

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.

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PSALMS 17: 8.

BY MRS L. D. A. STUTTLE.

LET me hide beneath the Shadow,
From the tempest's sudden shock;
Let me plant my feet in safety,
On the everlasting Rock.

And I care not for the billows,
Fiercest storms obey His will;
And he whispers to the tempest,—
Calmly whispers, "Peace, be still."

Let me feel that Christ my Saviour
Will my gracious refuge be;
Let him pilot me in safety
Over life's tumultuous sea.

What though tempests rage around me,
With a cheerful voice I'll sing,
Hide me, Saviour, 'neath the shadow
Of the everlasting Wing!

Then with joyful notes I'll praise thee,
Cheerful tribute will I bring,
Only let me hide in safety,
'Neath the everlasting Wing.

Vernon, Mich.

Special Mention.

—The following paragraph, which we clip from the Michigan *Christian Herald*, is another startling testimony to the existence of the evil so graphically described by Bro. Lamson in the REVIEW of May 1, 1883; namely, that we have reached an age when people, especially the young, will mix together words and deeds the most sacred and solemn, with those the most light and chaffy, in one incongruous mass; and truths and appeals in themselves most solemn and powerful, are powerless to hold them to any sobriety or consistency of conduct. A gentleman, giving an item of his experience, says:—

"I started to go out of a church last Sunday, at the close of the service, so deeply impressed that I was almost overborne by the solemn truths I had heard from the pulpit, and found my way blocked in the vestibule by a crowd of chattering, smiling, tittering people, who had just been listening to the same truths with me. And I asked myself, 'Have these people ears, hearts, and consciences? Do they not believe the things they have heard? How am I to explain this kind of behaviour immediately following such searching instruction?' These words we heard spoken by a Christian man a day or two since. If such experiences are common, there seems to be a demand for explanation."

MORMON DEFIANCE.

THE Mormons have shown their contempt for the action of the United States against their iniquitous system, and their defiance of its authority,

by enacting that all who would hold office among them, must take the very steps which the United States has prohibited; that is, must become polygamists, if they are not already such.

Since the United States Commission has been striving to enforce in Utah the requirements of Senator Edmunds' bill, Taylor, the Mormon head, has issued an order that those holding office in the Mormon church, and who have but one wife, must show their devotion to their religion by taking other wives, and transforming their homes into harems.

A notable illustration occurs in the case of Seymour B. Young. He has now, or had before this transaction, but one wife, but was told that he would be promoted to the distinction of a place among the "Seventies," if he would become a polygamist. In heart-broken anguish, his wife protested so fiercely against the infamous proposition, that the brute was for awhile shamed into indecision and delay. But, goaded on by the priests, he a few days since announced his final decision by naming three young girls, one of whom he had determined to make his concubine, and giving his outraged wife the sorry privilege of naming which one it should be!

Meanwhile the government stands by in pitiable cowardice and shameless imbecility, and sees the defiant iniquity transacted before its eyes.

IMMENSE IMMIGRATION COMING.

WILL this country soon be overrun and demoralized by foreign emigration? This question is causing no small solicitude in some quarters. Notwithstanding the millions which have come to this country from the Old World, it seems the population there has rapidly increased. In sixty-seven years last past, the population of Germany (according to English authorities quoted in the *Home Missionary*) has increased 24,000,000, and that of the United Kingdom, 18,000,000. This is looked upon by them as something alarming; and it is thought that an extensive emigration movement would be hailed as a blessing.

But this is nothing to the cloud that is looming up from the direction of India and the far East. English rule has put an end to some crimes against human life; like child exposure, burning of widows, etc.; and the population, already so crowded, is increasing more rapidly than ever before. Ten years ago the population of a single province was 64,440,000, to which an increase has been added within this time of more than 5,000,000. If the others could hardly find support (and it is a fact applying equally to all India, that the myriads of people can hardly sustain themselves), how can the extra 5,000,000 be provided for? Millions of these people are learning the English tongue. They will soon obtain a knowledge of our broad prairies and rich valleys. The invitation is abroad for all people to come and share these blessings; and hunger will impel them hitherward in a mighty flood. China, notwithstanding the embargo, will, we may be sure, send her quota. And when they come, what will be done with

them, and how will they affect the present and future condition of our own people? These are the perplexing questions.

THE "CITIZEN" POPE.

It is a novel as well as edifying spectacle to see the civil power knocking at the palace of the pope of Rome, and saying, "Mr. Pope there are some taxes due from you to the government, the same as from any other citizen, and you will now oblige us by handing them over." Yet this is just what has occurred to Leo XIII. in the city of Rome. He is charged with taxes as a common citizen, and the receipt for those taxes when paid, is given to him under his family name as to any other citizen. Nothing could more strikingly show the deep humiliation to which the papacy has been subjected, as compared with its position even a century ago, and its complete subordination to the civil power, thus furnishing the clearest fulfillment of the prophecy, "They shall take away his dominion to consume and to destroy it unto the end." Read the following from *The Christian Advocate* of April 26, 1883:—

"A little more than three centuries ago it was death to almost any sovereign of Europe to disobey the Pope. Within a much shorter period he was supreme in Italy. Within our own time his temporal power has been reduced to a nullity. He has recently had a new title given to him. Only those who understand history can comprehend the stupendous significance of this incident, and estimate the marvelous progress of three centuries. Certain taxes had been demanded of him by the Italian authorities. The notice bore the usual legal descriptive form: 'To Citizen Joachim Pecci; by trade or profession, Pope; conducting business at the Vatican Palace, Rome.' The taxes were duly paid, and the receipt made out to 'Citizen Joachim Pecci.'"

THE NATIONAL REFORM MOVEMENT.

THERE are some who deprecate the agitation which is now stirring the Christian world in relation to the religious amendment of the Constitution; some who would prefer that matters should remain as they are rather than that this agitation should go on. But the movement is under a pressure from two directions, which utterly precludes the idea that there should be any cessation of the strife till either its friends or its foes have triumphed.

The temper and determination of the infidel or liberal element, was well set forth some time ago by the *Boston Index*, the most conservative, perhaps, of all the publications on that side of the question, in the following language:—

"We assume no defensive attitude; we are for carrying the war into Africa. We spurn the proposal to leave things as they are, on condition that this Christian amendment agitation should cease. No! We have demands to make. The agitation they depend on as a means of preserving the Christian observances, which still deface the practical administration of this non-Christian government, will ultimately lead to their total abolition. Let them agitate. The struggle between

Christianity and secular freedom, for the control of this country, is inevitable, and will only be hastened by agitation."

This language is not used merely for the sake of talk. It means aggressive and earnest work. The friends of the amendment accept the situation; and with the understanding that the struggle is to be a final one, and no mere indecisive skirmish, they gird themselves for the fray. The fulfillment of prophecy in Sunday agitation and oppressive religious legislation, is now too evidently before us to be poohed at or sneered down by any sensible person. *The crisis is at hand*; and the final issue, the rescue of the soldiers of Christ from this their last conflict, is not far away.

The Sabbath-School.

CONDUCTED BY OFFICERS OF THE GENERAL S. S. ASSOCIATION

LESSON FOR THE FIRST SABBATH IN JUNE.

(See Instructor for May 23, 1883.)

NOTES ON THE TEXT.

(Acts 8.)

VER. 1. At that time.—That is, immediately following the death of Stephen. The persecution arose on account of Stephen. Chap. 11:19. The tumult did not subside when Stephen was killed. Their anger continued to be excited against all Christians. They had become so embittered by the zeal and success of the apostles, and by their frequent charges of murder in putting the Son of God to death, that they resolved at once to put a period to their progress and success. This was the first persecution against Christians,—the first in a series that terminated only when the religion which they wished to destroy was fully established on the ruins of both Judaism and paganism.—*Barnes*. **Were all scattered abroad.**—The early converts were Jews. They had strong feelings of attachment to the city of Jerusalem, the temple, and to the land of their fathers. Yet it was the design of the Lord Jesus that the gospel should be preached everywhere. To accomplish this, he suffered a persecution to rage; and they were scattered abroad, and bore his gospel to other cities and lands. Good thus came out of evil; and the first persecution resulted, as all others have done, in advancing the cause which was intended to be destroyed. **Samaria.**—The central province between Judea and Galilee. This, as a place of refuge, indicated that the barriers of the old antipathy were already in part broken down. What seemed the pressure of circumstances, was leading indirectly to the fulfillment of our Lord's command, that the disciples should be witnesses in Samaria as well as in Judea.—*Plumptre*. **Except the apostles.**—The fact that they could so remain shows that the persecution was as yet fitful, the action of the mob, rather than of the authorities, and that in Jerusalem it spent itself in breaking up the Christian assemblies, except as Saul pushed his inquisition farther.—*L. Abbott*. A tradition is recorded by Clement of Alexandria, and Eusebius, that the Lord had commanded the apostles to remain for twelve years in Jerusalem, lest any should say, "We have not heard," and after that date to go forth into the world.—*Plumptre*.

VER. 2. Devout men.—Religious men. The word used here does not imply of necessity that they were Christians. They might have been Jews who did not approve the popular tumult, and the murder of Stephen, and who gave him a decent burial. Joseph of Arimathea and Nicodemus, both Jews, thus gave to the Lord Jesus a decent burial.—*Barnes*. **Made great lamentation.**—The act was every way significant. Commonly, one who had been stoned to death on the charge of blasphemy, would have had no funeral honors. He would have been buried "with the burial of an ass." Jer. 22:19. The public lamentation, on the part of men conspicuous for their devout zeal for the law, was therefore of the nature of a protest, probably on the part of the more moderate section of the Pharisees, such as Joseph, Nicodemus, and Gamaliel.—*Plumptre*.

VER. 4. Went everywhere.—This has since become literally true; but at this time the dispersion of the Christians could hardly have extended beyond the bounds of Palestine. The original implies

no more; it is, literally, *passed through*, that is, the country.—*L. Abbott*. **Preaching.**—The attempt to stamp out the new faith did but give it a wider scope of action, and urged it on to pass the limits within which it might otherwise have been confined for a much longer period.—*Plumptre*. **Philip.**—One of the seven deacons. Chap. 6:5. He was afterward called *the Evangelist*. Acts 21:8.

VER. 10. To whom they all gave heed.—Men in that age were peculiarly liable to be deluded by the pretensions of false prophets, as Neander well observes: "At that time an indefinite longing after a new voice from Heaven—a strange, restless feeling in men's minds, such as usually goes before mighty changes in the history of men—was spread abroad; this vague, anxious feeling bewildered and deceived many."

VER. 13. Simon himself believed.—That is, he believed that Jesus had wrought miracles, and was raised from the dead, etc. All this he could believe in entire consistency with his own notions of the power of magic; and all that the connection requires us to suppose is that he believed that Jesus had the power of working miracles, etc.; and as he purposed to turn this to his own account, he was willing to profess himself to be his follower. It might have injured his popularity, moreover, if he had not taken a stand when so many were professing to become Christians. . . . That Simon was not a real Christian is apparent from the whole narrative. Vs. 18, 21–23.

VER. 14. They sent.—That is, the apostles deputed two of their number. This shows conclusively that there was no chief or ruler among them. They acted as being equal in authority. **Peter and John.**—Peter was ardent, bold, zealous, rash; John was mild, gentle, tender, persuasive. There was wisdom in uniting them in this work, as the talents of both were needed; and the excellences in the character of the one would compensate for the defects of the other. It is observable that the apostles sent *two* together, as the Saviour had himself.—*Barnes*.

VER. 15. Were come down.—To Samaria. Jerusalem was generally represented as *up*, or higher than the rest of the land. Matt. 20:18; John 7:8.

VER. 17. Then laid they their hands on them.—This was an act of prayer, expressing an invocation to God that he would impart the blessing to them. . . . It was customary to lay the hands on any person when a favor was to be conferred, or a blessing imparted.—*Barnes*.

VER. 18. He offered them money.—His heart remained unchanged, even though he had been baptized. He simply looked on John and Peter as magicians superior to himself, and more deeply versed in the secrets of the craft even than Philip. He supposed the secret of these men, like everything else Simon knew of in this world, was to be purchased with gold and silver.—*Rev. Com.*

VER. 20. Thy silver perish with thee.—This is no curse, for in verse 22 the apostle exhorted the magician to repentance. It is merely an expression of the strong abhorrence which an honest, righteous man would feel at such a miserable misconception of God's ways of working. The corruptible nature of gold and silver seems to have been ever in Peter's mind, and to have entered continually into his arguments. 1 Pet. 1:17, 18.—*Ibid.*

VER. 23. Thou art in the gall of bitterness and in the bond of iniquity.—Peter did not doubt that God would grant pardon to every really penitent sinner, no matter how deeply he might have sinned, but he knew that Simon's heart was full of bitter hate for the gospel, and that his life was bound by iniquity as by an iron chain.—*Ibid.*

VER. 24. Pray ye for me.—So Pharaoh entreated Moses to intercede for him (Ex. 8:29; 9:28; 10:17), and yet hardened his heart afterward. Bengel observes here: "He confesses his fear of punishment, not horror of guilt."—*Ibid.*

VER. 26. Gaza is one of the oldest cities in the world, and is mentioned with Sodom and the cities of the plain before their destruction. Gen. 10:19. It is situated fifty miles south-west of Jerusalem, three miles from the Mediterranean, and ten miles from Askalon. It was the chief city of the Philistines, and in later years was of great importance as a frontier fortress, being the key to Egypt on the south and to Syria on the north. It was the scene of Samson's crowning feat of strength when he pulled down the temple. Judg. 16:21–23. It still exists under the changed name of *Ghuzzeh*, and

contains a population of about 15,000, mostly Moslems.

VER. 28. Reading Esaias.—Reading, doubtless, the translation of Isaiah called the Septuagint. This translation was made in Egypt, for the special use of the Jews in Alexandria and throughout Egypt, and was that which was commonly used.—*Barnes*.

VER. 29. Join thyself.—Join him in his chariot. Go and sit with him.

VER. 33. In his humiliation his judgment was taken away.—The words here mean: In his humiliation the right to justice and humanity were withheld from him. Gloag thus enlarges it: "Jesus appeared in a form so humble, a man so poor, that Pilate, though convinced of his innocence, thought it not worth while to hazard anything to preserve his life."

VER. 34. Answered Philip.—That is, *addressed* Philip. The Hebrews often used the word *answer* as synonymous with addressing one, whether he had spoken or not.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

THE BETTER WORLD.

BY J. M. HOPKINS.

O LAND of love, far, far away,
Sweet land of rest, bright land of day,
How oft I think of thee,
And wonder if I may behold
Thy pearly gates, thy streets of gold,
And be from sorrow free!

I think of Christ my Saviour there,
With countenance divinely fair,
An advocate for me;
I see him on the judgment throne,
For man's transgressions to atone—
O Lord, remember me.

I think of God my Father there,
And raise to him my humble prayer,
Father, bestow thy grace;
In mercy look upon thy child,
Protect me from the tempest wild,
Reveal thy smiling face.

I see the white-robed angel band,
With harps of God in every hand,
And hear the victor's song;
I see them decked with crowns of gold,
While heavenly beauties they behold,
And notes of praise prolong.

The tree of life far-spreading there,
Is laden with its fruit most rare,
Meet for the saints in light.
I see the saints one day in seven,
Assemble in the courts of Heaven,
Ne'er dimmed by shades of night.

But back to earth my vision turns,
To those for whom my heart e'er yearns,
More than for kindred dear;
I fain would take them by the hand,
To journey to that blissful land,
Nor let them perish here.

My brother, sister, would you go,
Eternal blessedness to know,
In yonder world of love?
Then bear affliction, toil and pain,
"Suffer with Him," and you shall reign
In that bright world above.

SEVENTH-DAY ADVENTISTS AND THE TESTIMONY OF JESUS CHRIST.

BY ELD. W. H. LITTLEJOHN.

(Concluded.)

IN the preceding numbers of this article, we have been considering an interpretation of Rev. 19:10 which would make the phrase "spirit of prophecy" as used therein, tantamount to the expression "spirit of this prophecy." That interpretation has been demonstrated to be utterly untenable.

Now we come to the exposition of the passage presented by S. D. Adventists. It is this: First, consistency demands that we should understand the term "testimony of Jesus" as signifying the same in the latter as it does in the former portion of the passage. Secondly, the angel defines the "testimony of Jesus" in the latter portion of

the passage as meaning the "spirit of prophecy." Thirdly, it must therefore mean the same as the spirit of prophecy in the first portion of the same verse. Fourthly, the spirit of prophecy is therefore the same as the gift of prophecy. Fifthly, reading the passage conformably to this understanding, it would run as follows: See thou do it not; I am a fellow-servant with thee and with thy brethren that hold (have) the gift of prophecy; worship God: for the testimony of Jesus is the spirit (gift) of prophecy.

It will be observed that such an exposition is in harmony with the obvious meaning of the text. The meaning conveyed is neither difficult of comprehension nor contrary to the facts in the case. By it the angel is made to say to John, You must not worship me; I am not God; God is the only person who is worthy to be worshiped. I am simply your fellow-servant and the fellow-servant of your brethren which have the gift of prophecy, or are prophets.

The declarations of the angel thus made are both pious and scriptural,—pious, because they indicate the grand doctrine that not even an angel of God is to be worshiped, since adoration belongs only to Jehovah; scriptural, because they are in accord with the testimony of all the scriptures bearing upon this subject. That is, the angel tells John that which the Bible teaches in a multitude of instances; namely, that the spirit of prophecy comes through the ministration of the angels of God; *i. e.*, that God employs these angelic beings in communicating to the prophets those things which he wishes to have revealed to his church. Rev. 1:1, 3; Dan. 9:20-23.

By way of corroborating the correctness of the exegesis presented above, many passages of Scripture might be introduced here; but space will only admit of the presentation of one. In the first chapter of I Corinthians Paul expresses the great delight which he experienced on account of the prosperity of the church to whom his epistle was directed. That prosperity he attributes to the possession on their part of the gifts of the Spirit. Those gifts of the Spirit he referred to as being synonymous with the testimony of Jesus. Here are his words: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ, that in everything ye are enriched by him in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift waiting for the coming of our Lord Jesus Christ."

Let the reader observe the language closely. The testimony of Jesus, Paul says, is confirmed in you so that ye come behind in no gift. Here the possession of the testimony of Jesus is said to secure to them the gifts. That those gifts were the gifts of the Spirit is made certain by the language employed in the connection, since they are said to enrich the church "in all utterance and in all knowledge." Thus we are enabled to show that when we understand the angel as defining the testimony of Jesus to be the gift of prophecy, our exegesis is in harmony with the testimony of Paul.

Stepping outside of the Bible for a moment, it is possible to prove that Paul and John did not originate the theory that the spirit of prophecy is the same as the gift of prophecy. The Talmud, which is made up of the Mishna and Gemara, or the laws handed down by tradition from Moses with comments thereupon by Jewish Doctors, furnishes frequent illustrations of the use of the term "spirit of prophecy" of such a character as to leave no doubt that they understood that it meant the gift of prophecy. In speaking of the sons of Zerah, the Targum says: "These were all chief men; and on them the spirit of prophecy rested." (See Clarke's notes on 1 Chron. 2:6.) Again, in speaking of the disciples of Jebez, mentioned in 1 Chron. 2:55, the Targum says that they were called "Sucathim because they were overshadowed by the spirit of prophecy." (See Clarke's notes *in loco*.) Once more: Of the epithets applied to Moses by Bithiah the daughter of Pharaoh who rescued him from the Nile and brought him up,

the Targum says that she "called him these names by the spirit of prophecy, for she became a proselyte."—*Idem*, 1 Chron. 4:18. Finally, in 1 Chron. 28:12, where, in speaking of the pattern of the temple given to David, it is said that it was given to him by the Spirit, the Targum has it "by the spirit of prophecy which was with him."—*Idem in loco*.

The foregoing citations settle the point that Jewish writers in common with the apostles of Christ were in the habit of using the phrase "spirit of prophecy," and applying the same to that inspiration from the Almighty which takes possession of the minds of men, enlightening and controlling them. It matters not for the purposes of this argument whether we locate the origin of the Targum during the Jewish captivity at Babylon, four hundred and fifty-seven years before Christ, or subsequently to the first advent. In either case, the result is the same, since it would be absurd to argue that the Jews would have borrowed this term from the Christians, whom they hated with an inveteracy scarcely equaled. In other words, take whichever view you please, it is certain that the Targumists applied the term "spirit of prophecy" to the prophetic gift, because such an application was common among the Jews in their day, and no doubt had been made for ages before their time. Such being the fact, then the term "spirit of prophecy" as employed by John in Rev. 19:10, was thus employed in that place by the Holy Spirit because it was a term which had a well defined meaning, which exactly expressed the idea Inspiration designed to convey when John had his vision in Patmos; namely, that the prophetic gift was identical with the testimony of Jesus, and that it was the office work of the holy angels under God to impart such gifts to men.

By two distinct routes, therefore, we are led to the conclusion that the angel meant to be understood as saying that the testimony of Jesus is in a general sense the same as the prophetic gift. The first of these lay along the line of the obvious sense of the passage. That is, it has been shown that to interpret the angel as teaching that the testimony of Jesus meant an understanding of the prophecy of the book of Revelation, would make nonsense of the whole passage, and bring us in conflict with the actual facts as they then existed, since it would render it necessary for us to admit that John and the prophets of this time understood the import of the book of Revelation, even before the book itself was fully revealed. The second line of argument runs parallel with the usage of the Jewish nation in the matter of language, showing that the standard authorities among the Hebrews employed the term "spirit of prophecy" uniformly in the sense of the "gift of prophecy" in the days of the apostles, and that when the Holy Spirit employed that phrase (there being no proof to the contrary) it was undeniably done with the expectation that it would be received in its commonly accepted and most obvious sense.

Thus, candid reader, we have given you in brief outline some of the more striking points of the faith of S. D. Adventists, and a few of the reasons *why* they believe that which they *do* believe. As you have accompanied us, you have been made aware that they claim to be the remnant people spoken of in Rev. 12:17 and Rev. 14:9-12. You have also been made aware that their claims to this identification rest upon the following facts:—

1. They have arisen at the right time.
2. They claim to be keeping the commandments of God.
3. They make good their claim by observing the fourth, or Sabbath, commandment, as well as the rest of the commandments,—a thing which is not true of the orthodox world generally.
4. They have had in their midst the spirit of prophecy since the time of their rise as is shown by the fact that the phenomenon which they claim to be such can be demonstrated to be genuine by the application to it of all the Scripture tests.

In the present article you have seen how one of the most ingenious efforts of the opponents of this gift to dispose of the same on the ground that the gift of prophecy is not alluded to in Rev.

19:10 and 12:17 under the term "testimony of Jesus," has been met and utterly overthrown. With equal ease all other objections commonly urged against the faith of S. D. Adventists can be successfully answered. If you would be satisfied that such is the case, we appeal to you to provide yourself with the publications of the denomination in question, for the purpose of giving them a careful and prayerful reading, and testing all their teachings by the word of God. If it is true that God is at the present time raising up a people who keep his commandments while others are breaking them, and if it be true that he is speaking to that people through the gift of prophecy, assuredly it is desirable that you should be made acquainted with these facts

THE VALUE OF CORRECT HABITS.

BY ELD. J. O. CORLISS.

THE wise man says that even a child is known by his doings. How true this statement is! Every one knows that the estimate of a child is formed by what we see of its doings. How necessary, then, that our children be trained to proper habits, that when they are fixed, they may not prove an injury to the possessor. But what is true of the statement, "Even a child is known by his doings," will hold good in the cases of those in more mature life. The services of those who have shiftless habits are not considered very valuable. In fact, men of thrift do not want such help at any price, and after having some of this class about them a little while, will discharge them from their service.

See that man who is indolent and slack about the management of his farm. How your sympathies go out for his poor wife, whose cares and burdens are greatly increased because of his extremely careless habits. Then you think of his children, growing up under such an influence, and you justly pity them, because of the great wrong that is being done them. Then you wonder if his cattle and horses do not suffer in consequence of this evil habit which is proving so injurious to his family.

There is his horse; look at the poor creature. He stands there with his head hanging down as if ashamed of his master; his coat of hair that would, with an occasional decent currying, lie down smooth, stands in every direction like the quills of a ruffled porcupine, while his flanks are bedaubed with the filth of an uncared-for stable. The remainder of the stock is no better cared for. Perhaps a part of the cattle are allowed the privilege of the main floor of the barn, in company with the farm wagon, fanning-mill, and other implements. Hay has been scattered about, trampled upon, and so thoroughly mixed with ordure, that you choose not to enter the filthy place for fear of contamination.

Looking around, you see that every thing on the place bears the same marks of neglect. Disgusted with what you see, you mentally ask the question, What must the personal habits of such a man be? What is the effect of all this on his religious experience? Take a seat with me, then, on the Sabbath; he happens to attend meeting, where you may see him as he enters the church, and takes his seat. Soon he comes in, perhaps a little late, and walks down the aisle without removing his hat. His old rubber boots that encase his pantaloons nearly to the knees, have not been cleaned since coming from his filthy stable; the lower button-hole of his vest is perhaps fastened to the second or third button above its place, while the surface of his clothing generally shows the sad need of the application of a brush. He finds a seat in one of the side pews where he can lean against the wall of the house, and stretch his limbs, with his dirty boots, lengthwise of the seat. His hat is then removed, which reveals an utter disregard of the use of comb and brush, and then our friend is in position to listen a few moments to the gospel before taking his usual Sabbath nap. He seldom takes any part in the social meeting, and the business matters of the church have very little interest for him. He does not regard the injunction of the Bible to bring "all the tithes" into the store-

house of the Lord, because he is always so "awfully hard up." In short, his entire religious life is but a copy of his domestic and social surroundings.

This is no fancy sketch, dear friend, but that which has really taken place. Although it may be an extreme case in some respects, it serves to show to what lengths loose habits, when not checked, will carry people. If the tendency is so decidedly debasing and demoralizing, then certainly the formation of correct habits, even in the more common things of life, is a matter of importance.

Our habits of business are a correct index to our religious life. The man who lets his currant-brush and grape-vines choke to barrenness with grass and weeds; who allows his fences to rot down without replacing them; whose barn door hangs by one hinge, or whose farm implements stand where they were last used till needed the next year, never has a bright Christian experience. He is never depended upon by the church in an emergency. His counsel is esteemed of little value. He is, in reality, a sort of drone, that goes along with the church, gets what good he can from it, but returning little, if anything, for what he gets.

The man who cultivates prompt and careful habits in domestic and social life will always be respected; his society will be sought; his judgment will be regarded. If he is a member of the church, these traits will strengthen him against the neglect of duty, and fortify him against temptation to sin. He will be found prompt in his place on the Sabbath, and ready to assist in every good word and work. The neat, tidy man who is careful of his business habits and moral influence, will ever prove a good witness for the truth.

A Professor in a medical college in Philadelphia once stated before his class: "I have been lecturing here for thirty-three years, and I have never been one minute behind one of my appointments." He is a man who has received the highest honors, at home and abroad, ever paid to an American surgeon.

General Thomas, in giving directions to his officers on a certain occasion, said, "Keep everything in order. The fate of a battle may turn on a broken buckle or a lynch-pin." So it is in the battle of life. A very small neglect, the result of loose habits, may turn to our defeat. Prompt, systematic effort in all our duties will surely result in the highest good to those who practice it.

SYNOPSIS.—SECLAR HISTORY OF THE SABBATH.—NO. 5.

BY ELD. H. A. ST. JOHN.

XIV.—*Theophilus of Antioch, A. D. 168.*

THEOPHILUS was bishop of Antioch. Dr. Justin Edwards represents him as saying:—

1. "Both custom and reason challenge from us that we should honor the Lord's day, seeing on that day it was that our Lord Jesus completed his resurrection from the dead."

a. Dr. Justin Edwards' Sabbath Manual, p. 114.

2. "Having carefully and minutely examined every paragraph of the writings of Theophilus several times over, I state emphatically that nothing of the kind is to be found in that writer."

a. J. N. Andrews' Hist. Sab., pp. 212, 213.

3. He taught that the keeping of the ten commandments was a condition of salvation. He says of the decalogue:—

"For God gave us a law and holy commandments; and every one who keeps these can be saved, and, obtaining the resurrection, can inherit incorruption."

a. Theophilus to Antolycus, book 2, chap. 27.

4. "Of this great and wonderful law which tends to all righteousness, the ten heads are such as we have already rehearsed."

a. Theophilus to Antolycus, book 3, chap. 9.

XV.—*Dionysius of Corinth, A. D. 170.*

1. "To-day we have passed the Lord's holy day, in which we have read your epistle; in reading which we shall always have our minds stored with admonition, as we shall also from that written to us before by Clement."

a. Eusebius, Eccl. Hist., book 4, chap. 23.

2. The epistle of Dionysius to Soter, bishop of Rome, from which this sentence is taken, *has perished.*

3. "He says nothing identifying it (the Lord's holy day) with the first day of the week."

a. J. N. Andrews' Hist. Sab., p. 214.

XVI.—*Melito of Sardis, A. D. 177.*

1. Melito wrote several books now lost, the titles of which have been preserved to us by Eusebius. One of these, as given in the English version of Eusebius, is, "On the Lord's day."

a. Eusebius Eccl. Hist. book 4, chap. 24.

2. "The essential word 'day,' is wanting in the original of Eusebius."

a. J. N. Andrews' Hist. Sab. 216.

XVII.—*Bardanes, the Syrian, about A. D. 180.*

1. "On one day, the first of the week, we assemble ourselves together, and on the days of the readings we abstain from [taking] sustenance."

a. Book of the Laws of Countries.

2. "No sacred title, not Lord's day. He devised errors of his own."

a. J. N. Andrews' Complete Testimony of the Fathers, pp. 53, 54.

THE ANGELS AT CREATION.

BY A. SMITH.

DID the angels act a part in the creation of our world?

It seems ever to be the plan of God to give his creatures something to do, and to interpose, or superadd his own power only when the strength of the creature fails by limitation. It is unnecessary to quote in this connection from the vast number of instances on record in the Bible sustaining this view, the reader, doubtless being familiar with them.

That the angels were present at the creation of our world is incidentally proved when it is asserted of them that, viewing the completion of that glorious work, they sang together and shouted for joy. Job 38:7. Were they idle spectators of the scene, or did they have a subordinate part to act in the stupendous drama? Let consistency respond. But, in the formation of the crowning piece of the Creator's work, even the exalted Lucifer was not allowed to share as counselor or maker, and his jealousy and wounded pride in consequence caused his downfall. Had not he and his subordinates had a large share in the lesser details of the earth's formation, how could he have presumed to aspire to an equality with God and his Son, in the formation of man? I do not understand that when the earth was brought into being, and molded into a form of beauty, it was accomplished by some Aladdin, or magic process, but by the intelligent operation of the mighty forces at the command of God; and that, had we strength of intellect to solve the grand problem, we should find the operations of Almighty Power in the formation of worlds and systems characteristic of the design and order which we see manifested within the circumscribed limits of our vision.

It is said of the angels that they are ministers of God, *doing his pleasure.* Ps. 103:21; 104:4. 5. Man has made servants of the elements; but angels, excelling in strength, can do more. It is impossible for us to determine the limits of their power, or where the line between Omnipotence and angelic energy is drawn. It is said that God, at creation, made every plant of the field before it was in the earth, and every herb of the field before it grew. Gen. 2:5. God therefore must have created the seed, or the first perfect plant of each species, and then, perhaps by the hand of angels, sowed or planted them in the earth. God also planted a garden, and caused every tree therein to grow out of the ground. Angels could not create or animate a seed or plant, but they could place it in the earth, and cause the dew to distill upon it; they could pile the mountains and the hills, or scoop out the valleys or level the plains. Indeed a thousand things in the details of creation suggest themselves to the mind as being within the limits of

angelic power. Angels also have an important part to act in the plan of redemption; but they cannot enter the arena of man's capability, and relieve him of responsibility. They can only gently chide, or lead, or shield from unseen dangers.

Perhaps man also may share with Christ and angels in the minor details of forming and beautifying the new earth; and the song of angels at creation's birth will be exceeded when, on the first Sabbath of the newly created heaven and earth, "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." Isa. 35:10. Will the reader share in that song?

TITHING UNDER THE GOSPEL.

BY N. J. BOWERS.

THE seventh chapter of Hebrews settles positively the duty of paying tithes in the Christian dispensation. The apostle in this chapter mentions three orders of priesthood; viz., that of Melchisedec, that of Levi, and that of Christ. The ministers of the patriarchal, the Mosaic, and the Christian systems are brought before us. In each of these, tithes are mentioned. See Ver. 2, 6, 5, and 8.

Verse 8 shows plainly that Christ, the priest of the gospel order, receives tithes as really as did Melchisedec and Levi. "And here *men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.*"

The priests of the Levitical order who received tithes *died.* "They were not suffered to continue by reason of death." Christ, of whom it is witnessed in many places that he *liveth*, also receives them. This is plain. This testimony, standing as it does in an extended argument on the priesthood of Christ, is of itself sufficient to set at rest the question of duty. How does Christ receive tithes? Through his ministers for the spreading of his gospel. These are his agents, working with and for him. Christ and his messengers are a firm, so to speak, in the work of human redemption. They are workers together. The means that we give to the cause of truth, we give to Christ. Thus we rob God, when we withhold our tithes and offerings. Mal. 3:8.

Let us, then, not withhold from Christ that which is his, but cheerfully and freely give, that his cause may be speedily advanced in the earth.

FEET-WASHING.

BY ELD. F. D. STARR.

THE Lord commanded his people anciently. "In all things that I have said unto you be circumspect." Partial obedience will never do. The blessing of Heaven rests upon those who wholly follow the Lord. Num. 32:11, 12. Certainly the Lord would have his people just as circumspect in regard to New Testament commands, as in regard to those of the Old. Our Saviour says, "Ye also ought to wash one another's feet." As a people, we comply with this injunction. It is painful, however, to witness a disposition to render but partial obedience to this precept. An increasing tendency seems to be manifested, especially on the part of our young brethren, to submit but one foot to the washing process. Does not the inspired record say that Jesus washed the disciples' feet; and that he said, "He that is washed needeth not save to wash his feet"? "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John 13:12-15.

In not a single instance is the word to which we call attention found in the singular number. Can we be safe in taking such liberty as to but half comply with the directions? What reason can be assigned for this deviation? Is it that less time may be consumed? Dear brethren, we

can well afford to spend plenty of time in this blessed ordinance, which brings to mind the humiliation of the Lord of glory. Is it because we really dislike to engage in this unpopular ceremony, and wish to take just as little part therein as possible, and yet comply with our Saviour's command? If so, this fact shall furnish the strongest reason why we "ought to wash one another's feet." It is a certain indication of pride in the heart, and we need to crucify it by complying as fully as possible with our Saviour's directions.

We hope, however, that we may be permitted to suppose that this innovation arises generally from not sufficiently considering the full meaning of the scripture on this point, and that, having the attention called to the matter, none will any longer perform at the halves this sacred ordinance of the Lord's house. The apostle says: "God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." Rom. 6:17.

TAKE HEED.

BY E. HILLIARD.

It is a very easy matter to be self-deceived,—to think we are strong and able to meet any temptation, when in fact we are but weakness, and just ready to stumble and fall. "The heart is deceitful above all things, and desperately wicked: who can know it?"

Christ knew what danger Peter was in when he told him that Satan had desired to have him that he might sift him as wheat, and he offered a prayer to his Father that this disciple's faith should not entirely fail. Peter thought he was ready then to meet any fate that awaited his Master. He thought that he was fully prepared for the strongest test that could possibly be brought to bear upon his faith; for he says, "Lord, I am ready to go with thee, both into prison and to death." He who knew the heart of this impulsive disciple said, "I tell thee, Peter, the cock shall not crow this day before thou shalt thrice deny that thou knowest me."

When the multitude entered the garden with spears and staves to capture the Saviour, if Peter could have had his way, and made a grand display of his zeal by fighting with sword in hand, he would undoubtedly have fought by the Master's side until death ended the scene. But his way was not right; for after he had smitten the servant of the high priest, and cut off his ear, Christ stretches forth his hand and heals the wound, and at the same time commands Peter to sheath his sword, saying, "They that take the sword shall perish with the sword."

The appointed hour had now come, and to redeem the fallen race the Saviour must drink the bitter cup. He gives himself up into the hands of the cruel mob without resistance. Victory at last seemed to perch upon the banner of those who so many times had tried to take the life of the Messiah. The leader is captured. Now, will this zealous disciple remain true? Is he ready to die with his Lord, and die in the same ignominious way? Already his bold, courageous spirit is leaving him, and he begins to slowly follow in the distance the band of soldiers. Presently they arrive at the high priest's palace, and while some are gathered around the fire to warm themselves, Peter draws near, and seats himself in their circle. The damsel that keeps the door, looking earnestly upon him for a moment, accuses him of being one of Christ's disciples. His spiritual weapon is not equal to the carnal one which he used in the garden. His heart fails him, and he denies his Lord and Master. Immediately another meets him and says, "Thou art also of them." He replies, "Man, I am not." Only one hour later, and he meets again the same accusation. This time the accuser affirms more confidently that Peter was with Christ, saying, "Of a truth this fellow also was with him: for he is a Galilean." Peter trembles. He must make the denial stronger than the affirmation, so he begins to curse and swear, declaring, "I know not this man of whom ye speak."

Do we wonder that when the Master turned and looked upon Peter, his look brought most forcibly to his mind the words, "Before the cock crow, thou shalt deny me thrice," and that he went out and wept bitterly? What feelings of shame and deep remorse must have filled the heart of this disciple! There stood the Saviour and the beloved disciple, John, within hearing of those terrible lies and wicked oaths as they were uttered by one who just a few hours previous had declared himself ready to die for the cause of truth. This costly lesson of deep humiliation ever after taught this impetuous apostle that human strength is but weakness.

Shortly after Christ's resurrection he meets Peter and other disciples on the shore of the Sea of Tiberias. Here he asks this disciple three times, "Lovest thou me?" The third time Peter is grieved. Doubtless by this threefold question he is reminded of his triple denial. He has repented in bitter tears, and now is prepared to labor for the Master; for he who had told him before, "When thou art converted, strengthen thy brethren," now tells him to feed his sheep. Some have wandered away upon the mountains of Galilee. Some are scattered upon the plains of Judea. I hear their famishing cry echoing over the distant hills. Go, Peter, go tell them I have risen from the dead, and unlocked the iron door of the tomb. Teach them that I am the way and the life. Tenderly care for my sheep and lambs. Tell them I am the Good Shepherd, and to fear not, for it is my Father's good pleasure to give them the kingdom. Guide their weary feet back into the great highway that leads to the land of rest, and when they have reached their journey's end, I will take charge of the little flock, and will lead them into green pastures beside the still waters.

About eleven years after this, we find Peter down in the land of Judea. He comes in contact with the cruel ruler, King Herod, who had just beheaded James, and when the king saw that this pleased the Jews, he turns upon Peter, and casts him into prison. Meekly he submits to his incarceration, and with those cruel chains upon him lies down, and quietly slumbers between the two soldiers until an angel awakens and delivers him, leading him forth through the iron gates out of the city.

History tells us that this disciple was at last crucified, and according to his own request died with his head downward on the cross, alleging that he was unworthy to suffer in the same posture as his Lord, whom he had so cruelly denied. Indeed, at last he was ready to drink of the Lord's cup, and to be baptized with his baptism. It was the love of God down deep in his heart that enabled him to endure so submissively the hardships of prison, and to so nobly meet a martyr's death. It is the love of God that makes the weak and timid heart strong and courageous, and prepares us to meet temptations successfully. But let us never try to meet them in our own strength. "Wherefore let him that thinketh he standeth, take heed lest he fall."

THE REAPERS.

BY E. E. OLIVE.

WHEN we were quite young the cradle was used to cut the grain. Reapers were only used by a few of the large farmers. About this time we took a trip overland to Minnesota; here we passed farm after farm, containing thousands of acres of grain nearly ready for the harvest. As we passed these farms one after another the query arose in our minds, where the cradles were coming from to cut so much grain; and, in our simplicity, we said to those who were with us, "It will take a lot of cradles to cut so much grain." "They will cut that with reapers," was the reply. We had never seen a reaper, and the question arose in our mind, What is a reaper? but we said no more and passed on.

About two weeks after, we happened to be in the same vicinity, at the home of a farmer who had about two thousand acres of wheat. It was just at the beginning of harvest, and for the

mowing, twelve of the large Mc Cormick reapers were brought out, and these, with men to bind up the grain, were sent to the field. The reapers were a wonder to us, and we followed them to the field to see them work. Hour after hour we watched them as acre after acre was cut down. In a few days the grain was all cut and bound ready for the garner.

The sight made a strong impression on our mind. At times while laboring in the cause of God, we think of the world ready for the harvest; and when we see how reluctant men are to take hold of the work of God, the question comes again to us, Where are the reapers to harvest all this grain, and get it ready for the heavenly garner? We read, "He will finish the work, and cut it short in righteousness." Rom. 9:28.

The harvest work is a short work. The way may seem mysterious to us; and, like Elijah, we feel that we are alone; yet Heaven has a Reserve which will be brought forth in its proper time, and "a short work will the Lord make upon the earth." Does the work go hard, brother reaper? Does the way look dubious at times? Are the reapers seemingly few, and the harvest so great? Do we grow faint in the heat of the day? Take courage; soon we are to be refreshed by the latter rain. Soon we will be strengthened by the outpouring of the Spirit of God. Soon we may quench our thirst by draughts from the fountain of Living Water. Soon He will send the angels to gather together his elect. May we be among them!

A SLEEPING CHURCH.

BY M. G. HUFFMAN.

I WAS reading a story the other day of a father who took his little child out into the field one Sunday, and lay down under a beautiful shady tree, it being a hot day. The child ran about, gathering flowers and little blades of grass, and coming to its father saying, "Pretty, pretty!" At last the father fell asleep, and while he was sleeping, the little child wandered away. When he awoke, his first thought was, Where is my child? He shouted at the top of his voice, and all he heard was the echo of his own voice. No response! Then going to a precipice, some distance, he looked down, and there upon the rocks and briers he saw the mangled form of his loved child. He rushed to the spot, took up the lifeless corpse, and, hugging it to his bosom, accused himself of being the murderer of his own child. While he was sleeping, the child had wandered over the precipice.

I thought, as I read that, What a picture of the professed church of God! How many fathers and mothers, who profess to believe present truth, are sleeping now, while their children wander over the terrible precipice, a thousand times worse than that precipice, right into the pit of eternal death.

Fathers, where are your boys to-night? It may be they are out here in some public house; they may be reeling through the streets of your towns; they may be passing on down to a drunkard's grave.

Mothers, where are your girls to-night? It may be they are just across the street in the dancing hall; it may be they have stolen away somewhere to read that novel which was lying on your center-table. How many fathers and mothers are there who profess to believe the Lord is soon coming, whose children are wandering away from the truth, while they are slumbering and sleeping?

Is it not time that we as a people should awake, and come up to the help of the Lord as one man, and strive to beat back the dark waves of death that roll through our streets and land, bearing upon their bosom the noblest young men among us? Oh, may God arouse us! Let us trim our lamps, and go forth to work in the Master's vineyard, that it may be said of us: at last, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25:21.

Choice Selections.

—A man having charge of one of our largest city churches made the astonishing statement that during the year that particular church had lost more members by the use of intoxicating liquors than by death. An aged missionary, returned from foreign lands, stated in a public meeting that, for each convert made from heathenism by the preaching of the gospel, many drunkards were made by the importation of alcoholic liquors from Christian lands, by the sanction of Christian governments.—*Golden Censer*.

TIMELINESS IN DUTY.

THE element of time is a vital matter in many duties. Done at the right moment, there is a blessing in them; delayed, they were as well not done at all. If we sleep through the hour for duty, we may as well sleep on after the hour. Waking then will not avail to accomplish that which we were set to do.

There are many applications of this principle. Whatever we do for our friends we must do when they need our help. If one is sick, the time to show our affection and our sympathy is while the sickness continues, and not after the friend is well again. If we allow him to pass through his illness without showing him any attention, there is no use, when he is about again, for us to wake up and begin to lavish kindness upon him. He does not need it now, and it will do him no good.

If one of our friends is passing through some sore struggle with temptation, and is in danger of being overcome, then is the time to come up close along side of him, and put the strength of our love under his weakness to support him. If we fail him then, we may as well let him go on alone altogether after that. Of what use is sympathy when the struggle is over? Of what use is help when the battle has been fought through, and won without us? Or, suppose the friend was not victorious; suppose he failed in the battle,—failed because no one came to him to help him, because we came not with the sustaining strength of our sympathy. Suppose that, left to struggle unaided with enemies or adversities, he was defeated, and sank down crushed and hopeless. Is there any use in our hurrying up to him now to proffer our assistance? Is not the time past when help could avail him? Can our sympathy now enable him to retrieve what he has lost? Can our faithfulness to-day atone for our unfaithfulness yesterday?

Most of us are the guardians of other souls. The time to fulfill our duty of guardianship is when the dangers are imminent. There is no use for the lookout on the ship to become vigilant only after the vessel is among the rocks. There is no use for the sentinel in the time of war to arouse and begin to watch when the enemy has stolen in and captured the field.

Are you your brother's keeper? Are you set to watch against danger to his soul? Are you a parent, set to guard your own children against the perils of sin that lurk in ambush all about them? Are you a teacher, with a class intrusted to your care to shield and keep? Are you a sister, with brothers dear to you, whom you are to protect from temptation? Are you a brother, and have you sisters tender and exposed to danger, whose defender you should be? Are you a friend, and is there one beset by perils, over whom God has set you as guide or protector?

Are you watching, or are you sleeping? Remember that the time to watch is before the danger has done its deadly work. When, through your negligence, it has come and destroyed the precious life, you may as well sleep on. Watching then ever so faithfully will not undo the evil which is done.

In the preparation for duty or for struggle, the same principle applies. There is a time for it, and if it is not done then, it cannot be done at all. It is a rule of providential leading that opportunity is always given to every one to prepare for whatever part he is to take in life, and

for whatever experience he is to meet. If one only embraces and uses his opportunities as they come to him, one by one, he will never be surprised by any sudden emergency in life, whether of duty or of trial, for which he will not be ready. For example, before life's stern, fierce conflicts which put manhood's strongest fibre to the test, we have childhood and youth as seasons for preparation. He that rightly improves these seasons is fully ready for whatever life may bring.

It is just because these opportunities for preparation come to us so quietly and without announcement that so many fail to improve them. The school-boy does not see what good it will do him to know the simple things that are set as his daily tasks, and neglects to learn them. Twenty, forty years afterward, he fails in the position to which he is called, because he slurred his lessons in the quiet school-days. The young apprentice takes no pains to perfect himself in the trade he has chosen, and is only a third or fourth class workman all his life. The young professional man dislikes the dry drudgery that the early years bring to him, and neglects it, waiting till some great opportunity comes to lift him into prominence. The opportunity comes at length, but he fails in it, because he has not improved the long series of preparatory steps that came before.

On the other hand, a school-boy does every task faithfully. He never slights a lesson. He goes thoroughly over every day's studies. He does not see either of what use these things will be to him when he is a man, in active life, nor does he ask; his only care is to be faithful in every duty. Years later he rises to high places which he never could have filled had he slurred his boyhood's tasks. A physician is suddenly called to take charge of a critical case requiring the best skill in the world. He is successful, and wins fame for himself, because in the long, quiet years of obscure practice he has been diligent. If he had not been faithful in those years of routine work, he must have failed when the great opportunity came. He could not have made preparation at the moment. The case could only be met by the instant use of knowledge and skill already acquired.

It is a secret worth knowing and remembering, that the truest, and indeed the only, preparation for life's duties or trials is made by simple fidelity in whatever each day brings. A day squandered anywhere may prove the dropped stitch from which the whole web will begin to unravel. One lesson neglected may prove to have contained the very knowledge for the want of which, far along in the course, the student may fail. One opportunity let slip, may be the first step in a ladder leading to eminence or power, but no higher rounds of which can be gained because the first was not taken. We never know what is important in life. The most insignificant duty that offers, may be the first lesson in preparation for a great mission. Indeed, every hour of life holds the keys of the next, and possibly of many hours more.

So the times of preparation come silently and unawares, and many neglect them, not knowing what depends upon them; but neglected, and allowed to slip away, they can never be regained. The man who finds himself in the presence of a great duty or opportunity which he cannot take up or accept, because he is not prepared for it, cannot then go back to make the needful preparation. The soldier cannot learn the art of war in the face of the battle. The Christian cannot in an unexpected emergency of temptation gather all needed spiritual power in a moment. Not to be ready in advance for great duties or great needs, is to fail.

The lesson is important and has infinite applications. You cannot go back to-day to do the work you neglected to do yesterday. You cannot make preparation for life when the burden of life is on you. Opportunities never return. They must be taken on the wing, or they cannot be taken at all. There is a time for every duty. Done then, its issues and results may be infinite and eternal. Deferred or neglected, it may never be worth while to take it up again.—*Editorial in S. S. Times*.

Our Tract Societies.

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

REPORT OF V. M. SOCIETIES.

For Quarter Ending March 31, 1883.

WALLA WALLA, W. T.

No. of families visited,.....	369
" " letters written,.....	203
" " letters received,.....	27
" " Signs mailed,.....	261
" " " given away,.....	116
" " other periodicals distributed,.....	140
" " pages loaned,.....	1,498
" " " given away,.....	2,042
Paid V. M. donation,.....	\$5.00

MATTIE PULAFORD, Sec.

MILTON, OREGON.

From Oct. 1, 1882 to March 31, 1883.

No. of families visited,.....	19
" " letters written,.....	52
" " " received,.....	2
" " Signs mailed,.....	190
" " " given away,.....	37
" " other periodicals,.....	42
" " pages loaned,.....	1,068
" " " given away,.....	1,584
" " subscribers obtained,.....	5
Paid on V. M. donations,.....	\$1.30

M. L. HUGHES, Sec.

REPORT OF T. AND M. SOCIETIES.

For Quarter Ending March 31, 1883.

KANSAS.

No. of members,.....	435
" " reports returned,.....	194
" " members added,.....	34
" " " dismissed,.....	37
" " missionary visits,.....	341
" " letters written,.....	190
" " Signs taken in clubs,.....	202
" " pages tracts and pamphlets distributed,.....	102,826
" " periodicals distributed,.....	3,441
" " annuals distributed,.....	150
Received on membership and donations, \$65.05; sales, \$44.29; periodicals, \$283.13. Subscribers obtained for REVIEW, 26; Signs, 14; Good Health, 22; Instructor, 84; College Record, 1. The societies at Oswego, Ward, and Jay Eu failed to report.	

CLARA A. GIBBS, Sec.

IOWA.

No. of members,.....	772
" " reports returned,.....	334
" " members added,.....	28
" " " dismissed,.....	16
" " missionary visits,.....	406
" " letters written,.....	492
" " Signs taken in clubs,.....	379
" " pages tracts and pamphlets distributed,.....	143,650
" " periodicals distributed,.....	5,607
" " annuals ".....	67
Received on membership and donations, \$107.46; sales, \$253.79; periodicals, \$497.03. Collected on other funds, \$265.50. Subscribers obtained for REVIEW, 20; Signs, 15; Good Health, 9; Instructor, 7; other periodicals, 5.	

LIZZIE HORNBY, Sec.

KENTUCKY.

No. of members,.....	42
" " reports returned,.....	20
" " missionary visits,.....	1
" " letters written,.....	44
" " Signs taken in clubs,.....	29
" " pages tracts and pamphlets distributed,.....	8,549
" " periodicals distributed,.....	323
Received on membership and donations, \$10; on sales, 4.75. One subscriber obtained for Instructor. Have placed in libraries and reading rooms sixteen sets of the bound books which the International T. and M. Society donated to us, and have received recently several letters of interest in reference to the books being read and studied, etc.	

BETTIE COOMBS, Sec.

TO DIST. NO. 3, INDIANA.

DEAR BROTHERS AND SISTERS: We are glad to hand in the following good report from our district for the past quarter:—

No. of members,.....	94
" " reports returned,.....	65
" " members added,.....	4
" " families visited,.....	235
" " letters written,.....	59
" " subscribers for REVIEW,.....	8
" " " " Signs,.....	5
" " " " Instructor,.....	4
" " " " Good Health,.....	1
" " pages tracts and pamphlets distributed,.....	57,514
" " periodicals distributed,.....	1,102
Received on publications,.....	\$44.29
" " periodicals,.....	52.49
" " donations, etc.,.....	13.93

We should feel thankful for the opportunity of

engaging in this great work. To be the instrument used in converting one sinner from the error of his way will bring to us everlasting reward. And if the opportunities presented to us of sowing the seeds of truth are neglected, the blood of some lost one may be charged to our account. A sincere love of the truth will beget a desire to see others embrace it. And your love will be deepened by the effort you put forth for the salvation of others.

The minister frequently only gathers what others have sown. In my labors during the past winter one family that had received reading matter seven years ago, readily embraced the truth. Having thoroughly digested the light they had received, they seemed only waiting for the laborer to bring them in. These stars will be in another's crown, not mine.

"Cast thy bread upon the waters, for thou shalt find it after many days." Eccl. 11:1. "The soul of the diligent shall be made fat." Awake, dear brethren and sisters; watch the golden opportunities; sow, if need be, in tears, and assist in preparing for the great ingathering of the joyful harvest. "Keep your hand on the plow," and may our next report far exceed this one.

J. P. HENDERSON, *Director.*

S. G. EDWARDS, *Sec.*

NEBRASKA T. AND M. STATE OFFICE.

For the past two years or more we have been anxious to see our State office located in some city. Feeling certain that the knowledge of its being five miles in the country, as in the past, has led many to be anxious about the delay of their orders for books and periodicals, and that it has led some to order directly from the REVIEW and the Signs offices, we are glad that at last this move has been made, and that the office is now located in Fremont. Although the building rented is not as commodious as will soon be needed, it is much better situated than heretofore.

Last week I enjoyed a visit at the new office, and found all hands busily engaged. The increasing work, especially of remailing the Signs, could not possibly be carried on at a greater distance from the post-office, and do justice to the work. The work has so increased that it is necessary for two persons to devote all their time to it. The mail is all received now within an hour after its arrival, so that our people may be sure of their orders being promptly filled. All orders for periodicals, books and tracts or payments on any pledge to any of our enterprises, should be made through the State office. Direct all communications, and make all money-orders or drafts payable to the Nebraska Tract Society, Fremont, Neb. The trifling expense of sixty dollars a year, for the rent of the house used, is not to be compared with the advantages to be gained, and can easily be met by very small donations from a few who feel an interest in seeing the work properly done.

It has been advised by our leading brethren that we do a large portion of our own printing; and with the assistance of Bro. W. C. White, most satisfactory arrangements were made with the managers of the Fremont Tribune, about the third office in size in the State, and one which does work equal to the best, to print the Supplement to the Signs to use in tent and other work; also all other printing, at as low a rate as our own office could afford to do it. We feel grateful to God that all these advantages are being obtained in our own State. Arrangements have also been made at the post-office to remail our papers at pound (or publishers') rates, at two cents per pound, making a saving of from nine to ten cents on every twelve papers, which, on the one thousand now being mailed, is a weekly saving of \$81.30. The office is also easy of access to both the express and freight offices.

I hope that this move, with its many advantages, may be of much encouragement to all our brethren, and fully establish their confidence in the working of our State office, and serve to solicit their interest and co-operation.

Tekamah, Neb., May 14.

GEO. B. STARR.

MAINE H. AND T. ASSOCIATION.

A session of the Maine Health and Temperance Association was held in connection with the State quarterly T. and M. meeting at South Norridge-wock, May 6, 1883, at 7:30 p. m. After singing, and prayer by M. B. Patterson, minutes of the last meeting were read and accepted. Some in-

teresting remarks were then made by the president, prefaced by his reading the first resolution adopted by this Association, Nov. 1, 1867, which reads as follows:—

Resolved, That we acknowledge the health reform as a proper exemplification of the subject of Christian temperance, and an important part of the great work of preparation for the Judgment.

The speaker referred to the prejudice that then existed, and continues to exist in the minds of some in regard to that movement. Eld. J. B. Goodrich spoke of the importance of sustaining the temperance work in all its branches, and of encouraging others to become connected with it. His words received force from his work, as he has enlisted a goodly number into our temperance army within a few months. Eld. S. J. Hersum showed from a Bible standpoint that, in order to be a true Christian, we must be temperate in every sense of the word. Other testimony was given in behalf of this cause; and as no special business was brought before the meeting, it was adjourned to call of Chair.

M. B. PATERSON, *Sec.* R. S. WEBBER, *Pres.*

TO THE H. AND T. WORKERS OF TEXAS.

SOME six weeks since, blanks were prepared and sent out to all the societies in our Conference, to be filled and returned to the secretary for the purpose of ascertaining who were willing to assist in the exercises of our health and temperance convention to be held in connection with our camp-meeting, July 13-23. Up to this time only two responses have been received, and as it will be necessary to correspond with each person after these blanks are returned, so as to perfect the plans, and have all in working order, it is to be hoped that all who feel an interest to assist in this by no means unimportant branch of the work, will do all in their power to fill the blanks, and return them as soon as possible. We do not want to be hurried and perplexed at the time of our convention. God has said that as the right arm was important to the body, even to the same degree was the reforms introduced among us on health and temperance important. And as we try to prepare for this work, let us carefully consider what has been said on this subject in Testimony No. 31, and may the love of souls actuate us in all that we do or say. Oh! that we may feel that it is God's work, and engage in it with due solemnity, looking to him in earnest prayer, that his blessing may rest upon our efforts.

M. J. BAHLER, *State Sec.*

HOW TO CANVASS FOR THE SIGNS.

THE success which has attended the Signs canvass in Nebraska has led many to make inquiry in reference to the plans of carrying it forward, which it is a pleasure to us to give for the benefit of any who wish to engage in the work. We do not offer these as perfect plans, as we are constantly seeing chance for improvement, but we offer them as the best we now have.

At first our agents tried to obtain subscriptions for the full year or any part of it, asking that the price be paid in advance. Very little was accomplished in this way. The new plan adopted, which is proving successful, is to solicit subscriptions for one month only at first, and to ask no pay until the end of the month (unless some prefer to pay in advance, and about one-third will wish to do so; of course it should always be taken when offered), promising that a collector will call at the end of the month, and show them a copy of the premium book, and solicit their orders for the year, stating that after having read it one month, they would know whether they wished to invest in a year's subscription or not.

With the third number of the paper a Supplement is sent, calling the attention of the subscriber to the fact that his trial subscription expires with the next number, and that our authorized agent and collector will call, soliciting his subscription for the year, and will give the society's receipt for all money paid him. The Supplement will also call attention to the premium book, giving testimonials of the same, and will contain a complete list of all our books and tracts. It also states that the collector will give the month's trial subscription, at fifteen cents, to those who subscribe for one year, at \$2.25 with "Life and Epistles of Paul" as premium. Should the collector fail to obtain an order for one year, he then tries

to secure it for six months, at one dollar, still offering to give the trial month free. Should this fail, he then tries for three months at forty cents or one month again at fifteen cents.

This plan has the advantage of getting the light to a large number for one month, who would not think of subscribing longer, and also of awakening a healthy interest in those who really love the truth, to heartily and intelligently subscribe for the year. It is also evident that those who pay for the paper will prove much more attentive readers than those to whom it is sent free, while this plan at the same time saves the great loss of sending at random to the many who would at once destroy the precious papers, and it also relieves the society and individuals of the expense of furnishing them free, leaving us the burden only of meeting the expenses of the colporter.

Our canvassers who are giving all their time to the work are averaging over twenty orders a day, often taking from five to ten orders in a single hour; sometimes obtaining orders of persons for friends in other States. Over one thousand subscriptions have been taken in this State in the past six weeks.

Our canvassers now work in companies, under the direction of Bro. L. D. Chambers, who makes arrangements for them at each place, and apportionments to each his territory. To small places not more than two persons are sent. We believe it decidedly best to keep at least two together, that they may encourage each other, and exchange experiences, and assist each other in answering objections offered. From two to three days only are required by a company of four or five persons to canvass a town of from three to five thousand inhabitants. Of course to keep this work moving forward will be a heavy expense, but we feel sure that our brethren will see the opening providence of God so manifest in this plan of getting the light before the people that they will wish to help by liberal donations. Several have already given one hundred dollars each. All such, and smaller donations, should be sent to the Nebraska Tract Society, Fremont, Neb.

By suggesting that the canvassers go in companies, we would not discourage any from working alone in the neighborhood where they reside; but would advise that they work under the direction of those in their State who have charge of this work, and also that each feel responsible to God for doing his work thoroughly, visiting every house. Much, very much, might be accomplished in this way.

The canvasser introduces himself as a representative of his State tract society, and states that he wishes to show them a live religious and temperance paper or prophetic expositor, as he may think best to name it. As soon as he gets an invitation to step into the house, he takes from his inside coat pocket (a large one made especially for it) a clean, neatly-folded copy of the Signs, and calls their attention to its general appearance and make-up, its freedom from advertisements, the number of pages, the article on practical religion by Sister White, one of the most interesting writers in the world, and then to its explanation of prophecy, its discussion of the Sabbath question and Sunday amendment. Attention is then called to the household and temperance departments, mentioning that the paper is read in every country where the English language is spoken, and that you only wish to solicit their subscription for one month, at only fifteen cents, to be paid now or at the end of the month, as is most convenient. Then tell them how many are subscribing, etc. Before leaving, tell them that they will probably not agree with all its teachings, but will find so much that they will endorse that you feel sure they will be pleased with the paper. When asked by whom the paper is published, tell them plainly by Seventh-day Adventists. There are many who wish to become better acquainted with the views of our people, who would gladly pay fifteen cents for the knowledge they hope to gain, who would not care to be seen attending our meetings.

We believe that this work will also prove most successful in opening the way for the sale of "Thoughts on Daniel and the Revelation," by creating an interest to read on those subjects. We have enjoyed much of God's blessing in engaging in this work.

NEB. T. AND M. SOCIETY.

—A naked man with innocency is better armed than Goliath in brass or iron.—B. Reynolds.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 22, 1883.

URIAH SMITH, Editor.

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

THE MILLENNIUM.

THE word, millennium, from the Latin *mille* thousand, and *annus*, a year, means a thousand years. It is used altogether with reference to the thousand years spoken of in Rev. 20: 4, 5, 7, during which all overcomers in the Christian warfare will live and reign with Christ the captain of their salvation. Tradition has it that this thousand years is the seventh in order from the creation of the world, following six thousand years of the reign of sin and the triumph of evil. It is the coming golden age of the people of God, set before them as an object of hope, to stimulate them in their efforts to overcome and secure the great salvation; but the enemy of all truth seizes upon it as the basis of one of his most effectual last-day delusions by which he will lull many into a feeling of carnal security, and thus compass their ruin at last.

When we proclaim that the coming of Christ is at hand, and warn men that they must now make haste and prepare for the close of probation and the end of all things, or it will be everlastingly too late, those who are under the influence of this opiate of error referred to above, respond, "Oh, no! the world is to be all converted, and we are to have a *thousand years* of peace and righteousness before Christ can come."

This is the doctrine of the "temporal millennium," so largely indulged in by professors at the present day. It is a doctrine of comparatively recent origin, being introduced by Daniel Whitby, D. D., in the latter part of the seventeenth century. The apostle has told us (1 Thess. 5: 3) that when the last overwhelming destruction is just about to burst upon the world, the mass of the people will be so happily dreaming of quiet and prosperity, that they will be in the very act of crying peace and safety. We arraign this doctrine as the chief element of the peace and safety cry, the warp and woof of the great error which will more than anything else close the eyes and ears of men and women against the solemn and all-important doctrine of the impending advent of the Son of God.

The few texts urged in defense of this doctrine are entitled to candid notice.

1. Ps. 2: 8: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." This is correctly understood as a promise made by the Father to the Son. But that it does not mean the conversion of the world is sufficiently shown by the very next verse: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

2. Dan. 2: 34, 35. It is claimed that the stone cut out of the mountain without hands, here mentioned, which represents the kingdom of Christ, will roll and absorb the material of the image, till it fills the whole earth. But the prophecy does not so represent the matter. The stone smites the image upon its feet, dashes to powder its different parts (earthly governments) so that like chaff they are blown away and find no place in God's new economy. The stone has nothing in common with these. The kingdom represented by the stone does not grow by gradual accretion, but is set up in full strength and glory, when Christ's foes are made his footstool and he takes to himself his great power and reigns.

3. Isa. 66: 8. This text is generally quoted, "A

nation shall be born in a day," and made to mean that the progress of the gospel shall be so rapid that a whole nation shall receive it in a day. Correctly quoted the text reads, "Shall the earth be made to bring forth in one day? or shall a nation be born at once?" This evidently refers, not to the conversion of men, but to the resurrection of the just from the dust of the earth.

4. Rev. 11: 15: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." But this, observe, is under the third and last woe, and is connected with God's wrath, and his judgments; and his enemies, those who destroy, or corrupt, the earth, are to be themselves destroyed, not converted.

5. Matt. 24: 14: "And this gospel . . . shall be preached in all the world for a witness unto all nations; and then shall the end come." But it is not said that every individual will hear it, much less obey it. But even if it did, it would still be far from sustaining the position of our friends; for then, according to the text, the end would come; but they say, No, not till a thousand years thereafter. The gospel shall be a "witness" to all nations, and "take out of them a people for his name" (Acts 15: 14), nothing more.

6. Isa. 2: 3, 4; Micah 4: 1: "And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." These words occur in both Isaiah and Micah. But if the reader will examine the context of both passages, he will find that the words quoted are what *the people* say shall occur in the last days, not what *the Lord* says. And this is just what the people are now saying. In fact, these passages are a prophecy that this doctrine of a temporal millennium would be preached in the last days; and we are having the fulfillment. But how far this teaching is from the truth may be learned by comparing it with what the Lord calls upon the people to do in the last days, as recorded in Joel 3: 9-14: "Prepare war. . . Beat your plowshares into swords, and your pruninghooks into spears," etc. And the fulfillment of this we are also having.

7. Jer. 31: 34: "They shall all know me from the least of them unto the greatest of them." This is a part of the predicted blessing of the new covenant under which we reach immortality and the eternal state. And in that state this condition of things will be realized, but never here.

8. Num. 14: 21: "But as truly as I live, all the earth shall be filled with the glory of the Lord." In connection with this text see also Hab. 2: 14; Isa. 11: 9; and Matt. 5: 5, compared with Ps. 37: 9-11. If the earth in its present condition was to continue forever, it would be necessary, perhaps, to make some such application of these passages as our friends make, and look somewhere in its history for the conversion of the world. But when we learn that there is to be a new dispensation, in which all shall be restored, a new earth out of which evil doers shall be cut off, and in which the righteous shall dwell, we must apply these texts to this new order of things.

9. Isa. 65: 17-25: "For, behold, I create new heavens and a new earth," etc. It is only by the most distortionate efforts to make language figurative, that this portion of Scripture can be impressed into the service of temporal millenniumism. But all such efforts are vain in view of the plain explanation of the passage given by the apostle Peter. He speaks of the destruction of the antediluvian world by the flood, which was, of course, this literal earth. 2 Pet. 3: 5, 6. He then speaks of "the heavens and the earth which are now," this literal earth which we inhabit, and these heavens which we see, and says that these are to be destroyed by fire; but he further declares that this is to be followed by a new heavens

and new earth, just as literal, certainly, as the ones already mentioned; and he says that this is according to God's "promise." But when Peter wrote, no promise of this, couched in such phraseology, had been given, except in Isa. 65: 17-25. This prophecy therefore refers to the literal future new earth, not to any work of grace to be accomplished in this old one.

(Concluded next week.)

INSTRUMENTAL MUSIC.

THERE was a time in the history of this cause when no musical instrument could have been found in any of our worshiping assemblies. They are now becoming quite common. They are thought by some to be almost indispensable in camp-meetings, Sabbath-schools, tent-meetings, and in temperance gatherings, and are being used to quite a degree in our Sabbath worship. It cannot be denied that among our old, staunch brethren there was quite a strong feeling against the introduction of organs into our worship. It was thought to be another evidence of our approximation to a worldly standard, and a giving in to influences leading away from Bible simplicity. But the influence of some in leading positions, and the strong desire of some of the younger members, who had a special interest in music, has brought about the results now apparent. It is probable that instrumental music has come to stay. The feelings of those who were opposed to it have become somewhat modified since its introduction, and many who were indifferent have come to like it, and think it quite a help in some directions. Those who were in favor of using it as a help in worship would of course cling to it strenuously if there was any thought of putting it aside. Hence we conclude it is likely to remain.

The writer has never felt like opposing its introduction; neither has he been enthusiastic in its favor. We see some reasons in its favor, and some dangers if it is abused, or given too much prominence. We cannot see that instrumental music is morally wrong in itself. It is plain that it was in common use in David's time, and that many of his psalms were composed to be performed upon various instruments. Had the use of these been wicked, this would not have been. The New Testament recommends vocal music. We are "to sing and make melody in our hearts to the Lord." Why should we do this? Evidently because there is something elevating to the soul, a calling out of feelings of devotion and reverence, in singing the songs of Zion. The strains of music, uniting with the sentiments of love, gratitude, and devotion contained in the words, lift and inspire the soul with the spirit of true worship. Thus God is glorified and we are benefited. It is right that we should use all methods which will lead to such excellent results. If instrumental music will help to accomplish such results, by all means let us use it. If it is a hindrance, we do not want it.

May such music be made helpful in the service and worship of God? We think it can. And we also think it can easily be made harmful. We think it is self-evident that the pure, rich, mellow tones of a well-tuned instrument, blending with the voices of the singers, adds to the effect upon the ears and hearts of the hearers; that it increases the good effect if not made too prominent. It helps to keep the voices together. It lessens the liability of discord by furnishing a correct standard of tone, by which the voices may be guided. It helps to keep the time. It gives the proper key and the point of commencing. We think these are good results, and it is of considerable importance that they are attained. Music is a precious gift of God; and if not perverted, is a great blessing to the race. Everything that is worth doing is worth doing well. Instrumental

music may be made to lift the soul toward God. In a great crisis, the prophet Elisha called for a minstrel; and when he played, the Spirit of God came upon his servant, and he was able to give directions which wrought a great salvation. 2 Kings 3:15. Other instances might be mentioned where the strains of musical instruments fired the soul with the holiest thoughts.

We have no question but that it is possible in our tent-meetings to make the use of the organ a real help. Many at first will come out to hear the music if it is good, who may become interested as they listen to the truth from the minister's lips, and they may thus be saved. Perhaps they would never have attended but for the music. No doubt the organ, if well played, adds to the attraction of the Sabbath-school, and tends to make the children love to be present. This is a good result. In our large camp-meetings, the organ often subserves a very useful purpose. Where hundreds are singing in the tent, separated necessarily far apart, there is great danger of not keeping good time. The singers come from different churches, and are not accustomed to singing together. Some are used to singing slow and some fast. When these all come together, it is almost inevitable that they get mixed up on time, unless there is an organ and leading voices to carry the tune so that all can hear. Keeping poor time will ruin the music, no matter how good the voices may be. Here the organ may be a real help. We have little sympathy with that narrowness and prejudice which would deprive us of any real help in the service and worship of God, whereby real good could be done and the good cause be advanced, just because of certain notions entertained without good reason.

We cannot doubt but that instrumental music may be made a real curse. We fully believe this has generally been the effect of it in the past history of God's people. We are of the opinion that in times of great religious awakening and reform, when the people of God are humble, zealous, and consecrated, very little attention or interest is given to it. At such times it is most generally laid aside; we hear nothing of it in the apostles' days. Christ nowhere commands it; we hear little of it among the Reformers or Early Methodists; and in the great and glorious advent movement in 1843-4 such things were looked upon with great indifference or positive dislike. We cannot conceal from ourselves the fact that among us, many of those most spiritual have little interest in it, or really fear its effects; and that many of those least spiritual and most worldly are its strongest advocates. This does not show that its proper use is wrong. But it does show that it is not as important as many would have us believe.

The natural tendency of mankind is downward and away from spirituality. When real religious interest and enjoyment is lost, we naturally seek for something else to take its place. Music is often made a substitute. Good music affords pleasure to the natural heart as well as to the Christian. Music is thus made to minister to pride, to educated taste, and to our sense of enjoyment outside of any spiritual good, which God no doubt intended it to help. When music is thus perverted, it becomes actually a great curse. It lulls the spiritual senses to sleep. It pacifies and satisfies the conscience without God, which is a condition of great danger. It leads the heart to worldly pleasure, to worldly associations, and worldly enjoyments, and many otherwise good people become so blinded that they do not discern its tendency.

Anything which tends to satisfy the soul without God's blessing is full of danger. The amount of vanity, pride, self-love, self-gratification, and forgetfulness of God which has come in among our young people, with their great eagerness for mu-

sical enjoyment is enormous; and they do not realize their danger. Music is adored, and God often forgotten. We greatly fear this spirit often mingles with the instrumental music in our meetings. If so, the result is bad.

We are very apt to rely upon such helps, and make too much of them. We have heard ministers talk as though a tent-meeting could hardly be carried on successfully unless an organ was taken along, with a good player and a trained band of singers, to draw out and hold the people by the charms of sweet music. We pity ministers who are so blinded as to hold such sentiments. Have they forgotten the crowds which used to attend the courses of lectures in the early days of the message, when it was nothing strange for from fifty to one hundred and fifty to embrace the truth within a few weeks? Our lecturers in those days generally had three times, if not ten times, the success they do now. The idea of having an organ to help the interest was never thought of. The earnestness, zeal, and spiritual fire with the preachers was worth more than a tent full of organs to hold, convict, and convert the people. There was a power which went with the preaching then that we do not often see now. When we get to the point where we rely upon organs, or anything else but the power of God's truth presented with intelligent zeal and the Spirit of God, we shall make but small headway in converting the people to this truth.

Such ministers would do well to spend more time in secret prayer and self-examination, and humbling the soul before God till they discovered the source of true power with God and the people. With the heart tender and full of love, and solemn with a deep sense of the tremendous importance of this last great message for mankind, people will listen spell-bound, and be compelled to say that God is in the work. Organs, however skillfully played, can never produce such results. While we have no objection to the organ in tent-meetings, and while believing they may be sometimes quite useful in their proper place, yet we tremble for our ministers who exalt them too highly, and rely upon them measurably as a substitute for the Spirit.

The only reason we can see why organs should have a place in our religious services is that they may be a help to them. If they are a help, we want them; if not we have no use for them. We think they may, if properly used, be of service; but we fear they are often otherwise. When we meet in camp or church to worship, we spend from one to two hours at a time in the service of God. That time is sacred to him that he may be glorified, and that we may be benefited. Anything which will not tend to this result has no business there. We should pray and sing with the spirit and with the understanding also. We should raise our hearts in adoration to God in both these exercises. We should listen with reverence to the preached word and to the testimonies given. This is the business we are there to attend to. Nothing else is in place.

We cannot see that at such a time and in such a place it would be edifying or fitting for any performer on a musical instrument, however excellent he or she might be, to sit down and go to playing a tune for the people to listen to, or to take up that sacred time in any such manner. It might be a good chance to exhibit his skill, and the music might be pleasant to hear, and it would be all very agreeable at the fire-side or home-circle. We should enjoy it there as well as any one; but when we are met to worship God, and engaged in that solemn business, we cannot see that it is in place, or has any business there. It is not worship. We are sure all our readers will agree with us that such a course would not be proper. If this be so, where is the propriety of playing

through a long prelude every time before the congregation sings? The minister rises and reads the solemn words of the hymn, sometimes a stanza of eight or more lines, then the organist strikes up, and plays the familiar tune all through. All the singers know it as well as he. The audience sit there and wait. We can see that this affords an excellent opportunity for the organist to show his skill as a player in quavers and quirks, slurs and diminuendoes, etc., etc. He has a goodly number of hearers who must perforce sit very quiet and still; the proprieties of the place require it, but we can't see the worship in it. We fail to see that it adds to the devotion or interest. It seems to us to check and cool both. The solemn words read by the minister are more likely to be forgotten. It does not add to the information of any unless it shows in a clearer light the skill of the performer, for the time is well known to the singers; or, if it is not, they would not become acquainted with it because it was played through once. If the organist would give the key note, or play very quickly a line while the singers were rising, showing the proper key and tune, it would be very well and a great improvement.

The same principle applies to the interlude. We have never been able to see the propriety or benefit of a long performance on the organ between the stanzas, the singers meanwhile standing there waiting for the organist to finish up, unless it be a still further exhibition of said skill. We do not see that it glorifies God, or helps anybody but the organist, or that it is worship, or that it adds to the spirituality or solemnity of the occasion. It seems to us oftentimes to greatly cool off the fervor and interest of the singing, especially in tunes of a slow or solemn measure. In a quick, lively tune when the singers are slightly out of breath, a *very short* interlude to give time to recover the breath, would be reasonable and sensible between some of the stanzas in a long hymn; but for the life of us, we can see no benefit in any more.

These reflections we wish to apply to ordinary and good performers, who have in a fair degree a sense of the proprieties of the occasion, but who follow the customs which have become sanctioned in the popular churches, perhaps because they have never stopped to give the matter thought. If such will stop and carefully consider this matter, they will see that such a course tends to formality, and chills the devotional element, exalts the musical instrument to a position higher than it deserves in God's worship, attracts attention to the performer unduly, and is really out of place because not a part of true worship.

But there is another class of performers on the organ who have sorely tried our patience at times. They take this time of sacred religious worship to show off their skill as players. They are generally young persons who have taken lessons, and possibly have received a diploma of some sort after practicing some time on waltzes, marches, and other worldly stuff now so prevalent. Somebody having seen their skill in lively manipulation of the keys, invites them, or they invite themselves, to preside at the organ in public worship. They think it a favorable time to exhibit their proficiency as players before the congregation, and so *favor* us with interludes, perhaps between most serious and solemn verses, resembling the kind of music they are familiar with. They throw in all sorts of movements and fantasia, apparently trying to come as near making a discord as possible, thinking to please the fancy of the listener as they would at a parlor exhibition. It is hard to tell whether to pity or censure such players most for their utter lack of good sense and taste in discerning the proprieties of the occasion.

Everything partaking of vanity and pride are out of place in God's worship. Everything which

draws attention away from the sacred influences of religion and thoughts of God should not be tolerated in connection with it. Our greatest difficulty is to hold the mind to these things. We must cultivate humility, seriousness, and solemnity in this age of self-love and vain pride. If we do not, we are surely on the wrong road. Does the organ minister to pride, and lead away from God by calling attention to itself? It may or may not, according to the way we use it. It never should be made a *prominent* object in religious worship. It should always be held as a very humble assistant if used at all. It is not a necessity in any sense. We have got along without it in the past very well, when we enjoyed greater spiritual blessings than we now do. We can use it as a help if we guard against its abuses.

The writer perhaps ought to apologize to our professors in musical taste and skill for venturing into their peculiar field in this outspoken manner, since he puts forth no claims to wisdom in their line. But perhaps it is well that they should know how things appear sometimes from the common standpoint. Perhaps these words may provoke reflection, and quite likely disapproval, and possibly censure; but be that as it may, we ask that no one be held responsible for them but

GEO. I. BUTLER.

INCREASING FORMALITY.

WE consider formality one of the greatest dangers which confronts us at the present time. We have much greater fear of it than of all that the bitterness of our enemies can do. If we can be a devoted, earnest, sacrificing people, and the Spirit of the Lord is with our ministry, and our religious meetings are characterized by warmth and spirituality, we have not the slightest fear of the efforts of our opponents. Their lying insinuations and deceptive statements put forth in tracts and articles in their papers stealthily circulated, will fall harmless as the hail upon the granite building. What we fear is the insidious approaches of pride, worldliness, selfishness, and love of pleasure. When these attack the citadel of the heart, and we become cold and formal, and God's worship becomes a burden, a cross, and a hardship to be dreaded, instead of a delight and a privilege of great value, then we are in mortal peril. Then we have great reason to be alarmed. Then we must arouse ourselves, or our spiritual sleep will result in the eternal slumber of the second death.

A certain amount of form and ceremony should be connected with God's worship. This was prescribed in the old dispensation, and is unquestionably connected with it in the new. There should be singing and praying, preaching and bearing of testimonies, and all should "be done decently and in order." "God is not the author of confusion." But the form and the outward ceremony are but the husk and the shell. The kernel of spirituality and communion with God is what really profits. We observe the forms of God's appointment, expecting that if we approach him in the way of his appointment, with hearts filled with love and gratitude, he will reveal himself to us with precious sweetness and living power, and our souls shall be filled with heavenly peace which passeth all understanding, and with courage to go on with this work, and with hope in his mercy. Then the worship of God is precious. We are satisfied with spiritual sustenance as the hungry man from the well-filled board, and the thirsty man from the cooling spring. God is then to us a fountain of strength to which we run for constant supplies even as the branch which draws abundantly from the living stem, and grows and thrives and bears luxuriantly.

But how different with the cold, formal professor! With him the husk of formality and out-

ward service is all the food he has. His spiritual wants are unsupplied; his experience is dry, and his heart is cold. He finds no enjoyment in spiritual things. He goes through the forms of prayer, but feels no joy and comfort. He attends divine services, and perhaps takes part; but it is hard work, and he would feel far better if away. A vague fear that all may not be well hereafter if he wholly neglects religious meetings, holds him to the constant round of service, and he tries to hope that God will accept this formal work, and that in some way he shall get into a better condition. This condition is very unsatisfactory in this world, and will end in ruin in the next. "If any man have not the spirit of Christ, he is none of his." The Spirit of God is given to us as a pledge,—as a token of God's acceptance. It comes as a comforter to every one who is *right with God*. "My peace," says Christ, "I give unto you; not as the world giveth give I unto you." Joy and peace are among the fruits of the Spirit of God, and if we live near to him, we may have from time to time their comforts.

The general rule is, the less of God's Spirit we have, the more we rely on forms. Churches which first came out in reform were generally very simple in their forms of worship. So it was in the apostolic church. St. Paul gives us some simple rules of worship in 1 Cor. 14, which were designed to preserve from confusion and disorder merely. There was no outward show or ostentatious ceremonies. If one had a psalm, a song, a testimony, he was to give it when the time was not employed by others. When one spoke, the others were to listen, and all had a chance to act a part. But as spirituality died out and worldliness came in, forms and ceremonies increased; and the ceremonial mummeries, adorations, prostrations, crossings, elevation of the host, etc., etc., of the old Catholic church are the result. There is no spiritual life in all this. But the pageantry and appearance of religious sanctity strikes the mind of the ignorant beholder with awe, and his imagination is impressed, and he thinks it is religion, and that it is most acceptable to God, and will save his soul. Paganism dazzles its votaries in the same manner. Thus these forms hold the great masses of mankind to-day.

Our Protestant churches started out in simplicity. They have not gone to the extent of the old Catholic church yet by any means; but some of them are imitating her more and more. There is a large element in the Protestant world which longs for something of this kind. The devotional element in their nature demands something to satisfy it. There is a devotional faculty in man. All nations worship something. As men do not surrender their hearts to God and thus satisfy their spiritual wants, they seek for and love these outward forms, and thus endeavor to satisfy their spiritual requirements. But they will never be satisfied in this manner. Communion with God alone will bring true peace. Are we as a people traveling over this same road? This is a most momentous question.

We firmly believe we have reached a most important point in our history and work, where it becomes us to call a halt, and carefully consider whether our course is tending. Is this formality creeping in among us unobserved? Are we in danger of losing our simplicity, humility, and spirituality, as a people? Is the worship of God becoming tiresome and unpleasant to us, so that we just as soon not take a part in it? Are religious duties becoming irksome, so that many of them are neglected? Is it a matter of indifference with us whether we attend meeting at all or not, so that if it requires some effort to go, we rather stay at home than to make it? These are important questions. If they are answered in the affirmative, they show we are already in a position of

great danger, and have taken the first steps in the formal pathway.

In the rise of this message, our people were deeply in earnest. They made great sacrifices for their faith. They loved the worship of God fervently. We have known instances (and they were not uncommon) where isolated families living from ten to twenty-five miles apart in different towns, would manage to have meetings every Sabbath, meeting at one town one Sabbath, and then at another, in private houses. They had precious seasons, and God came very near. They were more than paid for their effort. God blesses in proportion to the effort we make to obtain his blessing. We have known members who attended Sabbath meetings regularly from eight to ten miles distant. Their places were scarcely ever vacant. God was with them. They were strong in him. Such will take part in the meetings. They will bow in prayer, and manifest a spirit of reverence in the house of God. They esteem his service precious.

Now it is not difficult to find many Sabbath-keepers who make very little effort to attend meeting. Half a dozen families may live within a radius of a few miles, and not pretend to keep up meetings at all, spending their Sabbaths in indolence. Such branches are fast drying up, if not already dead. Many, when they do attend, take little if any part. And if they do take any part, they act as if it were a great hardship,—a cross to speak a word for Jesus. They would gladly avoid it if they could. They manifest no joy nor gratitude to Him who died to redeem them. They go to their religious duties like the slave to his task, if they go at all. There is no love nor peace in their hearts, no sense of God's goodness to them; yet they are afraid to wholly give up. What a wretched religious life is this!

Formerly, in our assemblies, when God was being worshiped in prayer, every knee would bow. You might take a glance across the room, and every form was bowing in adoration. Heartfelt *amens* would go up when some precious thought flowed from devout lips. But we have been painfully astonished to see in some places latterly four-fifths of the congregation sitting bolt upright while prayer was being offered. They evidently felt they had nothing to do with the praying. They were in no true sense worshipers. They were merely spectators. Probably with many their clothes were so nice they were afraid they should soil or disarrange them. With the fashionable clothing, and some degree of style and finish in the forms of our worship, and with the more artistic music, instrumental and vocal, we notice less and less real reverence and devotion. We are pained at these things, and propose to speak plainly in regard to them, that our skirts may be clear.

We cling to the old, familiar customs of worship which were seen in the days of simplicity and fervent piety, and we are opposed to the introduction of any new formalities. We hold that every one who comes to worship God, should participate in the simple forms of worship established in the days of our simplicity. Is not the worship of God of sufficient importance for those who believe in religion to pay at least some outward respect to it? If not, it certainly might as well be ignored altogether. In public worship, while one offers prayer, the hearts of all should ascend in unison with it. Then it is *public worship*. The words expressed by the one praying vocally are then the sentiments of all hearts present. But with the eyes wandering around the room, and the minds on something else, and a large proportion of those present not paying enough respect to even bow down before God when the blessing of that holy One is being invoked, how must he look upon such a congregation! How can it with any propriety be called a "worshiping assembly"? This was

not so once. It ought not to be so now. Such congregations show that God is not much in their thoughts.

It is astonishing how any one who professes to be a Christian and a worshiper of God, can manifest utter indifference when devotion and prayer is being offered! If our clothes are too nice to kneel in, we would better wear our every-day clothing than to treat the name of God with so little respect. Such things are straws showing the present tendency. Of course, bowing down alone is not the greatest thing by any means; but not doing it, shows the lack of reverence in the heart. The less real spirit of worship there is, the more the desire for form and ceremony, and the more likelihood of introducing new and more stylish methods. We can find a plenty of precedents all around us in the popular churches to pattern after, and it is very easy to follow them, and easier still to follow their downward tendency in spiritual things till we become like them,—worldly and fashionable.

If we do not go over the same road that all these churches have traveled from simplicity to formality, we shall have to make a special effort to counteract all these tendencies, and be vigilant. "Eternal vigilance is the price of liberty," the old maxim says. It is equally the price of spirituality, piety, and true devotion. We believe it is the solemn duty of our ministers everywhere to watch sharply for the coming in of all such influences, and to teach the people the importance of a true spirit of devotion, and of showing a proper respect for the worship of God. If they see these things coming in, they should raise their voices valiantly and show the Bible course, and plead with the people to revere God and his worship.

We must walk in the "old paths." We must teach the "fear of God." That "fear" Mr. Webster defines to be that trembling and awful reverence "for the Supreme Being." There is but little of it in the earth to-day. There are but few who "tremble at his word." But they are blessed, and we must cultivate that spirit. When Moses approached the burning bush, the Lord said to him, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The presence of Deity sanctifies the place. So it should be with our worship to him. May the Lord help us to be a people who reverence the holy name and worship of God. GEO. I. BUTLER.

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.

PULPIT QUALIFICATIONS.

BY ELD. ALBERT STONE.

THERE are some things that a minister should carry into the pulpit every time he enters it. One is, a reputation for strict honesty and integrity in his intercourse with mankind. Without this qualification, sermons, be they ever so good in themselves, will do no good, but rather harm. Let there be no chance for hearers to say, "Physician, heal thyself." If a minister does not possess this quality in good, round measure, he may as well be out of the pulpit, and out of the church till he acquires it.

Do not carry into the pulpit a reputation that has been patched and mended very much, and often, since you began to minister in holy things. Remember that the treasure of the gospel is committed to earthen vessels; and these are easily marred and broken, are very difficult to mend, and when mended, present unsightly seams, and are very likely to break again in the old place. It is better to put them to some private use, or throw

them away entirely, and let the precious treasure be committed to sound vessels that have the good, old apostolic ring.

HOW TO SELECT A FIELD OF LABOR.

BY ELD. A. O. BURRILL.

By request I give my views of how to select a field in which to raise up new converts.

1. Small towns or country places have afforded more fruit than large places. The reason is that the larger places are filled up with so much to attract the people's attention.

2. I have found that more can be accomplished where the people are thrifty and energetic,—where they are not content to live in a barren, run down locality.

3. New places where society has not taken on that permanent form is usually more fruitful than older places.

4. In places where there is no other society, or where the people are in a broken-up condition, we usually find indications of success.

5. I do not think it is a good plan to altogether follow impressions; but when the Lord is earnestly sought, he will guide.

6. Lumbering districts and manufacturing districts, are, as a rule, hard places in which to labor.

HOW TO PRESENT THE SABBATH.

BY ELD. E. P. DANIELS.

I AM requested to give an opinion on this subject; and first I notice the *object to be attained*.

God has been insulted by those who claim to be his children in the effort which they have made to substitute for his Sabbath, a day of rest and worship which he has not appointed. In this they have dishonored him. Further they have surrounded this institution with that air of sacredness which has served to mislead the honest-hearted into the belief that it is of real, divine appointment.

We believe the message of the third angel is a reformatory message, and that those who engage faithfully in its proclamation will honor God, both in teaching and observing his commandments. The fourth is the only one of his commandments which Christendom, at large, disregards. To honor God we must observe and teach it; hence our object is first to instruct the people upon the difference between two institutions, both of which claim to possess the same moral obligation (the fourth command) for their observance, yet in nature the very opposites of each other; and, as far as we can, persuade the honest in heart to begin the observance of the true Sabbath of the Lord.

To do this, it seems very necessary first of all, that the teacher should be fully acquainted with all that in any way pertains to the subject of the Sabbath which can be of any material aid to him in his work of teaching it. This will of course make it necessary for him to not only read his Bible well, but study carefully the best thoughts from the ablest and most perspicuous writers upon the subject.

In the next place, it seems equally requisite that the teacher should know something about human nature. I mean by this that he should know men as well as books. The farmer who succeeds best in his pursuit, studies his soil as well as his seed. The teacher who succeeds best in his school, studies alike the pupil and the book; so with the doctor, the lawyer, the merchant, etc. We all know that some kinds of seed will do better upon the river bottoms than the uplands, and *vice versa*. The teacher observes that the same method of imparting instruction to one child, fails with another. So with the minister of Christ; he has the same great truth to give to all, but his manner of imparting it should be so varied as to affect the

greatest number of persons; or, in other words, to adapt his method in all things to the peculiar condition of all men, that by all lawful means he may save some from death.

The mind should be prepared for the reception of that which is of itself objectionable. The gardener begins to prepare his soil in the autumn for the delicate seed he will sow in the spring time. No tiller of the soil would be so unwise as to sow his seed before he had plowed and harrowed and mellowed his ground. The hearts of some men are as hard as flint—no use putting seed there until they have been broken to pieces; others are mellow, and all ready for the seed. A little harrowing will suffice for the one; nothing but the breaking-up plow will do for the other.

A minister ought to know the people he is addressing, then he can temper the truth to meet their condition. The mason has to use that much judgment in adapting the consistency of his mortar to the quality of his brick. If the brick is soft and soggy, then he is less particular about the mortar; but if his brick are hard and fiery, he has his mortar tempered to the very best. Some people are quick, some are slow; some sensitive, others supine; some cold, some fiery; some hard, others tender,—all different.

I begin with the prophecies. These are generally of some interest to all classes of minds. Once in possession of the mind, I use every means right and lawful, to keep it,—to retain a hold upon the mind. I have found it impossible to do this, if I speak doubtingly, or hesitate in my speech. A firm, confident, decided statement of a truth will seldom fail to convince the hearer. After the prophecies, I take up the two laws, follow with the two covenants, the morality of the ten commands, then the Sabbath.

In the presentation of the Sabbath I use those texts which are easiest to be understood, making but few comments, and those of the usual positive character, and show,—

1. That it is the Sabbath of the Lord.
2. That it is a memorial of the creation.
3. That it was given to man in Eden.
4. That Israel were delivered that they might keep it.
5. That it is a shield against idolatry.
6. That God is honored by its observance.
7. That Christ avowed its sanctity.
8. That it was observed by Christ and his followers.
9. That it was given to the Gentiles (or strangers).
10. That the blessed of the Lord do keep it.
11. That it is to be kept in the new earth.

I follow this at the same time with a review of the eight texts in the New Testament quoted for Sunday-keeping. I find it more profitable to contrast the two sides at once, than to take them up in two distinct discourses, twenty-four hours apart; I try to keep the people from thinking that I am under any necessity whatever for material to make out a clear case. I do not take one text that requires a lengthy explanation to be well understood, but those only which admit of a simple, brief, and most natural significance. I follow this with a good, practical discourse, full of the necessity of obedience, then another and another for a few evenings. Then I return to the Sabbath to show who changed it, and give a history of the Sabbath, etc. I do not take any expressions of the congregation, but upon the Sabbath give opportunity for those who are convinced of their duty to make it manifest.

—Only one instance is on record in which the apostle Paul sung. That was at midnight, his back upon the cold floor of the Philippian jail with his feet made fast in the stocks. B. F. C.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

118.—AARON'S MARRIAGE.

How do you explain the marriage of Aaron into the tribe of Judah, when the Lord commanded that the priests should not marry outside of the tribe of Levi? A. S. C.

Ans. He married before the priesthood was ordained, and consequently before the restriction in question was made.

119.—DOOM OF CHRIST'S MURDERERS.

1. Do you think all those who crucified Christ are doomed to the second death?
2. Who sends the rain, the storms, the frost, and the hail at the present time? C. A.

Ans. 1. Probably not; since Peter on the day of Pentecost offered salvation to all who would repent. See Acts 3:14-21.

2. The God of nature; sometimes in the carrying out of the general plan, and sometimes under the direction of his special providence.

120.—AN EVIL SPIRIT FROM THE LORD.

How do you explain 1 Samuel 18:10? E. J. C.

Ans. The evil spirit was a fallen angel. He was from the Lord in the sense that God permitted him to vex Saul on account of the latter's sin. Saul prophesied under the influence of the evil spirit. Music has a soothing effect upon the disordered nervous system, and renders the mind susceptible to religious influences. David, therefore, resorted to his harp to see if with the aid of its strains he could not assist the king to throw off the spell which the demon had cast upon him; but Saul, instead of seconding David in his effort, was rather enraged by the same, and hurled his javelin at David for the purpose of killing him.

121.—EVERY KNEE SHALL BOW.

How do you explain Isa. 45:23? G. C. C.

Ans. Isa. 45:23 can be understood when read in connection with the previous verse. In that verse the Lord invites all the earth to come unto him and be saved. In verse 23 he shows why they must come unto him if they would be saved, *i. e.*, because he has sworn that unto him every knee shall bow, and every tongue shall swear (allegiance). That is, none can be saved who will not bow the knee, and swear allegiance to God.

That the above view is correct, and that the passage does not teach universal salvation, might be demonstrated from the 24th verse, where two classes are brought to view; the one having found righteousness and strength in the Lord, and the other having come to shame at last. Dan. 12:12.

122.—LABORING IN VAIN.

Please explain Isa. 65:23. J. B. D.

Ans. In this world it often occurs that through the dishonesty of others, the ravages of war, the destructive effects of floods and fires, and the unproductiveness of the soil, the industrious and honest laboring man loses the fruits of all his toil.

Again, in this life children are brought forth and not only suffer the effects of the curse themselves, but they also take such a course frequently that they bring great sorrow of heart to their parents. Neither of these things will be true of the new earth state described in the sixty-fifth chapter of Isaiah. There will be there neither dishonesty nor war; nor destructive floods and fires, nor an unproductive soil, but the kindly earth will reward the tiller thereof with constant and abundant harvests. Neither will the children of the redeemed who are saved with them, either sorrow themselves or bring sorrow to their parents.

The text does not necessarily teach that there will be any born in the new earth state, but merely that the evils which are incident to parental life here on account of the curse will all be removed there.

"THE FORMER THINGS ARE PASSED AWAY."

"The former things,"—the sorrow and the fears,
Pain, anguish, death, our many, many tears,
Our foolishness, our vanities confessed,
Our contradictions, murmurs, all the rest

Of trouble and of grief; oh, blessed thought!
These sometime "passed away," and all forgot,
Like misty wanderings on a lonely moor,
When, safe, we rest within the Father's door.

No more farewells, no bitter word, no strife,
No severed bond 'twixt kindred, in *that* life;
No passion, enmity, no doubt, alarm;
When "former things are passed" descendeth calm,—

A deep, untroubled peace, God's blessed grace,
To "keep" in "heart and mind" perpetual place;
Such glowing love as takes the whole earth in,—
The fair new earth, devoid of pain and sin.

Look up, ye lowly ones! Look up, and smile,
The heaven-lit stars to Heaven should thought beguile;
Though hand and foot toil on in earth's red clay,
They whisper, "Former things" shall "pass away."
—Mrs. Annie F. Weir, in *Christian Weekly.*

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.

MAINE.

CONCORD AND MOSCOW.—I have lately visited those that embraced present truth one year ago in Concord and Moscow, and found them firm in the truth. We remained with these friends Sabbath and Sunday, May 12, 13. The Lord helped in speaking his truth. One decided to take up the cross, and keep the commandments of God.

Brethren, we are living amidst the perils of the last days spoken of by Paul. One of those perils is boasting. We need to be careful how, when, and where we speak; for "a word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11. S. H. WHITNEY.

NEBRASKA.

STEARNS' PRAIRIE, May 13.—Through the blessing of God, there are now nineteen in this place rejoicing in present truth. One week ago to-day six were baptized. It was a blessed day to us all; the Spirit of the Master was near. Some were in tears, as they saw for the first time the ordinance of baptism administered according to the Bible. Three weeks ago we organized a Sabbath-school of eleven members; now we have twenty-four, and others will be added. A few weeks ago there were eight Sabbath-keepers; now there are nineteen. Last night we organized a tract society of five members, and others will soon join. About one half of this company are Germans. May the Lord bless the vine he has planted here. H. SHULTZ.

NEW YORK.

WILLIAMSTOWN AND HAPPY VALLEY.—Since my last report, I have been laboring at the above named places. In company with Bro. W. S. Hyatt. I have been holding of late a few meetings at Happy Valley. The Spirit of God was present to help, and strong men wept under its influence. Quite a number are deeply affected. Much prejudice is removed, and we trust that seeds of truth have been sown that will bring forth fruit. Some are investigating; may God help them to decide aright.

At Williamstown the work has been going forward since the tent-meeting closed last season. Those who were favorable to the truth then, seem to be pretty well rooted and grounded now, and some others we hope will take their stand with us. A number more are to be baptized in a few days. Our T. and M. society is getting into working order. We are taking a club of eight *Signs*, and shall increase it soon. Pray for the work here. J. E. SWIFT.

May 10.

MISSOURI.

LOGAN SCHOOL-HOUSE.—Sabbath and first-day, May 4 and 5, I was with the little company at the Logan school-house in the southwestern part of this county, where we labored last winter. This is the second time we have been with them since we closed our lectures there the 26th of

February. We found four others keeping the Sabbath. This makes eleven who are keeping the Sabbath as the result of our labors there. Two were keeping it when we went there, so this company now numbers thirteen in all. There are five others living near enough to this place to attend meetings most of the time. They are taking ten copies of the *Instructor*, have a Sabbath-school of about twenty-five members, also prayer and social meeting every Sabbath, and a weekly prayer-meeting.

The outside interest is still good at this place; would be glad if Bro. J. G. Wood would visit this little company as soon as convenient, for they need help. As we go out to tent-labor, we hope and pray that the blessing of God may rest upon this new company of believers. Brethren, pray for us here in Missouri. J. W. WATT.

ILLINOIS.

MARTINSVILLE.—I am holding meetings in the country, six miles south-west of Martinsville. The truth has never before been preached here. From the first there has been considerable interest or curiosity to hear. The congregations averaged over one hundred for two weeks. I have spoken seven times upon the Sabbath question, and much prejudice is being manifested. Some who have been attentive listeners every night, turn away as they begin to understand the issue, entrenching themselves behind a fortress that will soon be swept away. Isa. 28:7. As I visit the people, and attend their Sunday-school, and see how they are educated, having but a limited knowledge of the word of God and little recognition of his power and goodness, I do not wonder that darkness covers the earth and gross darkness the people (Isaiah 60:2), and I can but exclaim, "Who is sufficient for these things?" I feel my inability to take one step, and earnestly entreat the friends of the cause to pray that I may realize that His grace is sufficient.

May 7.

HELEN L. MORSE.

VIRGINIA.

MOUNTAIN FALLS AND LAUREL GROVE.—On account of sickness, I have closed my meetings at Mountain Falls for the present. I met with some opposition here from the Lutheran people. On Sunday, the 6th, Eld. Summers preached a sermon against us. He tried to show that Jesus changed the day, without one word of proof from the Bible. He said it was not necessary to use the Bible very much on an occasion of that kind. We believe ourselves that it would have been a great disadvantage to him in proving the first day to be the Sabbath. The night following, I reviewed his discourse before a large congregation. I leave one family who say they will keep the Sabbath, and others who seem deeply interested. We have hopes that they will soon obey. I obtained nine subscribers for the *REVIEW*, and sold \$4 worth of books.

I am holding some meetings at present at Laurel Grove. We have organized a Sabbath-school of twenty members, the proper officers being elected. Ten copies of the *Instructor* were ordered, and twelve copies of "Bible Lessons for Little Ones."

Some more say they are keeping the Sabbath here. May God bless his truth.

May 9.

M. G. HUFFMAN.

MICHIGAN.

CEDAR DALE, SANILAC Co.—I have been holding meetings with the church at this place for a few days, and there is a fair prospect of some embracing the truth. The work of the Battle Creek V. M. society in sending the *Signs* to several in this vicinity has helped much. As far as I know, the paper is highly prized, and the truth seems to be taking hold of the hearts of the people. Pray for us. A. WEEKS.

May 15.

GREENBUSH AND OVID.—Met with the Greenbush church, May 5, 6. This was a good season for the church. As a result of faithful Sabbath-school work, four children who have taken part in our meetings for some time, presented themselves for baptism, and Sunday they followed their Lord in this ordinance, in the presence of a large congregation of interested beholders. The Lord seemed very near. Hearts seemed touched; many were reminded of their baptismal vows, and

led to examine their lives, and to renew their covenant with God. Seven in all have united with this church since we began labor here. Three others expected to be baptized, but could not be present. There are others here for whom we hope and pray.

The 12th and 13th I was with the Ovid church. Friends from Greenbush were present. Here we enjoyed another good season. Five presented themselves for baptism, three of whom are young persons, making five that have united with this church recently, as the result of Sabbath-school work. This should encourage all, especially parents, to be earnest in this important work. When a live church has a live Sabbath-school, the children are in a condition where they can take an intelligent stand for Christ. Seven in all have united with this church since we began labor with them. Others here are keeping the Sabbath, who we expect will unite with the church soon. May the good work go on. L. A. KELLOGG.

DENVER, NEWAYGO CO.—I came here two weeks ago, and held meetings in a private hall that was built by the leading man in the place for public gatherings, and is free for every kind of assembly that may have a good, moral influence upon the community. I spoke each available evening. On Sundays I speak at a school-house about three miles from this place to attentive audiences. Last Sabbath, having appointed a day meeting at the Gowell hall, and having sent a Macedonian cry to Sister Lane, who labors in the adjoining county, to come over and help us, my heart was greatly rejoiced that she felt at liberty to come, with four or five dear Sabbath-keeping souls from her field of labor, a distance of twenty miles, to assist. Six or eight from Fremont, coming all the way from twelve to seventeen miles, greatly increased our force. Sister Lane preached an excellent discourse, and six took their stand in public to keep the Sabbath and to perform every known duty. They are all either fathers or mothers of families. With the help of God we look for others to take their stand before the meetings close. I expect to stay at least another week. I feel that these blessed results are all the work of the Lord through the instrumentality of faithful tract and missionary labor which the brethren and sisters of the Fremont church have bestowed unstintedly upon this community. All that seemed to be left for me to do was to refresh their minds on the things they had, to a great extent, already heard or read, and with the help of Sister Lane the Lord worked as stated above. To God be all the glory.

I cannot forbear mentioning that I felt from day to day, that I was strongly sustained by the prayers of the Fremont church as well as all who responded to my appeal for their prayers. Keep on praying, my dear brethren and sisters, and the Lord will work still more signally than he has already done. A. KUNZ.

May 15.

KANSAS.

BRANTFORD, JAY EU, BALLARD'S FALLS, HUBBELL, PALERMO.—We met with the Brantford church April 20-22. Sabbath and Sunday, nearly the whole time was occupied with meetings. The Lord did a great work here, and these dear brethren and sisters were much encouraged. One was re-baptized, and two were baptized for the first time.

From there we went to Jay Eu, where we staid three days. Six meetings were held. Though we had good meetings, and those attending were much encouraged, yet more good could have been accomplished, could we have had more time to stay.

April 27 to May 1, we were with the Ballard's Falls church. This church is much scattered. They hold their meetings in two different places. Nearly all were present, and our labors seemed to be highly appreciated. Their cheering and warm testimonies on the Sabbath were very refreshing. May God prosper them. One person was baptized and added to their number.

We next visited the Hubbell church, near the Nebraska line. This church belongs to the Nebraska Conference. Since the General Conference, they have desired to join the Kansas Conference, and had sent us an urgent request to visit them. Here we had some meetings also, and these dear brethren and sisters were left much encouraged. The parting meeting lasted till after midnight. Here the sisters took a noble stand in pledging

themselves to dress according to the Testimonies. Six were baptized, and seven joined the church.

We were at Palermo from the 9th to the 13th. Held six meetings. The preaching was close and practical here as well as in the other places. This church took an advanced step in the divine life.

In all these places we paid particular regard to the T. and M. work. Two V. M. societies were organized. The Hubbell society is taking ten copies of the *Signs*, and the Palermo society subscribed for eighteen copies of the *Signs* and two copies of the *Stimme der Wahrheit*. We can truly say that the Lord was with us in all these meetings. How near he comes to us when with strong crying and tears we go to him.

J. H. COOK.

M. AND H. ENOCH.

May 14.

SNOW HILL.—During the past week, a Methodist minister made a determined effort to overthrow the Sabbath. We had promised in a former service that if he brought one "thus saith the Lord" for Sunday-keeping, we would keep Sunday. He mentioned several things that he thought impossible to be proved, and then said, "When you show me a 'thus saith the Lord' for these things, I will show you a 'thus saith the Lord' for Sunday-keeping." It was simply a proposition to trade off, and would read like this: When you find a command for something that you can't prove, then I will find you a command for something that I can't prove.

Historically, his effort was even worse. He spoke in the highest terms of "Smith's Bible Dictionary," and read under the heading "Lord's day," the texts that Smith quotes in referring to the first day of the week; but he was careful not to read the paragraph following. Here it is:—

"Taken separately, perhaps, and even all together, these passages seem scarcely adequate to prove that the dedication of the first day of the week to the purposes above mentioned, was a matter of apostolic institution or even of apostolic practice."

He quoted Barnabas, and said: "Here we have almost divine authority." He then quoted Mosheim, and endorsed him as the highest human authority; but he did not tell the people that Mosheim said of the writings of Barnabas, that they contain "little of either truth, dignity, or force." (Historical Commentaries, cent. 1, sec. 53.)

We reviewed his effort with good liberty. The brethren expressed themselves as stronger in the truth than ever before. Several who had refused to decide until they should hear the "other side," have since taken their stand with us. I believe the number now keeping the Sabbath is twenty-eight. Our church numbers fifteen, while several who intended to join us last Sabbath were kept away by sickness. I think we can count our real membership as twenty. There are others now standing outside on account of habits to be overcome, who attend the Sabbath-school, and are a great help. May the Lord lead them, until they shall be sons of God indeed. About thirty have given up tea and coffee, and quite a number have given up tobacco.

Under the careful leadership of Bro. Duncan, we have every reason to believe that this church will see peaceful and prosperous days. I speak with pleasure of the Sabbath-school here. With a membership of nearly fifty, and scarcely one absent except from sickness, what a power for good it may be! We are fortunate in having good officers. The superintendent labors hard to make the school a success. The reports of the secretary are excellent. I think the songs in our "Song Anchor" never sounded sweeter than when they are sung at Snow Hill with the enthusiasm of half a hundred fresh young voices. Twenty copies of the *Instructor* do much to sustain the interest of the school. My labor at Snow Hill has been truly a labor of love, and it has been pleasant. We are now on our way to the Ward church, to spend a week with them before camp-meeting.

L. D. SANTEE.

IOWA.

AMONG THE CHURCHES.—Since our last report we have been laboring with the churches in Dist. No. 1. April 6, began with the West Union church, continuing till the 16th, and holding thirteen meetings. During this time we held the church quarterly meeting, and also the district T. and M. meeting, in which a good degree of interest was manifested. Each one expressed strong

confidence in the efficacy of the T. and M. work, and resolved to engage in it with more earnestness. A V. M. society was organized.

On the 18th we visited the Waukon church, and continued with them eight days, holding twelve meetings. We found this little church in a better condition than it has been for some time. It seemed good to speak to those who were hungering for the words of life. We enjoyed some precious seasons with them, and left them much encouraged. Sold books here to the amount of \$9.95; and secured seven renewals for our periodicals. We were much pleased to see the willingness manifested to read our publications. We believe that true devotion will always create an anxiety in our people to read our denominational works.

April 27, Eld. E. G. Olsen joined us, and, in company with Bro. Holser, visited the Swedish church at Village Creek; while I returned to spend Sabbath and Sunday with the company at Elgin, and to meet one Eld. Hough, a First-day Adventist, who had been sent for to ease the minds of the people by fixing up the Sunday institution. He used nothing but the old thread-bare arguments generally presented, which we reviewed before a large and attentive audience. Sabbath and Sunday, May 5, 6, we spent with the company at Sumner. Though few in number, we found all still firm and rejoicing in the truth. This little company, consisting of five sisters, comparatively young in the truth and new in the service of God, manifest commendable zeal in maintaining Sabbath-school and social meetings; thus demonstrating that a few persons with proper devotion can alone carry on the work of God. Obtained at this and other places ten more renewals for our periodicals, making seventeen in all.

We expect to continue work with the churches till camp-meeting, and hope by the assistance of God's Spirit to encourage those who are preparing to meet the closing scenes of this world's history, which are fast approaching.

A. G. DANIELLS.

H. P. HOLSER.

DAYTONVILLE, BIRMINGHAM, BENTONSPORT, BONAPARTE.—Closed labors at Daytonville April 8, having given fifty-one discourses there. The interest to hear remained good to the last. Four or five good souls made a start for the first time to be Christians, and are trying to obey the Lord. These, with three families of Sabbath-keepers in the neighborhood, hold regular Sabbath meetings, and have an interesting Sabbath-school with Bro. Wm. Caviness as leader. I have cheering reports from them.

Met with the Birmingham church April 13, and remained till the 23d, holding seventeen meetings. The elder of this church has been absent from the State for some months, yet they are of good courage, and hold regular meetings and Sabbath-school. They have no house of worship of their own. Most of the brethren in the vicinity were much interested in the meetings. They thought there would be a good outside interest to hear, but this proved a mistake. I trust some good was done. One confessed the truth, and began to obey.

April 27, I began meetings at Bentonsport. The weather was fine, but farming operations interfered with attendance, both among brethren and neighbors. The brethren here need more activity and courage. Their Sabbath meetings and Sabbath-school are not well attended nor well worked. They, like many others, have longed for more preaching, and grown cold. Duties neglected will produce coldness, and drive the life and spirit out of any church. I trust they will all take hold anew. Held twelve meetings here with a small attendance. They have an excellent house of worship.

Spent Sabbath, April 21, with the church at Bonaparte. Spoke three times, with good interest and attendance. They seem wide awake here, and very anxious for more preaching, with a good outside interest. They have rented a hall for meetings. I think a good work might be done here by holding a protracted meeting.

I enjoyed laboring with all these churches very much. It was good to meet some who embraced the truth under my first efforts to preach. May Heaven's blessing rest upon all these brethren, and lead them to a full consecration to the cause they profess to love. Oh, how much of the blessing of God I need for this solemn, last-day work. Pray for me. L. MCCOY.

IOWA SABBATH-SCHOOLS.

THE time for the annual meeting of our State Sabbath-school Association is near. This will no doubt be a very important meeting, as there are many things to be considered.

I think the time has come when advance steps should be taken in this branch of the cause. The Lord's cause is a grand plan to save fallen man, and he has chosen human instrumentalities to accomplish his purposes. He compels none to act a part in the work, yet he invites all. Each individual may have a part and receive the crown of rejoicing, or he may remain indifferent, and be a slothful servant and be lost. All have talents, but all do not have the same talent. Some can labor in the ministry acceptably, while others cannot perform the duties of this office, yet they can do something. None need be idle.

The third angel's message is a solemn message. If we could sense the solemnity of this call to the people to flee the wrath of God, which is so near at hand, and realize the shortness of the time in which it is to be given, I think we would all be anxious to do something. We would say, "Lord, what wilt thou have me to do?" A fearful responsibility rests on those who have received the light of this message. If we have but one talent it must be improved.

We believe the message is a world-wide message, and shall go to all nations and tongues. The old, the young, the rich and poor, must all be warned. Can the ministry do all this work? They might if we had two hundred where we now have one. Our present number can do a good work if consecrated to God. Our T. and M. workers do a great work in carrying the truth to those who have never heard it. But our youth and children must be reached through some other channel. How are we to instruct the eight or nine hundred children in our State, that they may be saved when the Lord comes? Must we leave this work entirely to the parents? If we do, I fear very many will miss eternal life. In many instances the parents are not both in the truth, which makes it difficult to impart the desired instruction. To reach such children we must work through the Sabbath-school. But can we expect to see our children make progress in the truth unless we have teachers who are in earnest in instructing them? I think not. It would be just as reasonable to believe our children would make progress in the common branches under the instruction of a teacher who knew but little about the profession. When we see our teachers and officers work with the same earnestness, and feel the same burden as our successful ministers, I believe we will see scores of our young people converted that are now going away from the truth. What we need is earnest, God-fearing men and women who are willing to learn how to teach. Then we shall see this branch of God's cause prosper. How shall we get them? How did we get our successful laborers in the ministry and tract societies? Did they come up all ready for work? The most of them were obliged to learn to be laborers. Our Biblical and T. and M. Institutes were brought into existence for this purpose. Here thoughts could be exchanged that would help all to be laborers in these respective branches of the cause.

Just so it must be in the Sabbath-school cause. We have sufficient talent among us to make this work a grand success, if it can be properly educated and consecrated to God. In order to do this, we must have Sabbath-school meetings to consider the best manner of laboring in this branch of the cause. These meetings should have the labor of our best Sabbath-school workers. Shall we take some steps to have these meetings during the coming Conference year? This, with other important matters will doubtless be considered at our annual meeting. As it will be necessary for those who act as delegates to know what the school they represent wishes, it would be well for each school to hold a meeting, and talk these matters over before the delegates are elected. *Elect your best Sabbath-school workers for delegates.* Do not think this work is all boys' and girls' work, and send persons who have little or no interest in the work. I would be glad to see every school in our State represented by delegates. We are anxious that this meeting shall be the best that we have had since our schools were organized. Let us all pray that it may.

We hope to have a good Sabbath-school on the camp-ground. Let all come prepared to take part

in the exercises. Those who study the lessons in the *Instructor* at their home schools, will please prepare the lesson as usual. Those who use the books will prepare lessons as follows: In book No. 1, page 59, lesson 37, subject, "Joseph's Dreams;" in No. 2, page 57, lesson 79, "The Manna;" in No. 3, page 12, lesson 4, "Jericho;" in No. 4, page 42, lesson 15, "Elijah Brings Fire from Heaven;" in No. 5, page 28, lesson 8, "The Prophets of God." The Scandinavian brethren will please prepare the lesson found in the *Advent Tidende*. Let all be prepared to assist in having a good Sabbath-school.

May the Lord help us to so work in this part of his cause, that we may see souls saved in the kingdom as fruits of our labors.

J. H. DURLAND, *Pres. Ia. S. S. Association.*

News of the Week.

For Week Ending May 19, 1883.

DOMESTIC.

—There arrived at New York, Saturday, May 12, 4,301 immigrants, and the number for the week is 15,350.

—Twenty-four persons were poisoned at a church festival in Chattanooga, Tenn., Thursday night, May 17, none fatally.

—The Michigan House, Wednesday, May 16, passed the bill giving women the right to vote at school, town, and city elections.

—Senator Palmer, of Michigan, has given in advance his first year's salary to the city of Detroit, to found a public museum of art.

—A tornado in Coventry, Mont., did great damage Tuesday, May 15, to dwellings, etc. Six men were injured, one mortally.

—Thursday, May 17, the anniversary exercises of the Yale Theological Seminary were held, the graduating class numbering thirty-six.

—In the Pennsylvania Senate, Friday, May 18, the prohibitory amendment was defeated—nays, 18; yeas, 21—less than the constitutional majority.

—A cyclone struck Racine, Wis., at 7 o'clock Friday evening, May 18, wrecking 150 houses and barns, killing some 20 persons, and wounding about 100 others.

—A powder explosion in a coal-breaker at Moosic, Pa., Wednesday, May 16, shook the whole town, tore one man to pieces, and left no trace of another workman.

—A hurricane at Valparaiso, Neb., Thursday afternoon, May 17, wrecked five buildings and injured two men. The section is daily being visited by gusts and heavy rain.

—Business failures in the United States last week numbered 166, an increase of seventeen over the previous week, and fifty more than in the corresponding week of 1882.

—A frame school-house at White Pigeon, Mich., filled with children, was overturned by the hurricane Monday, May 14, one boy being killed and several little ones badly injured.

—The Brooklyn bridge trustees have fixed the toll for foot passengers at 1 cent. The disbursements thus far, on account of the construction of the bridge, are \$14,689,905.

—Seventeen gamblers and lottery men pleaded guilty at New York, Friday, May 18, and were sentenced from ten to thirty days in the penitentiary, with fines ranging from \$1 to \$100.

—Phil B. Thompson, Jr., who shot Walter Davis near Harrodsburg, Ky., a short time since, was acquitted Wednesday afternoon, May 16, the jury returning their verdict in one hour and twenty minutes.

—An open switch at East Granville, Vt., Thursday afternoon, May 17, derailed the Boston and Montreal express, wrecking the engine and three cars, demolishing the depot, and wounding several persons, one fatally.

—Henry Fleming, before being executed at Pittsboro, Miss., Wednesday, May 16, attempted to cut his throat on the scaffold; but the wound was dressed, and he was hanged in the regular way. His neck was broken by the fall.

—President Arthur has accepted the invitation to attend the exercises incident to the opening of the Brooklyn bridge, the 24th inst. He has also accepted the invitation to attend the public reception tendered him by the mayor and city council of Brooklyn on the evening of the bridge-day.

—The Garfield monument committee of the Army of the Cumberland, at Cincinnati, Wednesday, May 16, selected J. Q. A. Ward, of New York, as the artist, and authorized him to proceed with the monument, at a cost not to exceed \$50,000. A committee visits Washington to select a site for the monument.

—The Michigan cyclone of Monday evening, May 14, besides wrecking two churches and the town school, and

ruining a number of structures at Southport, Ind., made a descent into the cemetery, and tore up or broke in pieces its tallest monuments. Cottages, farm houses, and fences were blown down in all directions.

—A terrible cyclone passed over Kansas City, Mo., Sunday afternoon, May 13, doing great damage to property and causing the loss of three lives. At an early hour this morning, reports of another cyclone in the leading region in Southwestern Missouri, by which two towns are reported totally destroyed, were received, but owing to the wires being down, no particulars are at hand.

—A cyclone, accompanied by rain and hail, tore through a section of St. Joseph county, Mich., near Sturgis, Monday afternoon, May 14, causing heavy destruction of farm property, and injuring many persons. At Oronago, Mo., Sunday afternoon, May 13, a cyclone demolished all the buildings save one, killed or fatally injured five persons, and wounded fifty others. At Macon, Mo., three persons were killed, and at other points in the State the loss on property and stock is very heavy. The damaged condition of the wires prevents full accounts of the disaster.

FOREIGN.

—During this year, up to the 1st of May, 22,255 immigrants landed in Canada.

—A dynamite bomb exploded in a village near Lisbon during a popular *fete*, killing four persons and wounding twenty.

—Fitzharris, the Dublin car-driver, was convicted Wednesday, May 16, as accessory after the fact to the Phoenix Park murders, and sentenced to life penal servitude.

—The St. Petersburg police have been informed of a plot to frighten the horse of the Czar during the coronation procession at Moscow, and in the confusion to take his life.

—At Dublin, Thursday, May 17, James Mullett and 5 others pleaded guilty of conspiracy to murder, and 5 were sentenced to 10 years, and Thomas Doyle to 5 years' penal servitude.

—Waddington, the French ambassador, dined Monday, May 14, with Emperor William, later had a cordial interview with Bismarck, and on the whole has been treated with great distinction at Berlin.

—The instructions of the Vatican to the bishops of Ireland condemn the Parnell testimonials as an incentive to rebellion against the laws, and say it is intolerable that priest or bishop should aid such objects.

—Daniel Curley, another of the Phoenix Park assassins, was hanged at Dublin Thursday morning, May 17. In a letter to his wife, he said he would let his secrets die with him, and that he would die in peace, forgiving his enemies.

—The International Fish Exposition at London was opened Saturday, May 12, by the Prince of Wales, who regretted the unavoidable absence of Queen Victoria, but, in her Majesty's name, returned thanks to the nations participating in the display.

—In an examination at St. Petersburg, Thursday, May 17, an officer stated that many officers in the Guards belonged to a revolutionary club, which, however, had no connection with the terrorists. This confession led to a number of arrests, and almost decided the Czar to postpone his coronation.

—The London *Times* publishes the story of an alleged attempt to destroy an ocean steamer by an infernal machine which was given to the steward of the vessel by a person unknown, to be conveyed to New York. It is stated the machine was thrown overboard, but the box and the address of the party to whom it was consigned, were retained.

—The intention of the French to hold and exercise a protectorate over Tonquin is openly proclaimed. The seizure includes the port of Annam. The entire French squadron at Hong Kong has sailed for the seat of hostilities. No violence is reported since the capture of Namdin in March, but the French forces are prepared to proceed to extremities if further opposition is offered.

—For participation in the Phoenix Park murders, Joe Brady was hanged in Dublin at 8 o'clock Monday morning, May 14. He met death unflinchingly, and left no statements touching the crime, and in this respect followed the advice of his mother at their last meeting, Sunday evening. Before the prison an assemblage of 10,000 persons had gathered, but order and quiet were maintained.

Obituary Notices.

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

GREER.—Died near Aledo, Ill., May 10, 1883, after an illness of thirty-six hours, our dear little brother, Robert F., son of T. and M. A. Greer, aged nine years lacking three days. He was the light of the household, and we shall miss him greatly. His sudden death was a severe blow to our dear mother, but the hope of the gospel sustains her in her trial. S. H. GREER.

GRAHAM.—Died at St. Charles, Mich., April 6, 1883, Amelia A., wife of Andrew Graham, in the thirty-third

year of her age. Sister Graham became acquainted with the truth by reading, about sixteen years ago, and soon after embraced it, and gave her heart to the Lord. Her faith in all points of the truth was strong, and she was humbly and faithfully trying to live them out. This bereavement is a peculiarly sad one for the family. She leaves a husband, and five children, the youngest a babe a few days old. Her words of counsel to her children when she knew that she must leave them, will not soon be forgotten. They have laid her away with a bright hope of meeting her again ere long when the voice of the Archangel shall awake the sleeping saints. Funeral discourse by Eld. Ostrander to a large congregation of sympathizing friends. C. M. RATHBUN.

MORGAN.—Died of intermittent fever, near Monterey, Davis Co., Ia., April 17, 1883, Mary Anna, only child of Davis and Eliza E. Morgan, aged nearly two years. The parents are both mutes, the mother, a daughter of Eld. S. Osborne, of Kentucky. Little Mary was a bright and lovely child, the joy of her parents, and much loved by all who saw her. Home is now lonely without her. Awhile before her death, she asked some of those around her to sing. She then, in the sign language, asked her parents to kiss her, and afterward with a peaceful smile on her sweet face, closed her eyes, and calmly fell asleep. The mourning parents and relatives are comforted by the thought of meeting her again if faithful, where death and the tomb cannot separate them more. Funeral remarks by Rev. W. Wisdom of the Baptist church. L. M. OSBORNE.

MORAN.—Died at State Line, Ill., April 24, 1883, of dropsy and old age, Richard Moran, aged eighty-seven years, two months, and twenty-four days. Father Moran heard William Miller preach. He loved the doctrine of the Lord's second coming. He had his attention called to the Sabbath and law by a lay brother, and immediately commenced to investigate the subject, which resulted in his coming out decidedly in favor of the Lord's down-trodden Sabbath. He was among the oldest Sabbath-keepers in Illinois, having observed it over thirty years. He often spoke of our beloved brethren, Elds. J. N. Andrews and Joseph Bates, and of the glorious truths they opened up to his mind. Father Moran was born in slavery. He had, however, had some advantages over many thus born. He was a man of more than ordinary intelligence, upright and earnest, always willing to acknowledge the truth and identify himself with it, even if it brought reproach and shame upon him. He leaves three noble sons and two daughters to mourn his loss. God grant that the consistent life and godly instructions of their dear father may lead them to accept the truths which he loved, and may they become sanctified through them so they may meet him in the soon-coming kingdom of God. The writer spoke to a large congregation of friends and neighbors on the occasion of his funeral, from Rev. 14:13. R. F. ANDREWS.

FOSTER.—Died at Oakland, Coles Co., Ill., in the thirty-eighth year of his age, our beloved brother, Eld. C. H. Foster. Bro. F. received the truth twelve years ago in Kansas, through the labors of Bro. E. B. Carpenter, a lay brother. Seven years ago, he returned to Illinois, and received a license from the Illinois Conference in 1877, which has been renewed every year since. At our last annual Conference he was duly set apart to the work of the gospel ministry. He was a humble, devoted, earnest, godly man, very conscientious, and beloved and respected by all who knew him.

His constitution was rather slender, his lungs having troubled him for years. A year ago last February he went to the Sanitarium, and staid till May; but he was too far gone with consumption to be permanently helped. He often spoke of death, and would say that "all he wished to live for was to do good." He was perfectly resigned to the will of God. His end was peaceful and happy. He calmly fell asleep about an hour and a half before he died, and gently passed away in sleep without the least perceptible struggle. He leaves a wife and three little daughters to mourn his loss. The church, our Conference, and his family have all met a great loss in his death, but our loss is his gain. We laid him away in Oakland cemetery till the Archangel's trump shall wake the dead. He rests in hope. May his dear family, his children in the truth, and all his co-workers in this Conference so live that they may meet him in the glorious resurrection morning so soon to dawn. At his request, I addressed a sympathizing congregation at his funeral from John 11:25: "I am the resurrection and the life." R. F. ANDREWS.

—Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—Sir H. Davy.

—The great evil is not that adverse fortune occasionally knocks a man down, but that he allows the blow to knock all the spirit out of him at the same time.

—"One soweth, and another reapeth," is a verity that applies to evil as well as good.—Geo. Eliot.

—The church of our day needs, above all else, to awake to the conception of the present indwelling Christ as the fountain of its life, and power, and growth.—Evangelist.

Appointments.

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

THE ORDER AND TIME OF CAMP-MEETINGS.

PENNSYLVANIA, Olean, N. Y.,	May 31 to June 5
UPPER COLUMBIA,	" 30 " " "
IOWA, Des Moines,	June 7-12
MICHIGAN, Flint,	" 13-18
" Alma,	" 20-26
OREGON, Beaverton,	" 14-20
WISCONSIN, Portage,	" 14-19
MINNESOTA, Minneapolis,	" 21-26
DAKOTA, Parker, Turner Co.,	June 27 to July 2
TEXAS, Waxahachie,	July 13-23
VIRGINIA, New Market,	Aug. 2-7
OHIO, Galton, Crawford Co.,	" 14-21
MASSACHUSETTS,	" 23-28
VERMONT,	Aug. 30 to Sept. 4
MAINE, Waterville,	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. GEO. I. BUTLER, Pres. Gen. Conf.

MAINE CAMP-MEETING.

THIS meeting will be held at Waterville, on the same ground occupied last year. More hereafter. J. B. GOODRICH.

PLAINFIELD, Wis., June 2, 3 Eld. Decker will be present. Meetings to commence Friday evening. A. J. BREED.

ROCKFORD, Mich., May 26, 27. D. A. WELLMAN.

NOTHING preventing I will meet with the churches of,—
Weston, Iowa, May 24-27.
Elkhorn, " June 1-4.

I hope to see the scattered brethren in the vicinity of these meetings present. O. A. OLSEN.

THE quarterly meeting of Dist. No. 3, Neb., will be held with the Nebraska City church, June 9, 10. O. W. BENT, Director.

Westville, Mich., May 26, 27. There will be baptism on the Sabbath. On our way to this place we will meet with the brethren in Stanton at the house of Bro. Brooks, Thursday evening, May 24. We hope all will be at the above appointment. M. B. MILLER.

THE next annual session of the Iowa S. S. Association will be held in connection with the camp-meeting at Des Moines, Iowa, June 7-12, for the election of officers and such other business as may come before the society. J. H. DURLAND, Pres.

At Pierceton, Ind., May 26, 27. Sevastopol, " June 1-3.

There will be opportunity for baptism at Sevastopol on first-day, June 3. We invite friends at Rochester and Bourbon to attend the meeting at Sevastopol. S. H. LANE.

THERE will be a general meeting for district No. 9, Mich., Sabbath and Sunday, May 26, 27. Eld. H. M. Kenyon has appointed to be present. Eld. Fargo is respectfully invited to attend. Let there be a good representation from the different churches in the district. A. WEEKS.

THE church of Fremont, Wis., will hold its next quarterly meeting at the Methodist church in Lind, May 26, 27. There will be a meeting of the Fremont and Lind H. and T. societies in connection. Eld. A. D. Olsen is expected. JAS. HILTON.

THE next annual meeting of the Wisconsin T. and M. society will be held in connection with the camp-meeting at Portage, June 14-19, for the election of officers, and such other business as may come before the society. H. W. DECKER, Pres.

THE next annual meeting of the Wisconsin Conference for the election of officers, and transaction of other business will be held in connection with the camp-meeting at Portage, June 14-19. Let all churches see that delegates are elected and provided with credentials. H. W. DECKER, Pres.

SEVERAL of the brethren and sisters of the Battle Creek church expect to meet with the friends in Marshall next Sabbath, May 26. A minister will be present to speak the word of God. Trust there will be a good representation from Convis and Ceresco. Will there not be a load or more from Partello? Come, brethren and sisters, expecting that the Lord will be present. God will pour out his Spirit upon those who are trying to keep their lamps trimmed and burning in these perilous times. MANY BRETHREN.

Publishers' Department

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

BUSINESS NOTES.

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

WANTED.—A man who observes the Sabbath, to work on a farm. Address P. H. Elliott, Sugar Grove, Mason Co., Mich.

WANTED.—A situation on a farm for the season if possible, by a young man nineteen years old and a Sabbath-keeper. The applicant desires to be where there are church privileges. The southern part of Michigan is preferred. References in exchange. For full particulars, address Walter H. D. Vernon, Sugar Grove, Mason Co., Mich.

WANTED.—Permanent homes for my two boys, aged eleven and fifteen years. Having buried their mother, I would like to place them among Sabbath-keepers, and will correspond with those in any State. Good references required from church to which they belong. Address W. Lent, care of C. B. Ingersol, Jefferson, Hillsdale Co., Mich.

RECEIPTS.

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.

Books by Freight.—A J Olsen \$41.10, A O Burrill 46.22.

Books by Express.—Mrs. S. Thompson \$5.06.

Cash on Account.—C H Bliss \$2.25, Minn T & M Society 1.00, Helen L Morse pr U Smith 25.00, Penn T & M Society pr Mrs D C Phillips 214.38, Rufus Low 108.50, B C V M Society pr F H Sisley 50.07, Ohio Conf Fund Mrs Kinnee 20c, I J Hankins pr A R Henry 16.25, Me T & M Society pr R Robbins 50.00, Wm T Henton 24.00, Fred Haas 10.00, Lewis Johnson 25.00, Minn T & M Society pr N G White \$18.55, Dak Conf Fund, E J & D W Bartholomew, tithe, 13.00, P L Hoen pr O H Kleiberk 1.00.

Shares in S. D. A. P. Association.—L G Kidder \$10.00, W W Conklin 50.00, John J Roache 50.00, Lucinda Rue 10.00.

Donation to S. D. A. P. Association.—A lover of the truth 2.00, Sarah Glascock 10.00.

Gen. Conf. Fund.—U C Cont tithe pr Wm Nichols \$24.90.

S. D. A. E. Society.—Parthenia Sheaply \$5.00, Charlie Clark, five shares, 50.00.

Mich. Conf. Fund.—Betsy M Hibbard \$2.00, Priscilla Markillie 4.00, Ovid pr Mrs H L Birmingham 18.00.

Mich. T. & M. Society.—Dist 1 per C S Veeder 9.60, Prof A Kunz 10.00, Mrs Priscilla Markillie 2.00.

Mich. T. & M. Reserve Fund.—C S Briggs \$100.00.

East India Mission.—Mrs M S Lewis \$5.00, Frank H Lewis 1.00, Albert Norton 2.50, W H Edwards 25c, E J Burnham 25c, Mary Giles 25c, C S Hartwell 2.30.

Int. T. & M. Society.—Fred Haas donation \$100.00.

J. N. Andrews.—A lover of the truth \$2.00.

European Mission.—A lover of the truth \$2.00.

English Mission.—Mina Horton 15c, J M Harris 8.00, Mrs H N Loyd 14.00, A lover of the truth 2.00, Maggie A Logan 25c, Fred Haas 100.00, Arthur H Veysel 1.00.

German Mission.—Fred Haas \$100.00.

Swedish Mission.—A G Swedberg \$5.00, John Deedon 5.00.

Advent Haroiden.—A G Swedburg, donation, \$2.00.

THE SIGNS OF THE TIMES.

PUBLISHED WEEKLY AT OAKLAND, CAL., FOR THE MISSIONARY SOCIETY OF SEVENTH-DAY ADVENTISTS

A live Religious Family Paper, containing, in addition to the great variety of original articles, which make it a desirable prophetic journal, Departments devoted to Temperance, The Home Circle, News, The Missionary Work, and the Sabbath-school. Price per year, \$2.00. In clubs of five or more copies to one address, to be used for missionary work, each 1.50

CHICAGO & GRAND TRUNK R'Y.

Time Table, in Effect April 22, 1883.

WESTWARD.			STATIONS.			EASTWARD.		
Pacific Express.	Day Express.	Chicago Passenger.	De.	Port Huron.	Ar.	Mail.	Atlantic Express.	Night Express.
8.10 pm	7.55 am	6.10 am	De.	Port Huron.	Ar.	10.20 pm	5.20 am	10.25 am
9.30	9.11	7.47	.....	Lapeer.....	.....	8.50	3.42	9.11
10.20	9.55	8.40	.....	Flint.....	.....	8.10	3.00	8.35
10.53	10.27	9.25	.....	Durand.....	.....	7.25	2.26	7.50
11.54	11.30	10.35	.....	Lansing.....	.....	5.53	1.13	6.19
12.25	12.06	11.10	.....	Charlotte.....	.....	5.05	12:32	5.22
1 15	1.00	12.00	a	Battle Creek	d	4.05	11.35	4.20
1.20	1.20	12 20	a	.....	a	4.00	11.30	4.15
2 06	2.06	1.09	.....	Vicksburg.....	.....	3.13	10.47	3.20
2.17†	2.17	1.20	.....	Schoolcraft.....	.....	3.02	10.37†	3.07†
3.10	3.05	2.13	.....	Cassopolis.....	.....	2.13	9.58†	2.08†
3.58	3.50	2.58	.....	South Bend.....	.....	1.28	9.12	1.12
4.46†	.....	3.45	.....	Stilwell.....	.....	12.40	.....	12:18
5.22†	.....	4.20	.....	Haskell.....	.....	12.07	.....	11.39†
5.40	5.25	4.40	.....	Valparaiso.....	.....	11.50	7.50	11.20
8.00 am	7.45 pm	6.50 pm	Ar.	Chicago.....	De.	9.10 am	5.30 pm	9.00 pm

†Stops only on signal. Where no time is given, train does not stop. All Trains are run by Chicago time.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.					STATIONS.					GOING WEST.				
Night Exp.	Attn. Exp.	N. Y. Exp.	Day Exp.	Mail.	Ar.	Dep.	Ar.	Dep.	Ar.	Dep.	Ar.	Dep.	Ar.	Dep.
A. M.	A. M.	P. M.	P. M.	P. M.	Ar.	Dep.	Ar.	Dep.	Ar.	Dep.	Ar.	Dep.	Ar.	Dep.
8.00	3.35	11.40	6.50	6.15	.....	Detroit, -	Dep.	7.00	9.35	4.00	8.00	9.50	.....	.....
5.00	12.40	9.23	4.05	3.05	-	Jackson, -	.....	10.20	12.15	7.02	11.05	12.45	.....	.....
3.20	11.05	8.13	2.15	1.03	-	BATTLE CREEK,	.....	12.19	1.55	8.32	12.47	2.07	.....	.....
2.30	10.25	7.37	1.38	12.12	-	Kalamazoo, -	.....	1.13	2.36	9.18	1.35	2.47	.....	.....
11.33	7.38	5.30	11.13	9.03	-	Michigan City,	.....	4.23	5.18	12.12	5.03	5.23	.....	.....
9.10	5.15	3.30	9.00	6.45	Dep.	- Chicago,	Ar.	6.50	7.40	2.50	7.30	8.00	.....	.....
P. M.	P. M.	P. M.	A. M.	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.50 A. M., Battle Creek 7.38, 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.
Day Express -at Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and N. Y. Expresses east, daily. Night and Evening Expresses daily except Saturday.
O. W. RUGGLESE, Gen. Pass. Agent.

The Review and Herald.

Battle Creek, Mich., May 22, 1883.

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TO CORRESPONDENTS.

ARTICLES ACCEPTED.—Synopsis, Secular History of the Sabbath. No. 6.—King Dynamite.—The Spirits in Prison.—The Letter and Spirit of the Law.—Our Thoughts.—Labor Song.—Faith.—Charity.—Church-yard Reverie.—Behold He Comes.—The Work of God in the Earth.—Remember the Sabbath-day to Keep It Holy.

RECEIVED TOO LATE FOR THIS NUMBER.—Ohio S. S. Association.—Report from Missouri, E. G. B. Michigan, E. B. L.—Tennessee, S. F.—New England, I. S.—Maine, J. B. G.—Texas, R. M. K.—Obituary notices of A. R. Ball, L. W. Hastings, and Benjamin Moody—*Signs* Canvass in Nebraska—Books for the Camp-meetings—Maine T. and M. Society.

RESPECTFULLY DECLINED.—"An Overcomer." The writer does not give name. "Go Work in my Vineyard." Mixes metaphors. We do not go into a "vineyard" to "reap grain"; and when we go to "reap," we do not go to "scatter seed."

How many of our subscribers feel toward the REVIEW as a subscriber for the *Missionary Herald* felt toward her paper? A voluntary canvasser asked her if she intended to renew her subscription, whereat she responded as if it reflected upon her Christian character, wondering what such a question meant, and whether real Christian people could get along without the paper, and whether some faithful friend or church committee would not by and by come to ask her if she intended to pay her pew rent and keep her temperance pledge. Many of our subscribers, we are happy to know, do consider it among the cardinal virtues to keep up their subscription on the REVIEW.

FLINT CAMP-MEETING POSTPONED.

ELD. DANIELS informs us that on account of the backwardness of the season it will accommodate the brethren much better to postpone the Flint (Mich.) camp-meeting one week. At their request therefore, the date will stand June 13-18, instead of June 6-11, as given last week.

LAST SABBATH IN BATTLE CREEK.

THE church in this place was favored last Sabbath with a stirring discourse on the advent, from Eld. B. L. Whitney of New York. Bro. W. expects soon to depart for Europe to assist Bro. Andrews in the European mission. He carries with him an earnest purpose to labor and sacrifice for the truth of God.

Immediately after the forenoon service, one was admitted to the church, who is but just starting in the service of God. Eld. J. O. Corliss baptized the person in question at that point in the Kalamazoo River where so many have previously been buried with their Lord in baptism. W. H. L.

ALMA CAMP-MEETING.

THE Saginaw Valley and St. Louis R. R. will give us rates at two cents per mile each way, and we expect the same from the Chicago, Saginaw, and Canada R. R. If enough will come from any one or more stations on the D. L. and N. R. R., we can secure reduction for them provided they will write me immediately. A. O. BURRILL.

TO CHURCH OFFICERS OF IOWA.

NOT more than one-third of our churches have reported to the Conference secretary through their clerks and treasurers, the past year. I trust full reports may be had from every church for the year ending June 7, 1883,—annual and quarterly reports, and payments of all s. b. funds, to whom and when paid. *No church should fail.* Send for blanks if needed. L. McCoy, *Sec. of Conf. Sigourney, Iowa.*

THE MINISTERIAL DEPARTMENT.

I AM much pleased with the suggestion to open in the REVIEW a Ministerial Department. Through such a department we would receive many valuable hints in regard to conducting social and revival meetings, and meetings in a new field. Doubtless our ministers have some valuable selections stored away in their scrap-books, which have never appeared in the REVIEW nor *Signs*, that would aid us all in presenting the subjects to which they relate if they were printed. S. H. LANE.

TENTS FOR ALMA CAMP-MEETING.

THOSE who are expecting to rent tents for this meeting, and desire me to look after them, will please correspond with me immediately. Would it not be better to purchase heavy factory, and make a tent 12x16 or 12x18, with a fly? Then you are prepared for storm, and will have the convenience of a good tent. The rent which you will have to pay for a tent for these meetings, will buy the material for a tent. If any one desires information in regard to making tents for this meeting, we will furnish them with the same. A. O. BURRILL.

TO THE FRIENDS OF THE CAUSE IN DIST. NO. 7, MICH.

THE time for our meeting at Alma, as seen in the last REVIEW, is June 20-26. But a few weeks, and our camp-meeting, with its many duties, precious opportunities, and responsibilities, will be in the past. This camp-meeting *may and should* be a great blessing to the cause in this part of the State. What a privilege to leave all our work for one week, and assemble where our home cares are not filling our minds, there to seek God and his blessing!

Do not say you cannot come until Friday, and then return home on Sunday; but lay your plans to be there at the first service on Wednesday, at 8 p. m., and remain until the next Tuesday morning. Remember, this meeting will be devoted wholly

to the spiritual interest of those present, as we will not have any Conference business to come up. We have made application, and expect the usual reduction on the railroads. More about this next week. A. O. BURRILL.

TO THE BRETHREN IN VIRGINIA.

You will see that this week's paper contains a notice of the location of the camp-meeting. New Market is a central location, and we think it fortunate that grounds can be secured near that place for the meeting. The site chosen is an excellent one, and everything will be done to secure comfort to all who may attend. Let all commence now to make preparations to attend the meeting. Get all to come who can be benefited. We want this the first meeting of the kind in Virginia, to be a success. It will not be however, without the hearty co-operation of all the friends of the cause. We will have something to say in the future about tents and the necessary outfit with which to camp out. Bear in mind now, brethren, that every friend of the truth in the State will be expected to be present. Get ready in season. J. O. CORLISS.

REDUCTION OF FARE FOR THE PENNSYLVANIA CAMP-MEETING.

THE New York, Lake Erie and Western; Buffalo, New York and Philadelphia, and leased lines; New York, Pennsylvania and Ohio; Alleghany Central; Rochester and Pittsburg; Dunkirk, Alleghany Valley, and Pittsburg railroads all grant reduction of fare to those attending this meeting.

Those coming over the New York, Lake Erie and Western R. R. should purchase excursion tickets from the station at which they take this line, to Olean and return. On all the other roads, pay full fare in coming to the meeting, and you will obtain a certificate on the ground for reduction on return. The Dunkirk, Alleghany Valley and Pittsburg R. R. returns all passengers free. The other roads charge one-third regular fare for the return passage.

Again we urge all our brethren to make a special effort to attend this meeting, as it is important that we should have a full representation of the brethren from all parts of the Conference. If any have neglected to order tents, let them not hesitate to come on this account, as extra tents will be ordered to supply those who may wish. All trains on the Olean, Bradford and Warren R. R. stop at the ground during the meeting.

Eld. Geo. I. Butler, and probably others from abroad, will be in attendance. All delegates to the Conference should be on the ground Wednesday morning, May 30. B. L. WHITNEY.

THE WISCONSIN CAMP-MEETING.

THE time has come when our people will be expecting the usual appeal in behalf of our annual camp-meeting; but we greatly fear that through their frequency these appeals are losing their effect. We will only say that all that has been said or written, and all the reasons that have been given, on this subject, in reference to attending other similar meetings, is applicable to the coming meeting to be held at Portage, June 14-19. We invite you to remember and consider it well. We need to break the chains of worldliness. We need the blessing of God.

The president of the General Conference, with valuable help, and Eld. Olsen, will be present. We are glad to inform his many friends that Eld. I. Sanborn expects to attend. There will be tents on the grounds to rent at reasonable prices. Application should be made at once by those desiring them.

The C., M., and St. P. railroad will grant us the usual reduction of fare, return at one-fifth. The meeting will begin Wednesday evening, and close Tuesday morning. All business will be disposed of as early in the meeting as possible; and it is expected that the meeting will increase in interest till the close. Therefore come early, and stay all through. Tents sent in advance, and directed to the S. D. A. camp-meeting, Portage, Wis., will be pitched by the committee.

WIS. CONF. COM.