess to be,—a people who know their God. Deep humility becomes us in our present condition. If we walk in the light as He is in the light, we shall have fellowship one with another, and the blood of Jesus Christ shall cleanse us from all sin. Freedom from sin is the happiness of the immortal state.

Our Pilot will guide us through the perils, if we trust to his guidance, and bring us safely to the immortal shore. Let us trust him and obey his directions, and all will be well.

R. F. COTTRELL.

OUR CAMP-MEETINGS.

I HAVE been shown that some of our camp-meetings are far from being what the Lord designed they should be. The people come unprepared for the visitation of God's Holy Spirit. Generally the sisters devote considerable time before the meeting to the preparation of garments for the outward adorning, while they entirely forget the inward adorning, which is in the sight of God of great price. There is also much time spent in needless cooking, in the preparation of rich pies and cakes and other articles of food that do positive injury to those who partake of them. Should our sisters provide good bread and some other healthful kinds of food, both they and their families would be better prepared to appreciate the words of life, and far more susceptible to the influence of the Holy Spirit.

Often the stomach is over-burdened with food which is seldom as plain and simple as that eaten at home, where the amount of exercise taken is double or treble. This causes such a mental lethargy that it is difficult to appreciate eternal things, and the meeting closes, and they are disappointed in not having enjoyed more of the Spirit of God.

While preparing for the meeting, each individual should closely and critically examine his own heart before God. If there have been unpleasant feel-

ings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another and pray with and for one another. Humble yourselves before God, and make an earnest effort to empty the soul temple of all rubbish,—all envyings, all jealousies, all suspicions, all fault-findings. "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up."

The Lord speaks; enter into your closet, and in silence commune with your own heart; listen to the voice of truth and conscience. Nothing will give such clear views of self as secret prayer. He who seeth in secret, and knoweth all things, will enlighten your understanding and answer your petitions. Plain, simple duties that must not be neglected will open before you. Make a covenant with God to yield yourselves and all your powers to his service. Do not carry this undone work to the camp-meeting. If it is not done at home, your own soul will suffer, and others will be greatly injured by your coldness, your stupor, your spiritual lethargy.

I have seen the condition of the people professing the truth. The words of the prophet Ezekiel are applicable to them at this time: "Son of man; these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face; should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I the Lord will answer him that cometh, according to the multitude of his idols."

If we love the things of the world and have pleasure in unrighteousness, or fellowship with the unfruitful works of darkness, we have put the stumbling-block of our iniquity before our face, and have set up idols in our heart. And unless by determined effort we put them away, we shall never be acknowledged as the sons and daughters of God.

Here is a work for families to engage in before coming up to our holy convocations. Let the preparation for eating and dressing be a secondary matter, but let deep heart-searching commence at home. Pray three times a day, and like Jacob, be importunate. At home is the place to find Jesus; then take him with you to the meeting, and how precious will be the hours you spend there. But how can you expect to feel the presence of the Lord and see his power displayed, when the individual work of preparation for that time is neglected.

For your soul's sake, for Christ's sake, and for the sake of others, work at home. Pray as you are not accustomed to pray. Let the heart break before God. Set your house in order. Prepare your children for the occasion. Teach them that it is not of so much consequence that they appear with fine clothes as that they appear before God with clean hands and pure hearts. Remove every obstacle that may have been in their way,—all differences that may have existed between themselves, or between you and them. By so doing you will invite the Lord's presence into your homes, and holy angels will attend you as you go up to the meeting, and their light and presence will press back the darkness of evil angels. Even unbelievers will feel the holy atmosphere as they enter the encampment. Oh, how much is lost by neglecting this important work! You may be pleased with the preaching, you may become animated and revived, but the converting, reforming power of God will not be felt in the heart, and the work will not be so deep, thorough, and lasting as it should be. Let pride be crucified, and the soul be clad with the priceless robe of Christ's righteousness, and what a meeting will you enjoy. It will be to your soul as the gate of Heaven.

The same work of humiliation and heart-searching should also go on in the church, so that all differences and alienations among brethren may be laid aside before appearing before the Lord at these annual gatherings. Set about this work in earnest, and rest not until it is accomplished; for if you come up to the meeting with your doubts, your murmurings, your disputings, you bring evil angels into the camp, and carry darkness wherever you go.

I have been shown that for want of this preparation these yearly meetings have accomplished but little. The ministers are seldom prepared to labor

for God. There are many speakers,—those who can say sharp, crank things, going out of their way to whip other churches and ridicule their faith,—but there are few earnest laborers for God. These sharp, self-important speakers, profess to have truth in advance of every other people, but their manner of labor and their religious zeal in no way correspond with their profession of faith.

I looked to see the humility of soul that should ever sit as a fitting garment upon our ministers, but it was not upon them. I looked for the deep love for souls that the Master said they should possess, but they had it not. I listened for the earnest prayers offered with tears and anguish of soul because of the impenitent and unbelieving in their own homes and in the church, but heard them not. I listened for the appeals made in the demonstration of the Spirit, but these were missing. I looked for the burden-bearers, who in such a time as this should be weeping between the porch and the altar, crying, Spare thy people, Lord, and give not thine heritage to reproach; but I heard no such supplications. A few earnest, humble ones were seeking the Lord. At some of these meetings one or two ministers felt the burden, and were weighed down as a cart beneath sheaves. But a large majority of the ministers had no more sense of the sacredness of their work than children.

I saw what these yearly gatherings might be, and what they should be,—meetings of earnest labor. Ministers should seek a heart preparation before entering upon the work of helping others; for the people are far in advance of many of the ministers. They should untiringly wrestle in prayer until the Lord blesses them. When the love of God is burning on the altar of their hearts, they will not preach to exhibit their own smartness, but to present Christ who taketh away the sins of the world.

In the early church, Christianity was taught in its purity; its precepts were given by the voice of inspiration; its ordinances were uncorrupted by the device of men. The church revealed the spirit of Christ, and appeared beautiful in its simplicity. Its adorning was the holy principles and exemplary lives of its members. Multitudes were won to Christ, not by display or learning, but by the power of God which attended the plain preaching of his word. But the church has become corrupt. And now there is greater necessity than ever that ministers should be channels of light.

There are many flippant talkers of Bible truth, whose souls are as barren of the Spirit of God as were the hills of Gilboa of dew and rain. But what we need is men who are thoroughly converted themselves, and can teach others how to give their hearts to God. The power of godliness has almost ceased to be in our churches. And why is this? The Lord is still waiting to be gracious; he has not closed the windows of Heaven. We have separated ourselves from him. We need to fix the eye of faith upon the cross, and believe that Jesus is our strength, our salvation.

As we see so little burden of the work resting upon ministers and people, we inquire, When the Lord comes, shall he find faith on the earth? It is faith that is lacking. God has an abundance of grace and power awaiting our demand. But the reason we do not feel our great need of it is because we look to ourselves and not to Jesus. We do not exalt Jesus, and rely wholly upon his merits.

Would that I could impress upon ministers and people the necessity of a deeper work of grace in the heart, and more thorough preparation to enter into the spirit and labor of our camp-meetings, that they may receive the greatest possible benefit from these meetings. These yearly gatherings may be seasons of special blessing, or they may be a great injury to spirituality. Which shall they be to you, dear reader? It remains for each to decide for himself.

E. G. WHITE.

—Holiness consists in holy deeds, and righteousness, in right doing. "He that doeth righteousness is righteous." "He that committeth sin is of the devil." "Sin is the transgression of the law." Said Moses, "This shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." This refers to the commandments which God commanded in person, the ten. What was right then is right now.

R. F. C.

Ministers' Department.

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

FUNERAL TEXTS.

It is frequently more difficult for a minister to find a text suitable for a funeral occasion than it is to prepare the discourse after the text is found. It has occurred to me that the situation might be relieved somewhat, if our ministers could in some way make known to one another the texts which they have usually employed for the purpose in question. In order that this may be brought about, we request that all the ministers of our denomination send to this Office a complete list of all the Scripture texts which in their view are adapted to funerals. If they will do so, we will carefully assort them, and publish a list of the same in the Ministers' Department of the REVIEW. If this effort shall prove successful, it will be necessary that all of our ministers comply with the request made, and that they do so immediately. It is a source of regret that they have not always been ready to comply with similar requests in the past. Whenever an appeal of this nature is made, all of our ministers should respond, provided they are in favor of the project.

In the matter of the Ministers' Department itself, we were in doubt as to whether it would be advisable to open it at all, as only a few of the ministers paid any attention to the request that they should express their opinion in the matter of its desirability. However, as all who responded were in favor of the plan, we have determined to try the experiment; and make the request that all will send us such communications and clippings from papers as will be especially adapted to that department.

W. H. L.

HOW TO PITCH A TENT.

BY ELD. D. M. CANRIGHT.

By request, I give my best judgment on the subject of pitching tents.

Location.—Often much depends upon locating the tent in a central, slightly place, easy of access. It advertises the meetings as nothing else can do. In such a place, many will drop in and become interested, who would not have gone a block out of the way to hear at first. Better pay something for a good location than accept a poor one gratis.

Stake it firmly.—It is a great damage to meetings to have the tent blown over, as it frightens the people away; and it often proves a severe damage to the tent and to its furniture. Besides, it is a very uncomfortable feeling to be in fear all the time. Hence every reasonable precaution should be taken against this. Generally a tent goes over by having the stakes pull up, and this happens because the stakes are too small and are not in deep enough. The four stakes for the main guys should be 5 inches in diameter, and 3½ feet long. With a spade, dig the holes 2½ feet deep, and place these stakes in firmly. Fifteen minutes' work will do it all, and then you feel secure. The other stakes should be 3 inches in diameter, and 2 feet or more in length, driven down 18 or 20 inches. It takes hard work to do this, but it is necessary for security.

The ropes.—Don't risk an old, rotten or doubtful rope. See to it that each one is sound and strong. The breaking of one rope in a storm may cost a life or the loss of much tent property. It is poor economy to use a doubtful article in such a place.

The center-pole.—Have this about as large as the ring will receive. Even if it does not break, a small pole does not hold the tent so firmly, but

allows it to switch about, and leaves a large opening for the rain to fall on the lamps.

Pitching the tent.—All things ready, pitch the tent so that it will stand perfectly even and trim all around. Work at it till you get it just right, if you have to re-adjust it a dozen times, as I have often done. An ill-looking tent will keep some of the best people away.

Clean grounds.—I have often seen the premises around a tent as dirty as a barn-yard. There would be piles of stone, heaps of lumber, sticks, brush, broken rails, and all kinds of rubbish around the tent. And these would lie there during a six weeks' course of lectures, while one good day's work would have cleaned them all up, and made everything tasteful and inviting. These things, though apparently small, tell much on the attendance of the meetings. If family tents are also used, still greater care must be taken to keep them tidy. A little slackness here will quickly be noticed, and will tell heavily with the best part of your audience.

Our enemies always seek to represent us as a low, ignorant people, and are glad of anything looking that way. Hence, as we prize the cause of truth which we represent, so we should be careful on all these points.

SEATING TENTS.

BY ELD. I. D. VAN HORN.

HAVING been solicited to write something on this point, I submit the following. For the past ten years, I have usually seated tents for public meetings in this manner:—

1. Locate the stand, and build according to the taste of those who use it; generally a platform, 6x8 feet, with a small table, is sufficient.

2. Get for seats, boards one inch thick, one foot wide, and sixteen feet long. A few shorter may be needed. For backs, get fence-boards same length as the seats, and both backs and seats should be planed.

3. Get stakes for seats instead of risers, eight for each seat. These should be from 22 to 28 inches long, according as the ground is hard or soft, and about 1½ inches square. Get caps for the stakes, one for each pair, 1 foot long and 1½ inches wide. A board can be sawed up and split the desired size for these.

4. Lay out the ground, beginning with the aisle or aisles, and lay a fence-board along it. There will be four bearings under each seat, so lay three more fence-boards along on the ground where the bearings come. These boards only serve as guides to drive the stakes in a line.

5. Lay the seats across these boards, the first the width of the seat nearer the stand than is wanted when it is up. Then space them the desired distance apart,—generally 27 inches for close seating, or 30 inches if there be plenty of room, measuring from the front edge of each seat.

6. Get a measure 13 inches long, and drive the two stakes at each end of the seat (about one foot from the end), so they will stand above the fence-board just the height of this measure. In driving the two pairs of stakes near the middle of the seat, some one should sight across to get them level with the ends. Where the ground is uneven, make the seat level by varying the height of the stakes.

7. Nail on the caps with eight-penny nails, and drive each nail so as to leave the head of it just above the surface of the cap. This will hold the seat from moving easily. See that the stakes for each seat are in line, and the caps when nailed on are level, so the seat will lie firmly.

8. To make backs to the seats, get stakes, either round or made of 2x3 sawed stuff, 3½ to 4 feet long, and three for each seat. Drive one near

each end and one in the middle, with the desired slant back, and low enough that when the fence-board is nailed on for a back, the top edge will be 16 inches above the seat.

In seating a tent as above described, we use only one-half as much lumber as when risers are used. Some will say, This is more work than to seat in the old way. Yes, a little more; but there is the satisfaction of having the tent seated without risers, and each seat, being strong and independent, gives opportunity to pass among the people with perfect ease. And when the congregation is coming in, there is no hesitation to move to the center to give room for others. And again, when meeting is out, there is no jumping up on the seats, as is always the case when seated with risers.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

110.—FULLNESS OF THE GENTILES.

How do you understand Jer. 31:29-34 and Rom. 11:25, 26? A. S.

Ans. I understand Jer. 31:29-34 to be a prophecy of the new covenant; or the one under which we now live. Paul applies it thus in Heb. 8:6-13. See also Heb. 12:25 and connection, and Mark 14:24. The word testament in the latter text means the same as the word covenant would mean if used.

There are two views which may be taken of Rom. 11:25, 26. One is that it was designed to teach that the whole Jewish nation shall be saved on account of their election, and the other is that this passage must be taken in a restricted sense as referring to the possibility of their salvation rather than to its actual realization in every individual case.

That the first view cannot be correct need not be argued at length here. To say that all the Jews who have existed in time past shall be saved independently of their moral characters, simply because Abraham was their ancestor, would be to reflect upon the justice and wisdom of God. That Judas and the crucifiers of Christ, for example will be found among the redeemed, is not only too absurd to be believed, but also contrary to the explicit statements of Scripture. Mark 14:21; Rev. 1:7; Luke 13:28.

Again, to take the position that the time will come that the Jewish nation as a body will ever accept Christ, is to assume that which can never be reconciled with reason and history. What more can be done to induce the Hebrew people as a whole to become obedient to God than was done by Moses, by Christ, and others? Yet they never repented in mass. Should I ask, Why not? You would answer that it was because of the perversity of their natural hearts. But I reply, Is God going to change his rule of action and save them notwithstanding their perversity? Or will God by his miraculous power make an exception of the Jews, and work over their natures as a whole, eliminating from their natures all perversity, so that they, unlike other races, shall accept Christ, to a man, at some future time? Such a conception cannot be correct, as it is not in harmony with God's dealings heretofore, and would represent him as being grossly partial to a very stubborn and refractory nation. We look, therefore, for some other interpretation of the passage which shall not be open to so many and such serious objections.

Here is one which we think is of that character. Blindness came upon all Israel in part (or upon a part of Israel) until the fullness of the Gentiles

had come in; that is, a portion of Israel were allowed to be blinded for a certain length of time, in order to the accomplishment of a certain purpose. That purpose was the admission of the Gentiles into the covenant of grace upon an equal footing with the Jews. Eph. 2:14, 15. Had the Jews continued faithful, they never would have been cast off. Had they never been cast off, the Gentiles could never have been saved except by becoming Jews. It seems, therefore, that by allowing blindness to come upon the Jews, so that they should crucify Christ, and thus break their prestige before the world, this transfer of the kingdom to the faithful followers of Christ gathered from all nations, could be brought about more successfully than in any other way. The Jews, humbled in their own estimation in the very dust by the crucifixion of God's own Son, would be more willing to admit the Gentiles to an equality with themselves than otherwise they would have been.

By the expression, "and so all Israel shall be saved: as it is written," I understand that reference is made to the possibility of the case. Perhaps we should not do violence to the sense should we read, "may be saved," in the place of "shall be saved." That is, though Israel is cast off by the Lord for a certain purpose, the time for which they are cast off is limited by the coming in of the fullness of the Gentiles. When that occurs, then Israel will be released from their present blindness, and they too, like the Gentiles, will be admitted into the fullness of God's favor upon certain conditions. Do you ask what those conditions are? I answer, That they abide not in unbelief, Rom. 11:17-23. In harmony with this idea the apostle says in verse 26: "There shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob." Their deliverer is Christ. How does he turn away ungodliness from Jacob? Why, in the same manner in which he turns it away from the Gentiles; or, by offering them salvation through his blood on condition of repentance. Any other view, as we have seen, cannot be true.

Respecting the time during which blindness was to come upon Israel, a word is necessary here. There is a wide difference between the expressions, "the fullness of the Gentiles be come in," and "the times of the Gentiles be fulfilled." By the former is meant, no doubt, the full establishment of that dispensation into which the Gentiles are admitted to an equality with the Jews. By the latter is meant the completion of the time during which that dispensation was to continue; or down to the coming of the Lord, when a new order of things is to be entered upon. It is by confounding these expressions that the realization of the promise concerning the Jews has been referred to a future age; whereas it is being fulfilled even now to all who comply with the terms of the same. Some little time was necessary to break down the Jewish national prejudices, indoctrinate the Jewish converts, and secure the full introduction of the Gentile age so-called. This, however, was fully accomplished in the days of the apostles. To secure this end, the temple was destroyed, the Jews scattered throughout the nations of the world, and the gospel preached among all the principal nations of the earth. This done, the fullness of the Gentiles had come in; that is, the system of truth for this time had been fully developed, and its prestige secured. In other words, from that point the blindness which was sent upon the Jews temporarily, for certain wise purposes, ceased to exist any longer by divine appointment. From that time to this, there has been no excuse for their unbelief, and no good reason why they might not have been saved as individuals.

This interpretation takes in the scope of the whole of the eleventh chapter, and harmonizes it

in all of its parts with itself and with reason. By it is made clear, as taught in that chapter, that the Gentiles were not to despise the Jews because of their temporary rejection; first, because the branches which were broken off would in due time many of them be grafted in again, and secondly, because the Gentiles themselves were in like danger of being broken off from the true olive tree, since there was a liability that they also might prove unfaithful.

That it is according to Bible usage to speak of those as "saved" who are not so absolutely, but simply the recipients of the divine favor so far that their salvation is possible, see Clarke and Macknight on the above passage.*

111.—SEEING GOD.

Please harmonize Gen. 32:30 with Ex. 33:20. G. L. D.

Ans. These texts may be harmonized in two ways; first, in Gen. 32:30 Jacob spoke in harmony with his own convictions; but as his statements are not declared by inspiration to be true, it is not impossible that he was mistaken, as in Ex. 33:20 it is positively stated by the Lord himself that no man "should see his face and live." Secondly, it is thought that the person with whom Jacob wrestled and whom he saw face to face was the Lord Jesus Christ. If this be so, then admitting that the one speaking in Ex. 33:20 was Jehovah, the difficulty is removed; for while it is true that Christ on certain occasions so far veiled his glory as to talk with men face to face, it is not true that Jehovah ever showed the unveiled glories of his face to any man.

112.—IS IT GENUINE?

Is Rev. 20:5 in the original manuscript? B. B. F.

Ans. I am not aware that there is any good authority for believing that it is not found in the original manuscripts. It is inserted in the New Version without question, thus showing that the translating committee had no doubts upon that point. I do not wonder that one who desired to give a second probation to the wicked after death should have been anxious to get that text out of the Bible. Had he succeeded, however, there would have been many others left, equally fatal to his theory.

113.—GRANTING CHURCH LETTERS.

Where members belonging to a given church have not reported to the same either in person or by letter for two years, and yet desire a letter to another church, should such a letter be granted? A. S. H.

Ans. According to the rules of our denomination members are to report once in three months. Should they disregard that rule for as long a period as two years, their neglect would create a presumption that there was something wrong on their part. Such a presumption could of course be overcome by evidence; but this would have to be done before the church could give them a letter certifying that their standing was "good and regular." The nature of the testimony to be required, each church would have to determine for itself. It is not best to be too hasty about dropping from the list the names of those who do not report, and yet it is necessary to attach some importance to the regulation requiring it.

114.—LEAST IN THE KINGDOM OF HEAVEN.

Do both the parties spoken of in Matt. 5:19 go to Heaven? C. J.

Ans. I think not. One is represented as breaking the commandments and teaching men to do so, and the other as both doing and teaching the same commandments. It is evident that the Saviour meant to contrast the two individuals. It would be indeed strange if both of the men thus contrasted should reach Heaven at last. The following translation by Macknight, presents the subject in a very reasonable light: "Whosoever, therefore shall violate, or teach others to violate,

* For the above view no one should be held responsible but myself. Criticisms by letter from the ministers are desired, if they know of serious objections to the same, as it is advanced with some hesitation.

were it the least of these commandments, shall be in no esteem in the reign of Heaven; but whosoever shall practice and teach them, shall be highly esteemed in the reign of Heaven."

Assuredly there will be no person in the kingdom of Heaven who will not be esteemed by the inhabitants of that kingdom. We understand, of course, that the Saviour is speaking of those who cannot plead ignorance as a defense for their action in teaching men to break the commandments of God.

115.—DANGER OF RICHES.

Will you oblige by explaining verses 25 and 26 of the 19th chapter of Matthew?
P. K.

Ans. The rich man, because of his riches, is placed under such peculiar temptations that it is impossible, judging from the human standpoint, for him to be saved. If however, he possesses real integrity of heart and commits his ways to the Lord, desiring salvation above everything else, it is possible for God to save even that man. At one time, perhaps, by his providence he may strip the man of his property, and thus teach him dependence upon God. At another time, he may give to another man whose case is not so difficult grace to enable him to see that money is merely a means to an end, and valuable only when it will contribute to the glory of God. This done, the latter individual will become very useful and very happy, in accomplishing good with the talent of means which God has given him. The young man spoken of in the connection had an opportunity to become one of this class; but he did not do so because he would not comply with the conditions.

THE LIFE EVERLASTING.

BY MRS. P. ALDERMAN.

I DREAM of a life that's unending;
And would the rich treasure were mine,
In the unending hereafter,
That waits o'er the border of time.

Here, joy allures but a moment,
Enchanting it yields to decay;
We hardly can taste its aroma
Or ever 'tis passing away.

Oh! for a home where the beauty
Unfading will gladden my sight;
Where never decay, with its ashes,
Can mar the eternal delight.

Home! Rest! Heaven! How sweetly
Ye blend in one beautiful chord!
My soul, be not earth-bound and gloomy,
Delight in the joy of thy Lord;

For in the unfading forever
That joy all the ransomed will prove;
Who here take the cup of salvation,
Will drink of that ocean of love.

Who keepeth his life shall but lose it,—
A vapor that early hath flown.
Who loses his life for the Master,
Shall find it immortal has grown.

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.

PENNSYLVANIA CONFERENCE.

STEAMBURGH, TUNESASSA.—For some time past we have been laboring in the Steamburgh church. This young church seem alive to the responsibility resting upon them, and are trying to let their light shine. We presented some of the leading evidences of the correctness of our position upon the present truth. All were encouraged, and another made a start in the service of God.

We then presented the truths embodied in the three messages of Rev. 14, in a settlement on the Tunesassa Creek, eight miles from Steamburgh. Truly the fields are white for harvest. Nine have commenced to observe the commands of God. We have organized a Sabbath-school, and a commendable earnestness is manifested in the work.

Earnest calls for meetings come from other places near. Our heart's desire is that the work of the Lord may not be marred by us.

April 30.

J. E. ROBINSON.

VIRGINIA.

MOUNTAIN FALLS.—Since my last report, I have given fifteen discourses, with a good hearing, except on two or three rainy evenings. I am now canvassing the Sabbath question. The people in this vicinity are mostly Lutherans, and seem well satisfied without any more light, so I do not expect that many will embrace the truth. They say they could not keep the Sabbath in a community like this. They treat me very cordially, and I have many invitations to visit, which I accept. I have been trying to get reading matter before them, but it seems in vain. I shall remain here some time yet. I hope to be remembered at a throne of grace.

M. G. HUFFMAN.

April 23.

ONTARIO.

BELLEVILLE.—We have been busily engaged in obtaining a house to live in, and in securing a lot near by on which to pitch our tent. We purpose commencing our tent effort as soon as the weather will permit.

We hereby extend a hearty invitation to our brethren traveling to and from the West by way of the Grand Trunk, to stop with us and be refreshed on their way. We live near the corner of Hotel and William streets. Come on street car from the railroad station to the foot of Hotel Street, then up Hotel Street a few blocks to our residence, which is the second house at the right on William Street.

D. T. BOURDEAU.

April 30.

MINNESOTA.

LITCHFIELD, KINGSTON, FAIR HAVEN, SILVER CREEK.—April 14, 15, I met with the friends at Litchfield. The roads were very bad, which hindered some from attending; spoke four times and visited the brethren at their homes. Three persons were baptized. They had not kept up their Sabbath-school during the winter, but it was started again, and officers selected.

I then returned to Kingston. Six have embraced the truth under my labor there. These, with those that kept the Sabbath before, make a company of ten; but two have moved away, and one more is to move soon. Hope others will take their places. They meet on the Sabbath, and have a Bible-class. A leader was chosen.

Sabbath, the 28th, I was at Fair Haven. We celebrated the ordinances, and the Lord blessed us. Held also a business meeting, and an elder was elected and ordained.

Came to Silver Creek day before yesterday, and have held two meetings, which were well attended. Will remain till next week. I desire the prayers of God's people.

L. JOHNSON.

MEETING AT LANCASTER, N. Y.

THE meeting with the Lancaster church, April 28 and 29, was one of deep interest. Bro. B. L. Whitney was present, as was appointed, accompanied by his wife, and also by Bro. D. B. Oviatt of the Pennsylvania Conference. The preaching was close and practical, and the impression was deep; and may it be lasting, so that the fruit of it may be seen hereafter. It is evident that the only cure for the lethargy of our people, is in exercising ourselves in work for the cause. The past want of zeal and energy stands against us. The only way to redeem the time is by future faithfulness. There is hope in our case, but a decided change is demanded. If we will hear the "well done," we must do well. Many resolved to reform. May these resolutions be carried into faithful practice.

Some were present from Buffalo, and some from Akron and Alden. Those who might have come from other places, but neglected the privilege, lost a great blessing. The privilege of sharing in this farewell meeting was precious. We shall feel the loss of the society of our brother and his family; but those who will be faithful a little while, will be re-united where painful partings will be unknown.

R. F. COTTRELL.

PENNSYLVANIA.

SEVENTY-SIX, BEAVER Co.—Since our last report, the work has been progressing here slowly. Up to this time, at least eight adults, heads of families, have commenced to obey the truth, together with members of their families. Fourteen have signed the covenant. Several are convinced

of the truth who have not yet taken a public stand.

A Sabbath-school has been organized with about twenty members. A T. and M. society has also been formed, which we think will include most of those who are keeping the Sabbath. Fifteen copies of the *Instructor* are taken, and two of the *REVIEW*. Those who are interested are anxious to get the publications on the truth.

There are obstacles here which we have never met in other fields of labor. The intolerance of the churches is extreme. When all other efforts to keep people from the truth fail, threats of prosecution are made if Sabbath-keepers work on Sunday. Some who are poor are afraid to move out, thinking they cannot get employment. The effort to secure a repeal of the Sunday law is losing ground, having been defeated by an increased majority in the present legislature; but we believe God has a care for his work and people, and all who will move out in duty will have light to walk by, and a rich reward. "What is a man profited, if he shall gain the whole world, and lose his own soul?"

D. T. FERRO.

May 1.

MICHIGAN.

DENVER, FREMONT, TWIN LAKE, GRAND RAPIDS.—Since my last report the roads at Denver have been almost impassable on account of the spring thawing, but have, at this time, become quite passable again for foot and wagon. I return today to resume the work which I was compelled to leave on account of the state of the roads.

Since I left that place, I have met with the brethren at Fremont at their quarterly meeting. Spoke to quite a full house at Twin Lake the day following, and then went to Kent Co., south of Grand Rapids, to awaken an interest; but found the people so absorbed in the cares of this life or satisfied with their present position that it required a different work than I could do at that time to bring them to a point where they would be interested in present truth. I met with the brethren at Grand Rapids on two successive Sabbaths. The Lord was with us, and we were encouraged.

On my way to Denver I met with the church at Fremont last Sabbath, and we had a good meeting, the Spirit of the Lord witnessing with his truth. It was good to be there. The next day, spoke at a country school-house in Bro. Carpenter's neighborhood, to a very attentive audience. Bro. Carpenter is still unable to accompany me on account of ill health. I ask the prayers of God's people.

A. KUNZ.

May 1.

CONNECTICUT.

HAMPTON.—Having learned the condition of a few of the scattered Sabbath-keepers in Eastern Connecticut, I came here in March, and found that through the bad use of that unruly member, the tongue, much trouble had been caused, and their meetings had been discontinued. The Lord blessed in the efforts to heal the difficulties, and their meetings have been re-established, and a Sabbath-school organized. Love and union now prevail. A leader has been chosen and ordained. They will now have regular quarterly meetings. Last Sabbath five were baptized. One man, who attended a few meetings which I held in the Goshen school-house, became convinced of the truth. Several others are convinced, and we hope they will yet obey.

I also held a few meetings in the Sterling stone-factory school-house. Circulated fifty copies of *Signs*, sold some tracts, and leave a few persons much interested. I found in this neighborhood a brother who has kept the Sabbath for six years, but had never heard a sermon till he heard me. He now takes five copies of the *Signs*, and is fast learning our views. He thinks the few meetings held here will do much good. There seem to be many good openings here for labor, which some one might occupy to good advantage for the cause of truth in this State; and if all the brethren and sisters live before God as they have promised to do, I believe he will send some one before long to labor here.

I. SANBORN.

KANSAS.

ALTA, LAKIN CENTER, CLARION, TOWANDA.—I visited the company at Alta, March 24-28. Good meetings, well attended, though the weather was bad, gave us renewed courage in the Lord. There

was a good spirit of confession and seeking the Lord. Reconciliations followed, and, where there had been unbrotherly feelings, confessions were made. Brotherly love once more came in to bless and sweeten our devotion. Oh, how good it is for brethren to dwell together in unity! Bitter feeling and enmity and jealousy, dear brethren, will rob you of eternal life. Put them off; they are the works of the flesh. The friends promised us and one another solemnly to follow in the future the Saviour's directions in Matthew 18. There is much interest among the German Menonites at this place. Could a German speaker come here, I feel sure many would obey the truth. They were very attentive and deeply impressed.

At Lakin Center a church of seven members was organized, two new ones covenanting with us. V. M. societies were organized in each place. All pledged systematic benevolence.

At Clarion the district quarterly meeting was held, April 13-15. Only two societies were represented, corn-planting keeping others away. The sand blows in this district to such an extent as to compel the farmers' constant care to prevent the entire soil from being blown off at this season of the year. Still we hope a good report.

At Towanda a V. M. society was formed. I thank God that there are some good, honest souls in this place, and they are trying to fit up characters for the Judgment. Two new names were received at this place, one the result of missionary labor almost entirely. God is blessing the V. M. laborers at Towanda. Work and pray, sisters, and God will hear you speedily. Oh, that our missionary laborers would realize what a field is opened to them! It is white for the harvest. There is hope for Towanda.

I go next to Milan, praying God will direct my steps.
G. H. ROGERS.

TEXAS.

THOUGH I have not reported of late, I have not been altogether idle. The very unpleasant weather, with other circumstances, during the winter, prevented holding meetings and organizing the work at Decatur, as I very much desired to do. But I enjoyed the privilege, during the time, of visiting, by invitation, the friends at Plano, Peoria, and Clifton, holding a few meetings and giving instruction in music.

On returning to Decatur, having been recalled to the State of New York, I had only time to hold a few meetings with the friends there, but did what I could, with some encouraging results. At our last meeting, though several deeply interested ones were absent on account of sickness, we organized a tract society of eight members. Others will come in if the work is followed up. There seems to be a real desire with them to do what they can in the missionary work, and the Lord will surely bless their efforts if they humbly and thankfully follow the light which they have received, and let it shine out to others through their lives.

It gives us much sadness to leave the work there just at this time, as it is neither fully developed nor established; yet we trust that the tender plant of truth, though as yet but little tended, may grow up and bear much fruit.

As we return to New York, we feel that our experience in Texas has been personally a valuable one, and we shall ever feel a deep interest in the work there, and a warm affection for the dear brethren and sisters with whom we became acquainted.

We find more and more each day to call forth humble, thankful praise and love to God for his wonderful mercy and goodness.

My address hereafter, until further notice, will be Rome, N. Y. E. W. WHITNEY.

Battle Creek, Mich., May 3.

INDIANA.

NOBLESVILLE, GREENSBOROUGH, MECHANICSBURGH.—April 10-22, I labored at the above-named places. I gave eighteen discourses, and held five business meetings. Organized a T. and M. society at Greensborough. At Noblesville, the brethren renewed their club of *Signs*, and at Mechanicsburgh an order was obtained for a new club of twelve. From the forty-six T. and M. members in the district, we obtained forty-two reports, showing that over thirty-five thousand pages of reading matter had been distributed during the quarter. The finances of the tract society are improving in the district.
WM: COVERT,

FOWLER, APRIL 13-16.—Spiritual life is deep with those who are firm in the truth, but am sad that some who embraced it during the tent work last fall, are on the back-ground. A very bitter prejudice exists, and it is difficult to gather a congregation from outsiders. One was added to the church, and still others are keeping the Sabbath, taking the places of those who are dropping off. A T. and M. society was formed, and good work may be expected from it in the future, as many of the members dearly love the truth, and are giving their hearts to it.

HANFIELD, APRIL 28-30.—A few here are keeping the Sabbath. One brother, who owns a store and is railroad agent, has surrendered all. He closed his store last Sabbath, and refused to do railroad business. Has commenced in earnest. Himself and wife, with two or three others, will compose the company here. May the Lord sustain them and strengthen them, is my prayer.

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."
Ps. 50:5. J. P. HENDERSON.

TO THE FRIENDS IN NEBRASKA.

DEAR BRETHREN: God has signally blessed us in this Conference during the past year, both in spiritual and temporal things. Many accessions have been made to our churches, among whom are some precious souls who have ability, education, and a "mind to work" in the Master's vineyard.

There has been much anxiety on our part in the past to see more of our young men and women devoting their lives to the work of the Lord. We are very much gratified to see quite a number are leaving homes, fathers, mothers, wives, and children and consecrating themselves to the work of saving souls.

This is very encouraging; but there is another matter that is somewhat perplexing. The tithes this year are falling far below what they were last year; the first quarter of this Conference year there was only about half as much paid into the treasury as the corresponding quarter of last year. What is the difficulty? God blessed us with good crops last year; and we are getting better prices for grain and stock than for years before.

Several of those who have decided to spend their time in spreading the "third angel's message," are men who have families to support. Shall we come up to our next annual meeting and find that so little money has been received that some of these laborers will have to leave the missionary field and go to work with their hands to support their families? It would seem too bad to have such a thing occur, especially at this time when God is blessing the labors of his servants in such a remarkable manner, when it could be avoided by our people simply being faithful in meeting their obligations to God, to return to him his portion of their increase. Will you not, dear brethren, see to it that the Lord's treasury shall be replenished and kept in sufficient funds to carry on the work for which he has so manifestly opened the way? We hope you may be faithful, and thus secure a continuance of God's blessings. Read Mal. 3:10. NEB. CONF. COM.

COULD NOT GIVE IT UP.

SISTER A. WELSH writes from Montcalm Co., Mich:—

"As it has been my earnest desire for some time to attend school, I have been considering whether I should not drop the REVIEW this year, and save so much toward the payment of tuition. I did not expect the paper this week, as my time is out; and when it was brought from the office to-night, (Apr. 25), and I sat down to look it over, I noticed so many good articles, and when I had finished, I felt so much strengthened and encouraged, that I made up my mind that I could better afford to give up going to school entirely, if necessary, than to give up the REVIEW even for a year, and that I should try to never be without it. Thank God for the REVIEW, and also for the men and women whose duty it is to prepare and send out such a paper for the help of those who are trying to live out "present truth."

—In forty years of labor in Greece, Rev. Dr. Hill trained 10,000 Greek girls in his famous school.

Our Tract Societies.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark. 16:7, 8.

ETERNITY.

BY J. M. HOPKINS.

ETERNITY, eternity!
Life is it, or mortality?
How shall I meet the dread array
Of that last all-decisive day?
When just the course that I've pursued,
Will be by God and angels viewed;
When every passion of my soul,
By the recording one enrolled,
Will be in Heaven's light revealed,
And then my destiny be sealed?
Oh! what emotions then will fill
My inmost soul, my being chill!
Shall I receive the "better part"?
Or hear the words, "Depart! depart"?"

MICHIGAN T. AND M. SOCIETY.

THE State quarterly meeting of this society was held in Battle Creek, April 22, 23. Nearly all the districts were represented, though the attendance was not as large as it was hoped it would be.

The first meeting opened in the usual manner, at 10 A. M., Sunday. After reading the minutes of the last meeting, which was held Dec. 28, 1882, the report of labor for the quarter ending March 31, was given as follows:—

No. of members,	1,393
" " reports returned,	750
" " members added,	70
" " missionary visits,	20,396
" " letters written,	1,840
" " Signs taken in clubs,	1,661
" " pages of tracts distributed,	729,423
" " periodicals distributed,	22,413
" " subscribers for different periodicals,	129
Rec'd on membership, donations, and book sales,	\$219.86
" " periodicals,	\$762.38
" " reserve fund,	\$474.00

This report, when compared with that of the previous quarter, also with the one for the corresponding quarter last year, showed a gratifying increase of labor performed during the past three months.

The meetings continued through Sunday and Monday morning, giving time for the full discussion of local matters, as well as those of a more general nature. The remarks which were made concerning the plans adopted by the different districts, for the advancement of the cause in their locality, were both interesting and instructive.

The Committee on Resolutions, Elds. W. H. Littlejohn, A. O. Burrill, and G. K. Owen, appointed by the President, reported as follows:—

Whereas, A comparison of the reports of the labor put forth by the Tract Society of the State of Michigan during the last quarter, with the quarter corresponding to it last year, shows the following results; viz., that during the last quarter there were distributed 729,423 pages of tracts vs. 164,138 pages during the corresponding quarter one year ago; 1,840 letters written vs. 771 during the corresponding quarter last year; 20,396 missionary visits vs. 360 visits during the corresponding quarter one year ago; therefore—

Resolved, That we discover in these results, cause for most profound gratitude to God for this most remarkable increase in the results of the labor of the T. and M. workers in this State during the quarter just past.

Whereas, It was voted at the State T. and M. meeting at Greenville, last December, that the State of Michigan should raise a Reserve Fund of five thousand dollars; and—

Whereas, Some of the districts have not as yet secured pledges covering the amount which ought to be raised by them respectively; therefore—

Resolved, That we recommend to those districts which have not yet accomplished the work in question, that they take steps at the earliest moment practicable, to secure that end.

Whereas, Unusual zeal is manifested by some of our churches in this State at the present time in the work of placing reading matter in the families of all residing in their vicinity; therefore—

Resolved, That we commend their earnest labors, and are exceedingly anxious that their example be followed by those of our churches which have not as yet entered upon a similar work.

Whereas, It is in the highest degree desirable that the distribution of tracts and papers should be followed up by visiting or correspondence; therefore—

Resolved, That we recommend that our brethren engaged in the T. and M. work throughout the State should not be satisfied with simply placing reading matter in the hands of individuals; but that when this is done, they

should take especial pains to communicate with all to whom such reading matter has been sent, either by personal conversation or by letter, as soon after they receive the same as may be thought advisable.

Resolved, That we earnestly recommend that the ministers and T. and M. directors in the various tract districts in the State, employ every means in their power to induce suitable persons to engage in the work of canvassing for our publications.

Resolved, That in our judgment, the practice of canvassing beforehand for the *Signs* in each community where a course of lectures is to be delivered, is an excellent one; and that we hereby recommend all the ministers of this Conference to carry out the same in their labors, agreeably to the suggestions which have been made from time to time in the *Signs* and in the *REVIEW*.

Whereas, It appears that, in certain respects, the methods employed in carrying forward the tract work in certain districts in this State, differ somewhat from those in use in the State generally; and—

Whereas, Those differences are not so great as to constitute a serious departure from the general plan; therefore—

Resolved, That we express it as our opinion that they should be allowed to proceed as heretofore, until the utility of their various systems shall be fairly tested; but that we recommend in the meantime that they be exceedingly cautious that they do not involve themselves in debt.

Whereas, The Battle Creek church has in time past sustained a different relation to Dist. No. 3 and the State Tract Society, from that held to the same by other churches in said district; and—

Whereas, Certain embarrassments have arisen out of this exceptional relationship of the Battle Creek church to its district and the State; therefore—

Resolved, That we express it as our judgment that it would be an advantage to the cause in the State, if the Battle Creek church were either constituted a district by itself, or placed upon a basis such that it would sustain the same relationship to Dist. No. 3 as other churches sustain to the districts in which they are located respectively.

Resolved, That we tender a vote of thanks to the Battle Creek church for the very hospitable manner in which they have entertained the delegates to this meeting.

These resolutions, after being duly considered, and some of them spoken to by nearly all the ministers and directors present, were unanimously adopted.

It was moved and carried that a report of the proceedings of this meeting be offered for publication in the *REVIEW*. J. FARGO, *Pres.*

NELLIE E. SISLEY, *Sec.*

NEBRASKA T. AND M. SOCIETY.

The State quarterly meeting was held at Seward, April 20-24. This meeting was well attended from abroad. A considerable portion of the time was spent in considering the canvassing work and laying plans for the future. This was a very interesting part of the meeting. The experiences of some were related, and others were encouraged to take hold of the work. Several young ladies went from this meeting with the expectation of soon commencing to canvass for the *Signs*. The report of labor for the last quarter is as follows:—

No. of members,	312
" " reports returned,	200
" " members added,	18
" " " dismissed,	12
" " missionary visits	784
" " letters written,	384
" " <i>Signs</i> taken in clubs,	950
" " pages tracts and pamphlets distributed,	220,219
" " periodicals distributed,	6,982
" " annuals distributed,	566
" " <i>Tidende</i> taken in clubs,	95

Received on membership and donations, \$65.28; sales, \$31.87; periodicals, \$196.55; on reserve fund \$54.75; collected on other funds, \$6.25. Subscribers obtained for *REVIEW*, 17; *Signs*, 30; *Good Health*, 3; *Instructor*, 31; other periodicals, 5. The societies at Friend, Ord, and Madison failed to report.

S. E. WHITEIS, *Sec.*

OHIO RESERVE FUND.

As will be seen by the report of our State quarterly T. and M. meeting just held at Clyde, it was voted that the Ohio T. and M. Society raise, as soon as possible, a Reserve Fund of \$2,000, to be used in case of an emergency. Among the reasons that led to this step are the following:—

First, the State Society needs all the funds now in its possession to keep on hand a large supply of all our publications in its State and district depositories, to supply our ministers with books, and to keep even with the Offices of publication. Secondly, the experience of our brethren in California should teach us a lesson. Last fall the Sunday

law movement was sprung on them with but little warning; and having on hand a liberal reserve fund, they were enabled, without any delay, to publish many thousand copies of the Special Edition of the *Signs*, and circulate them throughout the length and breadth of the State at the right moment to accomplish the most good. Had they been obliged to raise the necessary funds after it was seen to be necessary to print the extra edition, the enterprise must have proved a failure.

In view of these facts, the International T. and M. Society, at its last annual session, passed the following resolution:—

Whereas, Our work is fast enlarging, and in the providence of God we are called upon to take advance steps, and enter upon important enterprises sometimes on short notice, and as such enterprises cannot be entered upon without means; therefore—

Resolved, That we consider it absolutely necessary, in order to carry on the work successfully, that each State society have a Reserve Fund, on which it can rely in time of need; and we urge them to keep their Reserve Fund large enough to meet emergencies that may arise.

In every direction we hear mutterings of the coming storm, and no one knows how soon we may be called upon in Ohio to act as promptly and energetically as did our brethren in California. If at such a time our hands are tied for lack of available funds, we shall miss a grand opportunity of striking an effective blow for truth; and more than that, if we fail to equip ourselves for an emergency, the Lord will hold us responsible for the good we might have done, and guilty of gross neglect in failing to prepare ourselves to move out in the opening providence of God.

We now appeal to our brethren in Ohio everywhere to aid in raising this fund. Send in your offerings and your pledges to the State secretary, Mrs. Ida Gates, Clyde, Ohio. Let us show our appreciation of the light God has given us by using our means to send the truth to those who are in darkness. Let us work while probation lingers, for soon the time will come when our means cannot be used to benefit those for whom Christ died.

E. H. GATES.
H. A. ST. JOHN.

P. S. We wish to say to our people in Ohio that we make no further call upon you for pledges or donations to the Ohio Tent and Expense Fund. With what is already received and pledged, we will be able to pay for our new tents, and do something toward running expenses this year. We wish especial attention given to the above appeal. The sooner the \$2,000 Reserve Fund is raised the better. If we had it to-day, it could be put into the hands of our Publishing Association subject to demand, and, until needed, it would be doing good in the publishing work. Pledges may be made, payable at any time between this and our camp-meetings in 1884. We should have some pledges of at least one hundred dollars. Who will be the first to respond?

H. A. ST. JOHN.

WHAT A CANVASSER IS DOING IN DAKOTA.

BRO. R. A. BURDICK writes from Flandreau, Dak., April 29, 1883, as follows:—

In three days last week I took fourteen orders. The week before I was filling orders, and sold \$80 worth of books, besides re-canvassing, taking eighteen orders more. Of one hundred and eighty orders taken for "Thoughts on Daniel and the Revelation," I have filled seventy (seven to leading Dakota Indians); I am to fill some in May and June, and thirty in the fall.

I have great faith in the success of this branch of the work. The Holy Spirit seems to have been working upon hearts to interest them in these things, and lead them to desire an explanation of the books of Daniel and Revelation. Honest hearts are losing prejudice, and a larger proportion than I expected to find seem never to have had any. And where they have, a few earnest, candid words often entirely remove it.

I have met one who is lecturing, and another writing, on the book of Daniel. The latter showed much interest in my book, which helped me to get orders. We often hear such expressions as these: "That's just such a book as I have been wanting;" "I have been wondering what 'time, times, and half a time,' means;" "Why, we were reading about that this morning!" "I have long wished I could understand the book of Revelation."

A young man in Illinois says his people have just had their attention called to the Sabbath by reading the work, and are thinking seriously about it now. I wish the prayers of God's people.

—A dumb Christian is not the most useful variety. Every one should, at the proper time, be able to give a reason for the hope that is in him, and be ready to speak a helping word to others; but the Christian is a light, and a light does not speak, but shines. If the two duties are to be compared, it must be conceded that shining is far more important than talking. The shining comes from what a man actually is, and not from what he says. A pure Christian character sheds a light that can not be concealed or destroyed. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

—Lydia Maria Childs, in one of her letters says: "I have never in my life experienced any happiness to be compared to the consciousness of lifting a human soul out of the mire." This happiness is in store for the humblest and feeblest of God's children, for "God hath chosen the weak things of the world to confound the things which are mighty." If with earnest prayer and faith in God you enter upon the work of saving men, your labor will not be in vain; you may be instrumental in extricating some one from the horrible pit and miry clay of sin and shame, and placing his feet upon a rock; you may be the means of saving a soul.

GENERAL SUMMARY OF MISSIONARY LABOR FOR QUARTER ENDING DECEMBER 31, 1882.

Conferences	No. Members.	No. Reports.	No. Members Added.	No. Missionary Visits.	No. Letters Written.	No. Signs taken in Clubs.	No. Subscribers obtained for Periodicals.	No. Publications Distributed.	No. Periodicals Distributed.	No. Annuals Distributed.	Cash received on Tract and Periodical Funds.
Michigan	997	458	23	499	396	1166	97	151658	19934	110	\$ 357 25
Iowa	768	321	6	320	444	408	73	145288	6297	110	1159 58
Wisconsin	261	139	6	369	143	85	76	39043	2857	10	201 52
California	669	306	51	1934	639	1659	280	234250	93009	323	921 50
Minnesota	472	152	3	398	219	177	65	70216	2255	74	384 50
New York	380	161	2	414	703	159	35	61608	4688	145	274 13
Illinois	365	163	2	647	568	683	210	58635	11566	152	1160 83
New England	404	148	25	379	255	139	63	84761	3243	441	328 01
Ohio	270	117	25	309	121	62	79	63181	2199	304	364 06
Kansas	252	171	15	554	350	120	111	147746	4854	239	330 48
Pennsylvania	233	164	22	520	346	323	85	110502	7006	354	346 34
Nebraska	217	96	1	103	204	169	37	44643	2453	304	85 21
Vermont	212	150	23	66	217	85	8	7011	119	138	138 05
Maine	232	61	18	51	47	79	45	47100	3259	37	210 46
Indiana	185	106	11	57	176	50	36	37191	1841	13	69 05
Missouri	113	65	12	146	591	155	51	33903	1905	6	298 69
Texas	117	69	5	322	172	86	258	30726	1282	39	222 45
North Pacific	159	93	21	310	139	* 205	59	22974	727	51	172 24
Upper Columbia	42	14	1	1	51	29	29	22974	227	29	209 98
Dakota	31	7	3	112	112	6	6	2794	899	19	79 71
Kentucky	35	23	2	55	41	4	17	2991	603	19	19 18
Alabama											25 48
Virginia											
Nevada											
Colorado											
Tennessee											
Total in America	6493	2980	262	7382	6017	5869	1650	1470562	172842	1986	\$ 7287 60
National T. & M. Soc. of G. B.				2662	3932		33	153619	11874		166 82
Switzerland				30	74		40	9252	9255		14 49
Grand Total	6193	2980	262	10074	10023	5869	1723	1634023	193471	1986	\$ 7468 91

* *Signs*, 47; *Tidende*, 127; *Stimme*, 31.

NOTE.—Received on membership and donations, \$1235.12; on sales, \$2460.87; on periodicals, \$3806.62; on T. and M. reserve fund, \$177.05; collected on other funds, \$1126.75. Subscribers obtained for *REVIEW*, 265; *Signs*, 665; *Good Health*, 106; *Instructor*, 396; other periodicals, 309; not specified, 94. No. members dismissed, 91.

MARIA L. HUNTLEY, *Sec. International T. and M. Society.*

News of the Week.

FOR THE WEEK ENDING MAY 5.

DOMESTIC.

—California will hold a State mineralogical exhibition in San Francisco in August.

—One hundred liquor dealers were arrested in New York April 29 for violating the excise law.

—The woods at Marsfield, Mass., are burning and 200 men are fighting the flames. Many residences are in danger.

—Seven structures, including the Union Hotel, were burned May 2 at New Milford, Pa., causing a loss of 40,000.

—Hailstorms in East Feliciana and East Baton Rouge Parishes, La., April 28, greatly injured early corn, fruit, and cotton.

—The bill prohibiting the giving of free passes to any persons save railroad employes and officials, passed the New York Assembly, May 4.

—The decrease in the public debt for the month of April will amount to about \$3,500,000. \$10,000,000 was paid out during the month on account of pensions.

—The steamer Catalonia arrived at Boston from Liverpool April 29 with 1,200 steerage passengers, most of whom were brought at the expense of the British Government.

—At Marshall, Texas, an attempt was made to rescue two negro prisoners from officer Bradshaw. Rioting followed, during which the officer and three negroes were killed.

—Three hundred pauper immigrants from Southwestern Ireland were landed May 1 at Philadelphia. Nine hundred Scandinavians and Germans were also landed the same day.

—Cardinal McCloskey received President Sullivan of the Irish League, and other gentlemen at New York, on May 2, and indorsed the proceedings of the Philadelphia convention.

—The trustees of the Brooklyn bridge have been formally requested by the New York aldermen to open it on Decoration Day, and not on the 24th inst., Queen Victoria's birth-day.

—Friday, May 4, a gas explosion occurred in the entrance to the Lehigh Valley mine at Wilkesbarre, Pa. Two men were burned fatally, and the head-house was blown to atoms.

—At Princeton, Ill., May 2, Peter Andrews spilled a bottle of alcohol over himself, and then in trying to light his pipe ignited his clothing. He was shockingly burned before the flames were quenched.

—The collapse of a pillar in the Keystone colliery at Ashland, Pa., April 30, caused a great fall of coal and a rush of gas, which, coming in contact with the miners' lamps, caused an explosion, killing three men, and wounding two others.

—The steamer Grappler, running between Puget Sound and Alaska, burned the night of April 29, and sixty lives are reported lost. The victims were mostly Chinamen, who became uncontrollable when the fire broke out, and jumped into the boats to their own destruction.

—Freeman, who, in a religious frenzy, killed his child at Barnstable, Mass., some time ago, pleaded not guilty May 1 to an indictment for murder. He claimed to have been insane when he committed the deed, and thought he was acting under God's direction. Freeman has been in an insane asylum since the murder, but is now declared to be cured.

—Mrs. Amanda Smith, the celebrated colored evangelist, is evangelizing among the colored people of Grand Bassa, Liberia. She writes that she has given many Bible readings, and that she finds among the women of Liberia a great disposition to study the Bible. She finds strong drink to be the great curse of Liberia, and she is laboring diligently in the cause of temperance reform. She will probably make her permanent work in Liberia.

FOREIGN.

—The Universal Exposition at Amsterdam was opened by the king on May 2.

—Owners of steamships will meet in London on the 10th of May to take preparatory steps for cutting another canal across the Isthmus of Suez.

—The discovery at Cronstadt, Russia, of a manufactory of explosives caused the arrest of many naval officers, alleged to be interested in the illegal work.

—A religious riot between Greeks and Arabs at Port Said, Egypt, resulted in the death of many persons. The Greek Church was protected by British troops.

—The German Government, to be prepared for an emergency in transporting troops, has determined to lay an additional track on all railroads leading to Russia.

—Recently imported works of Voltaire and Paine were seized at Montreal, and now the Minister of Customs legalizes the act, alleging the books are indecent and immoral.

—M. DeLesseps announces that exploration has demonstrated the feasibility of the project of creating an inland sea in the midst of the great desert of Sahara, which it is expected will result in the reclamation of vast tracts of land.

—Minister Morton presented to President Grevy at Paris May 4, a complimentary speech and album from citizens of Providence, R. I., as a souvenir of Frenchmen who died fighting for American independence. The gift deeply touched the French President.

Obituary Notices.

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

BODEY.—Died at Hay's Creek, Valley Co., Neb., Eber, infant son of Bro. and Sr. Bodey, aged six months. Funeral discourse by Eld. Killpatrick, United Brethren. A. LEE.

PIERCE.—Died of consumption, at Monterey, Allegan Co., Mich., April 22, 1883, Bro. Stephen Pierce, aged fifty-two years. Bro. Pierce was a mute. He had been an observer of the Sabbath for twenty-seven years, and was a member of the Monterey church. Discourse by the writer from Prov. 8:8. H. M. KENYON.

WILSON.—Died of consumption, near Gridley, McLean Co., Ill., Jan. 30, 1883, Sister Estella Wilson, aged twenty years, three months, and two days. Sister Wilson professed religion two years ago, and joined the Gridley church, of which she lived a devoted member until her death. She seemed supported by a strong faith, which did not fail her while passing "through the valley of the shadow of death." Her friends mourn not as those who have no hope. C. H. BLISS.

SHERWOOD.—Died, near Tomah, Wis., March 25, 1883, our darling baby, Lulu Grace, aged ten months and twenty-five days. Her disease was consumption. She suffered much for four months. We miss her very much, but it is a comfort to know that she will come forth on the morning of the first resurrection. Discourse by an M. E. minister, from Matt. 19:14. M. M. AND S. J. SHERWOOD.

RICHARDSON.—Died of consumption and dropsy, in Orange, Mich., April 27, 1883, Euphemia E., wife of Bro. H. F. Richardson. Sister Richardson, with her husband, embraced the present truth about three years ago by reading. They were both members of our church at Alma, and we feel that we have met with a great loss. Remarks by the writer to a large congregation. A. O. BURRILL.

SWARTHOUT.—Died of consumption, at Lakeview, Montcalm Co., Mich., April 4, 1883, Jessie Swarthout, in the eighteenth year of her age. She was beloved by all who knew her, and had many warm friends in the Lakeview school, of which she was a member. Jessie was a firm believer in the Adventist faith, although not a professor. She had always been instructed in that faith, her mother having been a Sabbath-keeper for nineteen years. Funeral discourse by Eld. Ambrose, United Brethren. Text, Deut. 11:31. E. R. ELLENWOOD.

JONES.—Died of scarlet fever, in Astoria, Ill., Robert A., son of James and Virginia Jones, aged twenty-one years, eight months, and twenty-eight days. In four short days disease and death had done their work. A wife and one little child, a father, mother, and three brothers, mourn their loss; but we cannot mourn as those without hope. Robert made a profession of religion when quite young, and embraced the Sabbath in the State of Virginia four years ago, under the labors of Elds. Rife and Sanborn, and cherished the glorious hope that Jesus will soon come to take his people home. Remarks at the funeral by Eld. Joseph David, First-day Adventist. JAMES JONES.

DAY.—Died at his home in Fair Grove, Tuscola Co., Mich., April 19, 1883, Ira T. Day, aged seventy years, seven months, and twenty-nine days. Bro. Day embraced the Adventist faith by reading in 1850, and was one among the first in Ohio to keep the Sabbath. For seventeen years he tried to live a consistent Christian life. For a number of years, until a short time before his death, he had not been in his right mind. Just before he died he said that the Lord had forgiven him of all his wrongs. Words of comfort spoken at the funeral by Eld. Cyphers, Methodist, from 1 Thess. 4:16-18. W. H. WILBER.

PETTENGILL.—Died of pneumonia, in Portland, Me., April 22, 1883, David Pettengill, aged forty-two years and seven months. Bro. Pettengill, and quite a number of his relatives, embraced the Lord's Sabbath and other truths of the third angel's message about six years ago by reading our publications. We mourn his loss, not as those who have no hope, but expect, in a little from this, if faithful, to meet

"Where no wintry winds are blowing,
No burial train;
Crowned with gems celestial, glowing,
We'll meet again."

Words of comfort by the writer, from 1 Cor. 15:24-27. S. J. HERSUM.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand."—Matt. 10:7.

THE ORDER AND TIME OF CAMP-MEETINGS.

KANSAS, Burlingame,	May 17-22
PENNSYLVANIA, Olean, N. Y.,	May 31 to June 5
UPPER COLUMBIA,	" 30 " " "
IOWA, Des Moines,	June 7-12
WISCONSIN, Portage,	" 14-19
MINNESOTA,	" 21-26
DAKOTA, Parker, Turner Co.,	June 27 to July 2
TEXAS, Waxahachie,	July 13-23
VIRGINIA,	Aug. 2-7
OHIO, Galion, Crawford Co.,	" 15-21
MASSACHUSETTS,	" 23-28
VERMONT,	Aug. 30 to Sept. 4
MAINE,	Sept. 6-11
ILLINOIS,	" 11-18
NEBRASKA,	" 19-25

We present the above programme as far as received up to this writing, as the best arrangement we can make. It is possible some changes may be necessary in a very few cases; if so, those interested may address me at South Lancaster, Mass. We have given the places as far as received. When those interested learn where they want their meeting, they should write directly to the REVIEW AND HERALD Office and state the places. We present this programme early, so that corrections can be made where necessary.

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

HASTINGS, Mich., or where Bro. L. G. Moore may appoint, May 12, 13. First meeting, Sabbath, 10:30 A. M. H. M. KENYON.

PROVIDENCE permitting, I will meet with the church at South Lancaster, Mass., Sabbath and Sunday, May 19, 20. This will be the last meeting I expect to hold in the New England States for some time to come. Shall be glad to meet any of the friends of the cause from the surrounding country. GEO. I. BUTLER.

No preventing providence, I will hold a two-days' meeting with the church at Waterloo, Grant Co., Wis., May 26, 27. Discourse following the Sabbath-school, Sabbath morning, and at 4 P. M.; also on first-day at 11 A. M. and at 4 P. M., unless the church should think best to change the hours of commencing the meetings. I hope general notice will be given, and every one, old and young, urged to come. I. SANBORN.

SEVERAL of the Battle Creek church appoint to be at Convis, Sabbath, May 12. Preaching may be expected. Will the brethren at Marshall meet with us? Others near by are also invited. May God bless his people.

ALLENDALE, Mich.,	May 12, 13
Byron Center, "	" 19, 20
	E. H. ROOT.
	D. A. WELLMAN.

PARKVILLE, Sabbath, May 12. Hope to see the Colon brethren at this meeting. A. W. BATHUR.

PROVIDENCE permitting, I will meet with the church at Monroe, Wis., May 11-13. Meeting to commence with the Sabbath.

Darlington,	May 18-20
Albany,	" 26, 27
	W. W. SHARP.

EXPECT to meet with the friends in Chicago, Sabbath, May 19, no providence preventing. T. M. STEWARD.

LYONS, Mich., May 12, 13, and continue over the following Sabbath and Sunday. Sabbath, May 19, there will be opportunity for baptism. The Orange church are invited to meet with us at this time. Meetings will commence the evening of May 11. M. B. MILLER.

KANSAS CAMP-MEETING SABBATH-SCHOOL.

THE lessons for our Sabbath-school on the camp-ground will be as follows: For the first or primary division, Bible Lessons No. 1, lesson 14, Bible Lessons No. 2, lesson 62, Bible Lessons No. 3, lesson 2; second or intermediate division, Bible Lessons No. 5, lesson 1; third or senior division, the lesson in *Youth's Instructor* for the third Sabbath in May. T. H. GIBBS, Pres. Kan. S. S. A.

A SPECIAL session of the New York Conference will be held at Rome, N. Y., May 25-28, for the purpose of electing officers, and transacting such business as may be deemed necessary. We request each church to be fully represented by delegates, as this will be an important session of the Conference. All delegates should be present as early as Thursday evening, May 24. All those in the employ of the Conference are requested to have a full report of their time and expenses forwarded to the President as early as May 20. B. L. WHITNEY, } N. Y.
M. H. BROWN, } Conf.
M. C. WILCOX, } Com.

NOTHING preventing, I will be at Sturgeon Bay, Wis., May 19, 20; Fort Howard, May 26, 27; Douglas Center, June 2, 3. The meeting at Fort Howard is appointed for the dedication of the meeting-house, and a cordial invitation is extended to all near churches and friends to attend. It is expected that other laborers will be present to assist. G. C. TENNEY.

LOYAL, Wis., May 19, 20.	H. W. DECKER.
--------------------------	---------------

The Review and Herald

Battle Creek, Mich., May 8, 1883.

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in italics.]

Poetry. We Seek a City, Lucy Randolph Fleming, 280. True Greatness, ELIZA H. MORTON, 293. 'What Shall I Be?' E. C. G. Langbecker, 293. The Life Everlasting, MRS. P. ALDERMAN, 300. Eternity, J. M. HOPKINS, 301. Our Contributors. Practical Thoughts for the Camp-meetings, MRS. E. G. WHITE, 280. Seventh-day Adventists and the Testimony of Jesus Christ, ELI W. H. LITTLEJOHN, 290. If Not, Why Not?—No. 4, ELI W. H. LITTLEJOHN, 290. Synopsis.—Secular History of the Sabbath.—No. 4, ELI W. H. LITTLEJOHN, 291. 'Prove Me Now,' ELI W. H. LITTLEJOHN, 291. Who is this King of Glory? ELI W. H. LITTLEJOHN, 292. What Great Men Have Said about the Bible, N. J. BOWERS, 292. Ashamed of It, J. R. CALKINS, 292. Profession without Fruits, J. M. GALLIMORE, 293. 'Pure and Undeified Religion,' J. A. ORRY, 293. Where is our Strength? E. E. ORRY, 293. The Lone Watcher, MRS. M. E. STEWARD, 293. Choice Selections. Making Memories, 293. Religious Laziness, 294. Those Transients, 294. A Mighty Myth, Christian Secretary, 294. Facts about the United States, United States in Prophecy, 294. American Fables, 295. Sabbath-School. Notes on the Text, 295. Editorial. The Angry Nations—The Second Advent, 296. The Camp-meetings of 1883, GEO. I. BUTLER, 297. The Last Days Perilous, R. F. COTTRILL, 297. Our Camp-meetings, MRS. E. G. WHITE, 297. Ministers' Department. Funeral Texts, W. H. LITTLEJOHN, 298. How to Pitch a Tent, ELI W. H. LITTLEJOHN, 298. Seating Tents, ELI W. H. LITTLEJOHN, 298. The Commentary. Scripture Questions, W. H. LITTLEJOHN, 299. Progress of the Cause. Reports from Pennsylvania Conference—Virginia—Ontario—Minnesota—Meeting at Lancaster, N. Y.—Pennsylvania—Michigan—Connecticut—Kansas—Texas—Indiana, 300. To the Friends in Nebraska, NEB. CONF. COM., 301. Could not Give It up, 301. Our Tract Societies. Michigan T. and M. Society, NELLIE C. TAYLOR, Sec., 301. Nebraska T. and M. Society, S. E. WHITFIELD, Sec., 302. Ohio Reserve Fund, ELI W. H. LITTLEJOHN, 302. What a Canvasser is Doing in Dakota, 302. General Summary of Missionary Labor, MARIA L. HUNTLEY, Sec., 302. News of the Week, 303. Obituary Notices, 303. Appointments, 303. Publishers' Department, 304. Editorial Notes, 304.

TO CORRESPONDENTS.

ARTICLES ACCEPTED.—The Vagaries of Evolution.—Musings.

RECEIVED TOO LATE FOR THIS NUMBER.—Obituary notice of Mrs. Milo Weston, Report from Iowa, R. C. P., Missouri, E. P. F., North Pacific Conference, C. L. B., North Pacific T. and M. Society, Mrs. C. L. B., British Mission, J. N. L.

RESPECTFULLY DECLINED.—'The Christian Rally.' Faulty in measure and accent.—'God's Chapter.' Introduces a class of quotations from the Scriptures which could be continued till a large share of the Bible was quoted. Indeed, the Bible itself is God's chapter.—'The beautiful Land,' and 'Longings.' The beauty of poetry is lost when words and sentences are introduced merely for the purpose of making the rhyme.

The article entitled 'Seventh-day Adventists and the Testimony of Jesus,' which Bro. Littlejohn commences in this week's REVIEW, discusses an important question, and should be carefully read by all. Our ministers in particular will do well to give it a careful perusal. The question is one which has two sides, on both of which much can be said.

CAMP-MEETING LABOR.

We much regret that these important meetings cannot have the labors of Sister White the coming season. We also regret that Eld. Haskell cannot attend the earlier camp-meetings in the West. It is expected that Eld. O. A. Olsen and Eld. E. W. Farnsworth will attend the Kansas camp-meeting. Eld. Olsen will attend the meetings in Iowa, Wisconsin, Minnesota and Dakota, to help specially in the Scandinavian branch of the work as well as in the English. We trust there will be a general turnout of our Scandinavian brethren and sisters. They will have labor in their own tongue. I expect to be present at the camp-meeting in Pennsylvania, Iowa, Wisconsin, Minnesota and Dakota, with other help. GEO. I. BUTLER.

TO STATE CONFERENCE SECRETARIES.

WE have just issued books for the purpose of preserving a record of quarterly reports to the General Conference Secretary. Sent, post-paid, on receipt of \$1.25. Address, REVIEW AND HERALD, Battle Creek, Mich.

ONTARIO, ATTENTION!

I HAVE a good supply of most of our books, tracts, and pamphlets, and am prepared to fill orders for our friends in Ontario. D. T. BOURDEAU.

RATES OF FARE TO THE KANSAS CAMP-MEETING.

PERSONS coming over the Central Branch railroad, can do so at one and one-fourth regular rates, to any point on the road, and return. The same reduction has been given over the Mo. P. and M. K. and T. branch. Certificates securing the reduction, must be obtained before starting. They can be had by addressing me at Ottawa. T. H. GIBBS, Conf. Sec.

'TO THE FRIENDS OF THE CAUSE IN MINNESOTA.'

THE time for our annual gathering is fast approaching. Only a few more weeks, and the camp-meeting with its many duties, responsibilities, and precious privileges will be here. Soon the brethren and sisters will be gathering from all parts of the State to spend a week in the service of God, and in the transaction of such business as may be necessary.

These camp-meetings should and may be bright spots in our Christian experience, if we will only get into that condition where God can bless us. There never was a time when we needed the help of the Lord, and strength from the God of Israel any more than at the present. We are in an important time in the history of this work,—a time when temptations and perils are on every hand; when Satan is working in every imaginable way to try to draw us from God and the truth; and how anxious we should be to improve every privilege by which we may obtain help and strength! Our camp-meeting affords a precious week's privilege for all to seek the Lord, and to encourage one another on in the good way; and shall we not improve it?

Brethren, this little while of waiting before God, which we can all enjoy together, only comes once a year. Can we not afford to lay aside our worldly cares, get out of the hurry and bustle that surrounds us, and go to the camp-meeting to enjoy this brief season with the people of God? Let us not 'all with one consent begin to make excuses,' but let us see if these little obstacles and hindrances, which now seem to us must keep us away from the meeting, can not be surmounted. Let us all commence now to lay our plans to go. Do not wait till a week before the meeting, and then begin to canvass the subject, but let us begin now, to do all we can, and ask God to help us do the rest.

But, above all, let us not forget the necessary preparation for this important gathering. We would recommend to all the brethren and sisters in the State the reading carefully and prayerfully of the 'Camp-meeting Address' and 'Our Camp-meetings,' articles found in Testimony No. 31; also 'Practical Thoughts for the Camp-meetings,' in No. 17 of the present volume of the Signs.

These articles are just what we need, and just what will help us, if we heed the precious counsel and instruction God has given us. Shall we not make the needful preparation for our coming meeting? Let us seek the Lord with all our hearts, pray, and earnestly plead for the success of the cause in our Conference, and all over the harvest field; pray that our hearts may be filled with his love and Spirit, that we may the better go forward in his service.

Should any desire to rent tents, please write me immediately at Medford, so that arrangements can be made. In regard to reduction of fare on railroads, more particulars will be given hereafter. Brethren, come to the meeting, praying that the Lord will be with us. HARRISON GRANT.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes times for Grand Rapids and Detroit Express, and Chicago Express.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.50 A. M., Battle Creek 7.35, arrive Detroit 11.50 A. M. Returning, leaves Detroit at 4.05 P. M., Battle Creek 8.40, arrive Kalamazoo 9.35 P. M. All trains run by Chicago time.

IMPROVEMENT IN TRAVELING COMFORT.

THE Dining Car System has been brought to the highest state of perfection by the Michigan Central Railroad Company, which has just put upon its line from Chicago to Buffalo four new and elegant coaches, adapted to the purpose of dining on the rail, and fitted with every convenience for the comfort of their patrons. A meal can be obtained at the hour best suited to the demands of the traveler, and from a bill of fare embracing every variety, from a dish of oatmeal pudding to that compounded for the daintiest epicure. This line, so favorably known as the 'Niagara Falls Route,' seems determined to maintain its well-earned reputation as the favorite route between the East and West.

Publishers' Department.

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

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

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

THE PROPHETIC MAPS.

WE have met with some unexpected delays and hindrances in this work, but can nevertheless report progress. The plates for one of the maps, the four kingdoms, are completed, and some of them printed. To engrave these on wood, print them on cloth on one of our Office presses, and color them by hand, was an experiment; but enough has been done to demonstrate that the project is a feasible one; and the work on the remaining map will be hurried along as fast as possible. Three dollars a map, or five dollars for the set of two, will afford only moderate pay for the amount of time and labor bestowed upon them; and it is only by doing the work as above mentioned that we are able to offer them at so low a figure. Each map will be 6 ft. by 4 ft. 2 in., printed on fine cloth, and, for convenience in carrying, left unmounted. We expect to be able to supply such of our preachers as may wish them by the opening of the tent season.

'THE SAINTS' INHERITANCE.'

THIS well-known work by Eld. J. N. Loughborough, has just been thoroughly revised, and a new set of electrotype plates made. It has been out of print some years, and the brethren and churches will be glad to get the new edition. Pamphlet form, 80 pages, 10 cents.

WILL Bro. Irving Kimball, formerly of Cabot, Vermont, give me his post-office address? D. T. BOURDEAU.

WILL the secretaries of the Wisconsin Sabbath-schools, who have not reported for the last quarter, please send a report immediately to the State secretary, Nellie C. Taylor, Neillsville, Wis.? If you are not supplied with blanks, please send for them at once. NELLIE C. TAYLOR, Sec.

NOTICE.—The name of the church at Johnstown Center, Wis., is changed to Milton. The address of the elder is Truman Loomis, Milton Junction, Wis. WIS. CONF. COM.

RECEIPTS.

- Books by Freight.—Carl Herrguth \$136.35, Moses Randall 169.60. Books by Express.—Wm S Nelson \$5.88, W A Young 9.09. Cash on Account.—Ill T & M Society per L S Campbell \$10.00, Me T & M Society per Mrs R Robbins 50.00, Neb T & M Society per S E White 125.00, Kan T & M Society per Mrs C A L Gibbs 266.00, Neb T & M Society 9.80, S H Field 21.30, Geo D Ballou per Pacific Press 29.10, N E T & M Society 51.82, Ill T & M Society per L S Campbell 15.00, Minn T & M Society per N G White 31.62, Ind Tent Fund per S H Lane 7.25, B C V M Society per F H Sisley 45.85. Shares in S. D. A. P. Association.—Mrs A M Dunlap \$20.00, Elvira Anderson 10.00, L W Ctandall 5.00. Donation to S. D. A. P. Association.—Kate Morrow \$2.00. Mich. Conf. Fund.—Gaines, Wm Annis \$1.00, Pottorville per Robert Sawyer 60.00, Alkiedon, W H Kynett 1.00, J A Demill 2.00, Parkville per J Byington 36.00, Estella per John Harvey 15.00. Mich. T. & M. Society.—Dist 2 per Sarah Matthews \$17.25, Dist 3 per J Dickey 1.00, Frank Brown, donation, 2.00. Int. T. & M. Society.—E A Seeley, donation, \$2.00. European Mission.—Mrs C T May \$2.00, A M McCulley 5.00, Kate Morrow 2.00. English Mission.—A Friend \$5.00, Howlett Barrows 4.00. Advent Tidende Donation.—Jens J Molgaard \$5.25.