

# Advertisement 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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#### LOVING WORDS.

LOVING words will cost but little,  
Journeying up the hill of life;  
But they make the weak and weary  
Stronger, braver for the strife.  
Do you count them only trifles?  
What to earth are sun and rain?  
Never was a kind word wasted,  
Never one was said in vain.

When the cares of life are many,  
And its burdens heavy grow  
For the ones who walk beside you,  
If you love them, tell them so.  
What you count of little value  
Has an almost magic power,  
And beneath their cheering sunshine,  
Hearts will blossom like a flower.

So, as up life's hill we journey,  
Let us scatter, all the way,  
Kindly words, to be as sunshine  
In the dark and cloudy day.  
Grudge no loving word, my brother,  
As along through life you go;  
To the ones who journey with you,  
If you love them, tell them so.

—Golden Days.

### Special Mention.

#### THE REASON.

THE laxity of morals, the irreverence and lightness with which the Bible is treated and sacred things are regarded by the great mass of mankind, are not so surprising, when the teachers of the people, those who stand in high places, are themselves leading the way. Should we wonder that men speak lightly of the Bible and its inspiration, when it is sounded out through pulpit and press by their pastors? Should it cause us surprise to find church members in attendance at theaters, when their pastors recognize "the stage as a daughter"? "Like priest, like people."

Read the following from Rev. H. W. Beecher, as reported in the *Chicago Herald* of Feb. 7, not simply to show his condition, but the condition of those in high places generally. Referring to the modern theory of evolution, he says:—

"A belief in this theory must produce heresies, but the heresies of to-day will be the orthodoxy of to-morrow. No student of reputable research of more than forty years of age is to be met with who does not believe, or at least lean to, that doctrine. Germany was backward about accepting the theory as demonstrated in the "Origin of Species," but now she is the leader. France was cautious about promulgating it, but has since yielded that caution. England has not been wanting in zeal, and although America has been slow in receiving the subject, the reception has been given, and now the doctrine of evolution is coming to be common ground. There can be no possible objection to it if man was out of the ques-

tion. Hecke holds that man is nothing but the unfolding of the lower animal creation. Gray's convictions agreed with the literal school until the human biped came to be considered, when he is able to recognize the presence of some supreme intervention. The church has always held aloof from the problem, lest in the solution the faith be swept away. But a faith that cannot hold against all innovations, deserved to be swept out of existence. This idea of firing the Bible at every new doctrine, was getting too monotonous to be tolerated. . . . The Bible was only a history of a very low tribe of men. Some forty authors penned those sixty books at different and remote periods. It covers their customs, habits, government, wanderings, reformations, and infantile ignorance. But to say that it was inspired writing, was to say that you have not a twilight knowledge of its contents."

Mark this also from the Rev. Robert Collyer, uttered at the dinner of the actor Salvini, in New York City, April 27, as reported by the *Boston Weekly Journal*:—

"The Rev. Robert Collyer, in replying to the toast, 'The Clergy,' regretted that there was not a bishop present to do the honors, but found plenty to say why the church should recognize the stage as a daughter—erring at times, perhaps, but still a daughter—to be cared for and not scorned. He hoped that the time would yet come when the clergy might take lessons from the stage, and the stage from the church." M. C. W.

#### THE WAR IN ASIA.

THE French have a real war on hand in Asia. Hostilities with Anam and with China have begun, and "Ye sons of France, awake to glory," once more has significance at Paris. A contest at arms between the mercurial republic of the West and the flowery kingdom of the East may become a very serious affair. China is no mean opponent for a European State. Bearing in mind, too, the fact that if war on the Chinese coast is to be waged in earnest, the commerce of Great Britain, of Germany, and of the United States will be disturbed, it must be admitted that the engagement is one of no little importance.

A very few words will explain the origin and the nature of the difficulty. In the southeast corner of Asia is situated the Empire of Anam, whose area is three times as great as the State of Missouri, and whose population is estimated to be 15,000,000 souls. Anam was once subject to China, but several centuries ago rebelled and established an independent existence, which it retained until a few years since, when it was virtually made a dependency of France. This was brought about in this wise: Toward the close of the last century, Christianity secured a firm foothold in Anam. One emperor, at least, was converted. The present emperor, however, opposes Christianity, and some thirty years ago, winked at the murder of a number of French missionaries. This gave the government at Paris an excuse for establishing a colony in Anam, by way of retribution, which was done about 1860, after four years of fighting. One or two insurrections have occurred since that year, but the French have always come out ahead. Though they nominally recognize the sovereignty of the Anamese emperor, Tu-duc, he is in certain respects their vassal, and all of Central and Northern Anam, as well as Cochin China, is practically an outpost of France.

The northern province of Anam, on the Chinese border, is known as Tonquin, or Tong-king. The Tonquinese have never loved the French, and now, either of their own volition or inspired by Tu-duc, they are in revolt against French garrisons and French influence. Moreover, China has never forgotten its ownership of Anam in the Dark Ages. It still claims suzerainty over that country. But two nations can not well exercise the privileges of protector of a third party at the same time. In assertion of their claims, the Chinese are helping the Tonquinese rebels. The French deny the right of the Chinese to interfere; have recalled M. Bouree, their minister at Peking, who, in negotiating a treaty, recognized some sort of Chinese rights over Anam; and have sent a special envoy, M. Kergaradec, to tell the Anamese ruler that as he is not able to subdue the Tonquinese insurgents, the French will do it, and will then extend their nominal protectorate over the whole of Anam, and will appropriate two-thirds of the Anamese revenues. So, unless China withdraws support from the Tonquinese, France will fight her; and unless the emperor of Anam consents to the annexation of his country, it will fight him. The French are bound to fight somewhere to recover a little of the prestige which they lost at Sedan.—*Globe-Democrat*.

### The Sermon.

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

#### WE WOULD SEE JESUS.\*

BY H. VEYSEY.

JUST 1850 years ago a throng of pilgrims might have been seen descending the western slope of Olivet, crossing the Kedron, and, with many acclamations of joy, threading their way through Bezetha, or the new town, to the temple courts in Jerusalem. In their midst, seated on the lowly foal of an ass, was one whose countenance was marred indeed. Intense sympathy with and suffering for others had so furrowed his cheeks that he appeared years older than he was. But oh, the peace, the love, the pity, shining from his lovely and noble brow! As he passed along, the people scattered palm branches, and some even threw their garments in the way, while the air rang again with shouts of "Hosanna!" that is, "Save now!" Take the kingdom and deliver us from the Roman yoke. "Blessed be the King of Israel, that cometh in the name of Jehovah," quoting from Ps. 118:25, 26.

Among the many gazing with amazement on this strange scene, were some proselytes of the gate who had come up to the great feast of the Passover. They doubtless entered into the popular idea that this great Prophet, the expected Messiah, was about to seize the scepter and take his seat upon the throne of his father David. As a few days earlier the brothers Boanerges had, through their loving mother, Salome, sought to secure the honorable post of Prime Ministers in the kingdom which they anticipated was about to be immediately set up, so these Greeks seem to have had a desire to become acquainted with the supposed aspirant to earthly power, and seeking Philip, whom they might have met in

\*Notes of an address at South Lancaster, Mass., March 24, 1883.

commercial relations in Galilee, they said to him humbly and earnestly, "Sir, we would see Jesus."† Please introduce us to him.

Let us now put aside what was immediately in the minds of these earnest seekers, and ask ourselves, "Can we go to God with a more important request than this, "We would see Jesus"? Shall we not say with humble, earnest desire, Father, we wish, we desire, we long now, in our present circumstances, position, condition, trials, or joys, by faith to see this Jesus? (The article *ton* has in this place, as in some others, the force of the demonstrative.)

Whom then shall we see? According to our faith shall it be unto us. Are we in some sorrow or bereavement? Jesus is the greatest and most powerful sympathizer the world ever knew. Behold him nearing yonder city. A solemn procession is approaching the gate from the other side. Behind the bier is a lonely woman. No husband supports her weary steps. Upon no son does she lean her feeble arm. Many persons accompany her, but none have power to heal her wound. It is too much for that heart of love. Unasked he approaches the widow, whose heart is so sadly torn. "Weep not," were the loving words which broke upon her ear. Yes, blessed be his name! This Jesus has love as great as his power. He raises the young man, and delivers him to his mother. Or, see him at Bethany's tomb. He knew what he could do, what he would accomplish. He might have said, "I am going to raise the dead, I have no time to waste." But no; his heart was sympathetic beyond comparison. He who staid to dry the widow's tear, now stops to weep. "Jesus wept," is the inspired declaration. Beloved, in your grief, cry in faith, "Father, we would see this Jesus."

Do you want a friend,—a friend to love you at all times, a brother for times of adversity and trial? Here is a Friend that sticketh closer than any brother. Prov. 17:17; 18:24. "What a friend we have in Jesus!" But how few have seen him to know him! But you are weary of sin. You yearn for a deliverer, one who can save you from your evil heart, and cure your evil ways. Here is One indeed to meet your need,—a living Saviour who did die, die for you, but who has been raised from the dead, and is alive forevermore, exalted "to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." Acts 5:31. One sight of him on the tree is salvation.

"There is life for a look at the crucified One,  
There is life at this moment for thee;  
Then look, sinner, look unto him and be saved,  
Unto him who was nailed to the tree."

Have you recognized him as Jesus, your Saviour, to save you *from* your sins, as well as from the punishment of them? Matt. 1:21. Then seek to see him as your LORD. Many talk glibly of believing, but the world is their master. Brethren, this ought not so to be. "He hath redeemed me! He hath redeemed me!" said the ransomed slave, "I will serve him all my life!" So should it be with us. What believers lose because they have not seen their Saviour as their Lord! In Phil. 2 we find that because he so humbled himself those seven downward steps to the terrible death on the tree, therefore God highly exalted him, that every tongue should confess that Jesus the Anointed is Lord to the glory of God the Father. The Revised Version of 2 Tim. 2:19 is very expressive. "Let every one that nameth the name of the Lord depart from iniquity." Paul, James, Peter, and Jude call themselves bond-slaves (Greek *doulos*) of Jesus Anointed. Rom. 1:1; Phil. 1:1; Jas. 1:1; 2 Peter 1:1; Jude 1:1. Have we seen this Lord Jesus so distinctly that we, in his strength, depart from all iniquity? Notice the Spirit of God brings the *lordship* of the Blessed One before us. When speaking of him as a man on earth, he is called by his simple, though precious, name of Jesus. Matthew uses

it 169 times; Mark, 88; Luke 94; John 246. In the Acts, after his resurrection, he is only so called 29 times; in Hebrews, for special reasons, 7 times; in seven other epistles only 17 times, while in the remaining thirteen epistles he is never called "Jesus." "Lord Jesus" only occurs once in all the gospels, but 16 times in the Acts, and 19 times in the epistles. "Lord Jesus Christ" never occurs in all the gospels, but after his ascension it occurs 82 times. Why is this? Because he is exalted. See again Phil. 2:9-11. We glorify God the Father by owning the lordship of his Son. May we see this Lord Jesus, once the lowly Teacher, the devoted Lamb; now the exalted Prince and Priest; soon to be manifested as the Lion of the tribe of Judah, the King of kings and Lord of lords. Rev. 5:5; 19:16.

Once more, we would see this Lord Jesus as the chief among ten thousand, the One altogether lovely, our Beloved, that he may govern our heart's affections.

"Lord, fix our earnest gaze  
So wholly now on thee,  
That with thy beauty occupied,  
We elsewhere none may see."

Every eye shall see him "by-and-by." Those who are unsaved we beseech to lose no time in kissing the Son. Ps. 2:12. May we all, during the next three months, if spared, pray earnestly and daily, "Father, we would see this Lord Jesus Anointed." We have read about him, we have talked of him, but oh, we need to see him by the eye of a living faith, anointed with eyesalve (Rev. 3:18); then, like Job, we will say in humility and in truth, "I abhor myself." Chap. 42:5, 6. Then we shall have a power for testimony as yet unknown to most of us; then we shall be able to answer his precious declaration, "Surely I come quickly," by the hearty response, "Amen. Even so, come, Lord Jesus."

## 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.

### CHARITY.

BY L. D. SANTEE.

CLOUDS and sunshine follow each other  
Over our checkered way;  
Let us deal kindly and true with our brother,  
Tenderly day by day.  
With us as with him, there is danger of falling,  
Danger of going astray.  
Let us be kind, for the angels are calling  
Heavenward, day by day.

Pity your neighbor whose pathway so dreary  
Lies where the shadows fall;  
Rough is the way, and his feet are so weary—  
His is a cup of gall.  
Have your words to him been tenderly spoken,  
Lighting his darkened way?  
Have you comforted hearts that were well nigh broken  
Faithfully, day by day?

Have you in other hearts sought to awaken  
Thoughts that are holy with love?  
From sins of earth has your own heart been taken  
And fixed upon Heaven above?  
Or have you slighted them coldly and careless  
Though they were bowed with pain?  
Have you been unkind, selfish, and prayerless,  
And cold as the autumn rain?

God pity us all in our pitiful struggle  
Over the wearisome way;  
God help us all, and soon may life's bubble  
Burst on the shores of day.  
God strengthen us all in the duties before us,  
To honor our Heavenly King;  
God grant us all to join in the chorus  
That the redeemed shall sing.

### IF NOT, WHY NOT.—NO. 5.

BY ELD. M. C. WILCOX.

Do not, my brother, be startled by the abruptness of the question I am about to ask. Do not turn aside with prejudice in your heart against it, but consider it soberly and honestly. Do you believe in the tithing system as the means by which the ministry is to be supported? Do you practice it? If you do not, why do you not? You say, "It is unreasonable;" "It is a taxing

burden;" "It is a Jewish ordinance," etc., etc. But really, are not these excuses, rather than well-founded reasons? Is not the tithing system founded in God's word? Is it not plainly taught there?

I read in Ex. 20:10, "The seventh day is the Sabbath of the Lord thy God." This is plain and unequivocal, is it not? "Any one," you will say, "who is candid and honest will admit that." And I say, "Amen." The same God who knew man ought to have a Sabbath, knew how often, and upon what day that Sabbath ought to come, and no amount of sophistry will ever change these facts. I turn to Lev. 27:30, and there read, "All the tithe of the land . . . is the Lord's; it is holy unto the Lord." Is not this just as plain and unequivocal as the similar assertion concerning the Sabbath? Was it not written by inspiration? "Yes," you say, "but the law concerning tithes was a Jewish law." But, my brother, it was recognized before there ever was a Jew. Instance, the cases of Abraham (Gen. 14:20), and Jacob (Gen. 28:22). Here we find it practiced by Abraham, "the father of the faithful," a sojourner and a pilgrim; by Jacob, to whom it was said, "Thou hast power with God and with men and hast prevailed." These examples are found under the Melchisedec priesthood, the type of the priesthood of Christ. Heb. 5:6. Let us drop out the dispensation between, and see if the antitype does not indorse the same system of supporting the preaching of the word. "And here men that die [Jewish priests] receive tithes; but there he [Christ] receiveth them, of whom it is witnessed that he liveth." Heb. 7:8.

Our Saviour was the messenger of the new covenant, and taught the principles upon which it is based. Did he condemn the tithing system, or even ignore it? Hear his words, "These [judgment, mercy, etc.] ought ye to have done, and not to leave the other [tithing, even in little things] undone." Luke 11:42. Again, in Mal. 3, we have a prophecy which pertains to the times of the Christian dispensation. The first verse brings to view the forerunner of the Messiah at his first advent, the coming of the Messiah as the "Messenger of the covenant," and closes with a prophecy of his second coming, "Behold, he shall come, saith the Lord of hosts." That this is his second coming is evidenced by the questions, "But who may abide the day of his coming? and who shall stand when he appeareth?" Certainly no one will contend that this has reference to his first coming, for he came at that time "not to condemn." Warnings are given to prepare for that coming by putting away sins heinous in his sight; and prominent among these sins is the sin of robbing God of the tithes and offerings. Great blessings, temporal and spiritual, are promised those who yield obedient compliance. On the other hand, a curse rests upon those who trample under foot this ordinance, a blighting, blasting, withering curse, which is eating vital godliness out of the hearts of many of our brethren. It may not be felt, yet it is there, working with all the deceivableness of sin. And the dear Lord condescends to come closer still. The curse comes as a natural result of selfishness, but by complying with the requirement, "Bring ye all the tithes into the storehouse," a blessing will come in its stead. By failing to do this we are losing some of the most precious blessings promised in God's word. "Prove me," he condescendingly says, "Prove me now." Oh, the willingness of the Lord to help his people! We place confidence in patent rights, railroad stocks, farms, houses, lands, horses, cattle, and air-bubble schemes; but when the great God of Heaven makes us promises based upon certain conditions, we wait and doubt, till our hearts grow cold and hard, and our interest in the spread of the truth is lost. Are not you, my brother, suffering under the curse? Have not your horses and cattle died? your crops been destroyed or blighted by rust and mildew? Have not sickness and trouble visited your family? Have you not "looked for much, and lo it came to little"? Are you not losing your interest in the spread of the third angel's message? You may attribute your coldness, your misfortunes to

† The title of address is the more expressive because it is not that generally used, but "Lord" the same used by our Lord in Matt. 7:21, and to him in Matt. 8:6, 21. From this we may point a lesson in courtesy and Christian politeness, so important in our relations with others. There is a harsh, sharp, unbecoming way, and a gentle, kind, polite, seemingly way of doing the same thing, which costs us nothing, and gives much enjoyment to others. It is an inspired exhortation to each of us, "Be courteous." 1 Pet. 3:8.

other causes, but it would be well to examine and see if your own course of unbelief has not been the cause, if the radical fault does not lie in your own selfish heart.

Not only as regards tithes, but in paying our vows, are we unfaithful to God. Our free-will offerings are few and far between. Precious promises are given to the liberal, but covetousness closes our hearts against them. God does not need our gifts, yet he has left the cause of truth for his people to support. "If I were hungry," says the Lord, "I would not tell thee." Ps. 50:12. Again I repeat, God does not need our gifts. All the beasts of the forest are his, and the cattle upon a thousand hills. He requires of us that as "freely we have received" the blessings which come through Christ, and the kind, beneficent providence of God, so should we "freely give," and thus show a responsive gratitude to the great Giver of all. But on the other hand, how many bring the sick and the torn, and the lame and the blind, and keep the best to themselves! God gave his best for us, he requires ours in return. He would teach us the great lesson that we must honor him, our great Creator and Redeemer, in all things, and thus overcome our selfishness. This is, I believe, the great object which God has in view,—to lead us to put away natural selfishness and covetousness by a constant exercise of benevolence toward God and our fellow-men. Read the blessings promised in Prov. 3:9, 10; 11:25; Mal. 3:10, 11; Luke 6:38; 2 Cor. 9:6-11. But the greatest blessing of all comes by the putting away of the selfishness of our own hearts,—comes in the act of giving itself. Selfishness melts away and the selfish, covetous heart is being transformed by benevolence after the image of Christ, our unselfish Redeemer. Thus we invite his Holy Spirit into our hearts from which selfishness has been cast out. Thus we become co-workers with Christ. Thus we reap the greatest blessing; "It is more blessed to give than to receive." Acts 20:35.

I have drawn nothing from the Testimonies in proof of the tithing system, for I believe the Bible sufficiently sustains it, yet it is iterated and reiterated by the Spirit of God through the Testimonies. My brother, do you pay tithes? Are you liberal toward God? If not, why not? Does not the unbelief in your heart arise rather from the selfishness and covetousness which reigns there than from a lack of evidence and plainness in God's word? Does not the Being who knew what part of time we ought and could give to his service, know the amount and proportion of means we ought and can give to his cause? Are you not defeating and opposing the very means which the Lord is using to convert you from the selfishness of sin and death to the unselfishness of righteousness and life? After all, my brother, does not the principal reason lie in your own selfish heart? If you wished to give a tithe of your income to the Lord, would not the evidence be sufficient? Ponder these things carefully, and decide them in the light of the soon-closing Judgment. Would not any man, if he really believed the promises to the liberal, fulfill the conditions necessary to obtain those promises? It seems to me he would. O my doubting brother, seek for the cause of your unbelief. "Be not deceived, God is not mocked." Cast out the selfishness with its accursed brood, believe and obey God, and you will share his promises. Again, do you pay tithes? Are you liberal toward God? If not, why not?

Battle Creek, Mich., June 1.

SELF-RENUNCIATION.

BY ELD. R. F. COTTRELL.

"If any man will come under my guidance, let him renounce himself and take up the cross and follow me."—Campbell's Translation.

The self-denial required of the disciples of Christ is not a denial of any real good. It is not self-inflicted torture, or the doing of penance. It is the renunciation of self by a complete submission to the will of God. This will prepare

one to suffer persecution according to the will of God. It is given to us by the will of God, not only to believe on his name, but to suffer for his sake. "If we suffer, we shall also reign with him: if we deny him, he also will deny us."

To renounce self and submit the will to God is a great thing for sinful humanity. Few, comparatively, of those who wear the Christian name know what it is to yield the will to God. Pride and self-will still reign in the heart. God justly requires submission to him. The "old man" must be crucified. It is vain to hope in Christ unless we take his yoke. The will must be bowed to him, or the yoke will gall, and the load will be heavy. But when the will is renounced and there is a full submission to the divine will, the yoke is truly easy and the burden light.

Who of us, my brethren, will make a complete submission to the will of God? Who will renounce self-love, love of money, pride, worldly conformity, and love of pleasures? May God help us to make a full sacrifice.

"FLOATING MEMBERS."

BY ELD. D. P. CURTIS.

UNDER this head the *Sabbath Recorder* publishes an article from the *Christian Index*, which calls attention to some plain facts which are as applicable to us as a people, as to those organizations which these papers represent, and I copy some of them, with the hope that, if they do apply to any of our brethren, they may profit by them.

"By the 'floating member,' we mean the brother whose residence is in one place, and his membership is 'back yonder' where he came from. There are thousands of them; . . . especially are they numerous in our cities. There they are in the multitude, yet living in perfect isolation. They are subjected to a great many peculiar disadvantages. They are outside the sympathies of the church near which they live, and by absence they lose the sympathies of the church where their membership remains. . . . They rust from the lack of use. They are paralyzed from the lack of exercise. They are easily led into temptation, because the restraint of immediate accountability is not felt. . . . They stand alone from choice, and suffer alone from necessity. They are virtually self-excluded from the church. This is a sad condition, truly. But this is not the worst. They are not only negative or neutral in their relations to what is good, but they are positively injurious sometimes. They hinder much good, and cause an immense amount of trouble. Many anxious inquiries are made about them at their old home, and unpleasant suspicions are aroused among the brethren in their new neighborhood. If they err, they cannot easily be rebuked for their sins by the church where their membership is, because it is not omniscient and ubiquitous, and has no power to compel testimony.

"The church near where they reside cannot touch them because it lacks jurisdiction, but all the while the world is being impressed and influenced by them, and the gospel is hindered by their unbecoming conduct. They stand merely in the attitude of 'deserters.' They are sufficiently acquainted with the members to know their weaknesses and their faults, and they are sufficiently intimate with the world to betray the cause into the hands of the enemy. They that are not for us and with us, are against us; and the devil is pretty well pleased with the go-between line, upon which these floating members sail. They are to be pitied for their lack of wisdom, and they ought to be reprov'd for their persistence in this unprofitable course.

"This indifference to church relations in their new neighborhood is caused by several things. Sometimes they know they will remain but a few months, when they will return. In such cases the excuse is plausible, but not always best. A residence of six month's duration ought to authorize a removal of membership. . . . Sometimes the removing member is loth to part with his old, native church, its associations, and its pleasant fellowships. He forgets that personal feeling and pleasant attachments are noth-

ing when compared to sacred duty and Christian usefulness. Place-worship should not supercede the worship of the living God. He should not consider the 'mountain,' as did the people of Samaria, nor the 'temple,' as did the devout Jew; but God, who made the mountain, and who dwells in the temple, should be enthroned in his meditations and affections. . . . When the strange brother comes into the new neighborhood, he is dilatory and careless sometimes about re-establishing church relations, because the members are distant, cold, and repulsive. They do not seek for the stranger, nor cultivate his acquaintance, nor solicit his attendance at church or prayer-meeting, nor insist on his joining the church with them. Here the members are to blame. They ought to be an inviting and drawing church. If they are repulsive, it will be difficult for the pastor to get these straying lambs into the fold.

"Sometimes he keeps the letter in his pocket, or leaves his membership behind him, because the pastor is careless about his coming in. Such a pastor needs to be rebuked for his negligence. When he hears of the presence of such a person in his jurisdiction, he ought to visit him and ask him to unite with his church, but he ought not to be expected to beat a path to the stranger's home, nor grow hoarse in his pleading and coaxing him into his church. . . . Generally the joint efforts of the pastor and people, when they have done their duty, will be sufficient to get all in who are worth having."

REMEMBER LOT'S WIFE.

BY ELD. JAMES SAWYER.

THE sudden destruction of life and property by the terrible cyclones reminds us of the overthrow of Sodom and Gomorrah in the days of Lot. Scientific men are at their wits' end to know the causes of these devastating storms, which seem to occur so regardless of season or locality.

"Remember Lot's wife." Doubtless Jesus intended this admonition for people who would be living in a very corrupt age. Many would be given over to do the same sins committed by those upon whom fell the shower of fire and brimstone. "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw good." Eze. 16:49, 50. These cities were embodiments of the worst species of depravity. "And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 1 Pet. 2:6.

If men have quite generally become such bold sinners as they were in the cities referred to, it is no wonder that the Chicago fire occurred, and that cyclones are so frequent, notwithstanding all the prognostications of astronomers. These disasters are fierce judgments that are allowed to come upon men because of wickedness. The words of Peter just quoted were spoken when he was addressing the people concerning the signs of Christ's second appearing in the clouds of heaven.

The family of Lot belonged to the same church as did Abraham, the friend of God. It is probable that Melchisedec was the priest who offered sacrifices for the sins of both. A little difficulty among the herdmen separated them. Lot made a mistake here in leaving his relative and counselor, and in pitching his tent toward Sodom. Neither his family nor any other ought to have moved into such a place. "The men of Sodom were wicked, and sinners before the Lord exceedingly." The land was very fertile and well watered, and as Lot had flocks and herds and tents, it would be but a little while before he would be a rich man. But with riches came temptations. Like many nowadays, after acquiring a good property by farming or stock-raising, Lot sold out and moved into town. He perhaps bought

a fine residence on Main street. It is quite probable that he put the balance of his money in the bank, and became one of the honorable men, for when the angels found him he was sitting in the gate of the city. It is possible that Mrs. Lot and her daughters were soon introduced into fashionable society, perhaps occasionally attended the theater, and interchanged visits with the pleasure-seekers. Soon they became so backslidden that some of the members of the family were allowed to unite with those wicked Sodomites in marriage. Mrs. Lot and her daughters gradually gave way to the love of the world.

It was in this way that Lot's wife so weakened herself that when the hour of temptation came, she could not obey the voice of the angel, but turned back, and brought her whole family into disgrace. "Escape and flee to the mountain, and look not behind thee," said the angels to them. But this was too much for her faith. She thought of those dreary mountains and the wild beasts that might possibly be there, and then she thought of her sons and daughters behind, and her nice parlor so grandly furnished, and she says, "I'll just see if there is anything yet happened to the city, and if our house stands there." Her heart was where her treasure was. And even while the angels were directing and helping her did she try to gratify her curiosity and desire, thinking that just looking back was nothing. But, lo, what a sudden change came over her! Speechless, pale, and petrified like an adamant rock, she stood a spectacle of horror to the beholders, and an example to all future generations of backsliders. Here we see that one who had "washed the saints' feet," who had been a professor of religion so many years, who had seen the miracles of the angels when her husband was rescued from a furious mob, a woman who had had so much light, gives way in the hour of temptation because she had never learned to be submissive to the divine will. There must have been a terrible neglect in her Christian experience. Perhaps her husband had often told her of the extremely wicked state of the town, and had prayed earnestly over the matter, but her acquiescence with the popular feeling kept her as in a snare.

God's people cannot join hands with such people as they were in Sodom. They cannot keep silent about their abominations. They must sigh and cry because they exist. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

And it is just the same now. The destroying angel will cut down those who do not sigh and cry for the abominations that are done in the land. In the 9th chapter of Ezekiel it so reads.

Our own land is terribly guilty. One national sin was only appeased by the blood of one million of her citizens, the declaration of emancipation to her slaves, and the life of a martyred President; but there is still another fastening itself upon her, and eating into the very life of our people. It is that of intemperance. Our government is abetting this crime in receiving \$153,000,000 as a revenue from the sale of poisons which bring more misery and shame upon our people than all other causes combined.

#### THE TESTIMONY OF JESUS.

BY ELDER A. S. HUTCHINS.

THE articles entitled "Seventh-day Adventists and the Testimony of Jesus Christ," which recently appeared in three consecutive numbers of the REVIEW, from the pen of Eld. W. H. Little-John, we have read with great interest and profit; and we doubt not that many of our ministers and other thoughtful readers, could bear the same testimony.

The chain of arguments by which the writer reaches the conclusion that "the spirit of prophecy" is, in other words, the *gift of prophecy*, seems logical, scriptural, and conclusive. And if so, the view held on this question by Seventh-day-Adventists as a people, from their rise, with scarcely a dissenting voice, is vindicated; and we may still be grateful for rock bottom here. And

might it not be pleasing to Him who has many times favored us with heavenly light through the gift of prophecy to express the gratitude of our hearts for such token of his love and care?

That the writer of the article referred to is sustained in his view of the spirit of prophecy, by writers outside of our people, in addition to authors by himself quoted as proof, we subjoin the following testimony as quoted by Dr. Adam Clarke, while speaking of Huldah the prophetess, in his comments on 2 Kings 22:14. He says, "On this subject Dr. Priestly, in his note, makes the following very judicious remark: 'It pleased God to distinguish several women with the spirit of prophecy, as well as other great attainments, to show that in his sight, and especially in things of a *spiritual nature*, there is no essential pre-eminence in the male sex, though in some things the female be subject to the male.'"

#### HUMILITY.

BY ELDER ALBERT WEEKS.

WHAT is there of man or his surroundings that should constitute him otherwise than of a lowly mind? He cannot account for his own existence, but, as he views the intricacies of the human frame, must exclaim with the psalmist, "I am fearfully and wonderfully made," and attribute his creation to the work of a Being that is far, far above his comprehension. And when this term of life is ended, the puny arm of man falls helpless by his side, with no more power to ward off the fell destroyer than the inanimate dust from whence it was taken, and to which it is going.

The life of the tiniest plant of the field is equally unaccountable to the finite mind. Man knows that vegetation lives and grows, and can learn of some things that are favorable to life and growth, but that is all. He cannot make a plant, neither can he give one life. He is helpless here also.

We know of the existence of our earth, but when we undertake to learn how it was made, we are lost again. Geology can tell us what it finds beneath the earth's surface, but when it undertakes to tell how it came there, we often have only wild conjecture. Man stands dumb before the question of the Lord, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding." Job 38:4.

View the wonders of nature, animate and inanimate, upon our earth; view the heavens above; think of the wonders of the creation of God as far as you can get a glimpse of them; then consider what an insignificant speck you are in this vast creation, and methinks you cannot but entertain thoughts of deepest humility.

Then, when we think of our sinful condition, our having dishonored the handiwork of our great Creator, we are sunk so low, that, were it not that God is infinite in mercy as well as power, we could not raise our heads again.

But, as unaccountable as it seems, if we realize our true condition, having proper humility of heart, with deep contrition of soul, God will dwell with us by his Holy Spirit. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

We have no merit of our own, and our Saviour's merit cannot avail unless we realize our utter worthlessness, that "our righteousnesses are as filthy rags." Isa. 64:6. We cast ourselves helpless upon Christ's merits, and by remaining there, God can dwell with us.

"God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you." 1 Peter 5:5-7. Humility brings the favor of God, but that humility must continue, or God will resist where he has once favored. As we would not think of dispensing with clothing for the body, so we are to be "clothed with humility." In that condition, the

care of God becomes a sure protection against our adversary, the devil, who walketh about as a roaring lion seeking to devour us.

God heard the prayer of the poor publican who "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner, while the proud Pharisee, that thanked God that he was not as other men, and recounted his supposed good deeds, was not accepted of God. However, he was undoubtedly honored of men.

Jesus says that "every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." This exaltation may not appear in this life, but it will "in due time," in the kingdom of God.

The example of humility given by our Saviour in his life upon earth, is a perfect one. Cradled in a manger, a carpenter by trade, and, when on his mission of love, not having a place to lay his head, "he made himself of no reputation, and took upon him the form of a servant." There appears in his life no effort to court the favor of the rich and influential. Caste is not found in the life of the lowly Nazarene. He associates with the outcast and the downtrodden. His mission is to elevate the honest soul of lowly mind. Little regard is paid to the honor that comes from man.

An infant child, with its simple, helpless trust, is presented as a model of humility. Says the Saviour, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of Heaven." There is nothing of the self-sufficient with the example here given. It has no way of its own. It is a learner. So we, in simple submission, must learn in the school of Christ. "Learn of me, for I am meek and lowly in heart," says the dear Saviour.

Not only are we to humble ourselves in the sight of God, but before one another also. "Yea, all of you be subject one to another," says Peter. There is no room for arrogance or domineering here. "In lowliness of mind let each esteem other better than themselves." Phil. 2:3. "Be kindly affectioned one to another with brotherly love, *in honor preferring one another.*" Rom. 12:10. "Submitting yourselves one to another in the fear of God." Eph. 5:21. May we always have that true humility of heart that pleases God, and that will enable him to work with us and for us, both in our own salvation, and the salvation of those with whom we have to do.

#### MODERN SPIRITUALISM.

BY A. SMITH.

THE text-book of Christianity, the Bible, has exerted a happy, molding influence upon the most enlightened nations of the earth. The principles of justice, purity, and charity it has inculcated, when heeded, have restrained the lawless, and protected the innocent; have promoted the refinement of the wealthy and the opulent, have lifted the degraded from their low estate to the plane of pure humanity; have founded asylums for the indigent, and the unfortunate; have preserved the peace and purity of the domestic circle, of society, and of the nation; have made life generally a blessing; have shed a halo over the path of declining years; and have given a joyous hope in death of immortality in the world to come, free from the contaminating touch of sin.

Has spiritualism done more? Has it done anything to ameliorate the condition of unfortunate humanity, or to refine society? *Its principles are antagonistic to the Christian religion.* Its manifestations consist mainly of certain marvelous tricks, or slight-of-hand performances, that can do nobody any good. Man, by his own cunning, or by the psychologic or mesmeric power concentrated by the electric current of a circle of mediums, can accomplish astonishing feats; and when to this is added the mesmeric influence of Satan, the manifestations are a little more marvelous, but of the same nature. Man performs some of his feats of

legerdemain in the seclusion of a cabinet, Satan, more openly, being hidden, as the agent, by his invisibility.

The faith inspired by spiritualism is not elevating, and the reward it offers does not fill the measure of pure desire. The human mind, when concentrated in the application of its powers, can produce wonderful results, and the stronger can obtain control over the weaker by mesmeric or psychologic influence. The manifestations of spiritualism purport to be those of departed immortal souls of once living men, women, and children, and reveal a condition of things in the spirit world more versatile and unsatisfactory than such as exist in this, elevating the vile above the pure, and creating desires that cannot be gratified except in rapport with living beings in the flesh. But the Bible teaches that *the dead know not anything; that they have no more a portion forever in anything that is done under the sun* (Ecc. 9:5, 6, 10); that *in the day of death their thoughts perish* (Ps. 146:4); and that, *in the point of natural life man has no pre-eminence above any other animal*. Ecc. 3:18-20.

These are Bible texts, Christian reader. Judge you whether they are true, or false. The terms "immortal," or "never-dying soul," and "deathless spirit" are not in the Bible. You have been taught it, perhaps, but look up the proof for yourself. Ask your minister to produce it. The claim of spiritualism, therefore, in this respect, is utterly false.

But man is a much higher order of animated nature than anything else that breathes in this world; and though, because of sin, he is returned by the fiat of the Creator to the dust from whence he was taken, he has the promise from that Creator of a resurrection from the dead, and conditional immortality. "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:8. What need of a resurrection if the soul is sent immediately to Heaven or hell at death; and what good sense in it if the spirit be made to suffer torment in hell, or joy in Heaven, for perhaps thousands of years, and then be called back, united to its body, and judged to determine whether worthy of either condition; or, in other words, whether God has made any mistake in the matter? But if all sleep alike, unconscious of the lapse of time, till the day of Judgment, and all be fairly judged before entering upon their awarded state, the fact commends itself to our better judgment as correct. This view of the subject is a perfect safeguard against the most startling manifestations of spiritualism. *It is of Satanic origin, and will secure for its followers who do not break away from its influence, a share in the arch-deceiver's fate.*

The magianism of Chaldea, the astrology of Egypt, the witchcraft of Syria, and modern spiritualism are only different manifestations of the same principles, always standing opposed to the work of God. While it is denied that man has a spirit, or soul, independent of his natural body, it is confessed that there are spiritual beings, such as holy angels, and fallen angels, or devils, all superior in intellectual power to man. Jude 6; John 8:44. These can exert a mesmeric or psychological influence over the minds of men or women who will yield to their control, like to that exerted by man over his fellow-man, modulating the tones of the voice and the gestures of the mediums, so as to represent those peculiar to our departed friends with whom the fallen spirit was well acquainted when alive, thus appealing to our affection by familiar tokens for belief in a system sure to end in our utter ruin if believed in and followed.

Satan is declared in the Scriptures to be the "prince of this world" (John 12:31), "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2:2. Reader, beware of his influence.

## The Sabbath-School.

CONDUCTED BY OFFICERS OF THE GENERAL S. S. ASSOCIATION

### LESSON FOR THE FOURTH SABBATH IN JUNE.

(See Instructor for June 13, 1883.)

#### NOTES ON THE TEXT.

(Gal. 1:17, 18; Acts 9:21-35; 22:17-21.)

Acts 9:21. **Were amazed.**—Amazed at his sudden and remarkable change. **That destroyed.**—That opposed, laid waste, or persecuted. Compare Gal. 1:13. **For that intent.**—With that design, that he might destroy the church at Damascus.—*Barnes.*

Ver. 22. **Increased the more in strength.**—His conviction of the truth of the Christian religion became stronger every day. Hence his moral strength or boldness increased.—*Barnes.* In all the elements of moral and spiritual strength, the ardor of his convictions, the resolution of his purpose, the clearness of his apprehension of the new interpretation of the Old Testament, and the peculiar and indefinable strength that comes from singleness of purpose and communion with God. For his own interpretation of this phrase, see Eph. 3:16-19.—*Abbott.* **And confounded.**—See Acts 2:6. The word here means *confuted*. It means also occasionally to produce a tumult or excitement. Acts 19:32; 21:31. Perhaps the idea of producing such a tumult is intended to be conveyed here. Paul confuted the Jews, and by so doing he was the occasion of their tumultuous proceedings, or he so enraged them as to lead to great agitation and excitement. A very common effect of close and conclusive argumentation.—*Barnes.* **Proving that this is very Christ.**—The original of the word *proving* primarily means, dove-tailing pieces of wood, as in joiner's work, and metaphorically expresses, with great aptness, the putting of facts together in such a way that they may fit into and correspond with each other. Thus we may conceive Paul *fitting the prophecies* (of the Old Testament) *with the facts of the life of Jesus*, and so proving him to be the Christ.—*L. P. Pask.*

Ver. 24. **Watched the gates.**—To prevent his escape. With the sanction of the ethnarch who had charge of the city under Aretas, and with the aid of the soldiers whom the governor placed at their disposal. The Jews at this time were influential as well as numerous (50,000) at Damascus, and could easily enlist the government on their side.—*Hackett.*

Ver. 25. This conduct of Paul in leaving the city was in accordance with the direction of the Lord Jesus (Matt. 10:23), "When they persecute you in one city, flee ye into another," etc. Paul was certain of death if he remained; and as he could secure his life by flight without abandoning any principle of religion, or denying his Lord, it was his duty to do so. Christianity requires us to sacrifice our lives only when we cannot avoid it without denying the Saviour, or abandoning the principles of our holy religion.—*Barnes.*

Ver. 26. **When he was come to Jerusalem.**—What must have been Paul's feelings when, after three years' absence, he first saw the walls and towers of the Holy City again? He had left Jerusalem armed with full powers to root up the heresy spread by the followers of Jesus. He returned to the capital poor, despised, a proscribed outlaw, his brilliant earthly prospects blasted, only burning to preach the name of the Crucified, whose devoted followers he had once persecuted so relentlessly. "He might," suggests Howson (*Life of St. Paul*), "have again, as he approached the city gates, trodden the very spot where he had so exultantly assisted in the death of Stephen; and he entered then perfectly willing, were it God's will, to be dragged out through them to the same fate. He would feel a peculiar tie of brotherhood to that martyr, for he could not now be ignorant that the same Jesus, who in such glory had called him, had but a little while before appeared in the same glory to the expiring Stephen. The ecstatic look and words of the dying saint now came fresh upon his memory with their real meaning.—*Rev. Com.*

Ver. 27. **And declared unto them, etc.**—It may seem remarkable that the apostles at Jerusalem had not before heard of the conversion of Paul. The following considerations may serve in some degree to explain this. (1) It is certain that intercourse between different countries was then much more

difficult than it is now. There were no posts; no public conveyances; nothing that corresponded with our modes of intercourse between one part of the world and another. (2) There was at this time a state of animosity amounting to hostility existing between Herod and Aretas. Herod the tetrarch had married the daughter of Aretas, king of Arabia, and had put her away. The result of this was a long misunderstanding between them, and a war; and the effects of that war might have been to interrupt the communication very much throughout all that country. (3) Though the Jews at Jerusalem might have heard of the conversion of Paul, yet it was for their interest to keep it a secret, and not to mention it to Christians. But (4) though the Christians who were there had heard of it, yet it is probable that they were not fully informed on the subject; that they had not had all the evidence of his conversion which they desired; and that they looked with suspicion on him. It was therefore proper that they should have a full statement of the evidence of his conversion; and this was done by Barnabas.—*Barnes.*

Ver. 29. **Disputed against the Grecians.**—It was the feast of tabernacles, and Jerusalem was filled with strangers from the remotest regions.—*Lewin.* The Grecians, or Hellenists, were Jews, who, in the ordinary intercourse of life, used the Greek language. It has been suggested that these disputes were probably held in the same Cilician synagogue at Jerusalem, of which Paul in old days had been so distinguished a rabbi, and where he held his famous disputation with Stephen, the martyr deacon.—*Schaff.*

Ver. 30. **To Caesarea, i. e., to the seaport** so-called, not to Caesarea Philippi. The former was a place where Tarsus could be reached either by sea, or by the road which ran northward along the coast of Syria. Caesarea was on the coast of the Mediterranean, south of Carmel, and northwest of Samaria. It was about fifty miles northwest from Jerusalem.—*Peloubet.* **And sent him forth** (probably by ship) **to Tarsus**, where he was born, and which perhaps next to Jerusalem, would appear to be the best center from which his work could be carried on. It was a great university town, and he would be well acquainted with the ways of the people.—*Peloubet.* Tarsus was the capital of the province of Cilicia, a large and populous city in a fruitful plain on the River Cydnus, which flowed through the midst of it with a swift stream of remarkably cold water. Strabo speaks most highly of its eminence in schools of philosophy, and says that they excelled even those of Athens and Alexandria. He enumerates many learned men who had sprung from it. It was a "free city," that is, one which, though under Rome, lived under its own laws and chose its own magistrates. This freedom was granted to it by Antony; and much later we find it a Roman colony. It is now a town with about 20,000 inhabitants, and is described as being a den of poverty, filth, and ruins. There are many remains of the old town.—*Abbott.* There and in the surrounding district Paul remained until summoned to Antioch by Barnabas for other and grander work. Acts 11:25. We have no record of his labors during this period. "Possibly his sister, the playmate of his childhood, and his sister's son, who afterward saved his life (Acts 23:16-23), were by his exertions gathered into the fold of Christ."—*Rev. Com.*

Ver. 33. **Palsy.**—Many infirmities were included under this general name of palsy, in the New Testament. (1) The paralytic shock, affecting the whole body. (2) The hemiplegy, affecting only one side of the body, the most frequent form of the disease. (3) The paraplegy, affecting all the system below the neck. (4) The catalepsy. This is caused by a contraction of the muscles in the whole or a part of the body, and is very dangerous. The effects are violent and fatal. For instance, if, when a person is struck, he happens to have his hand extended, he is unable to draw it back; if not extended, he is unable to stretch it out. It appears diminished in size, and dried up in appearance. Hence it was called the withered hand. Matt. 12:10-13. (5) The cramp. This, in Eastern countries, is a fearful malady, and by no means unfrequent. It originates from chills in the night. The limbs, when seized with it, remain immovable, and the person afflicted with it resembles one undergoing a torture. This was probably the disease of the servant of the centurion. Matt. 8:6; Luke 7:2. Death follows from this disease in a few days.—*Barnes.*

—Oh! how seldom the soul is silent, in order that God may speak.—*Fenelon.*

—We think the Christian ministry makes a great mistake when it appeals more than is fitting to mere emotion and sensibility, instead of to the sense of duty and justice in men.—*Evam.*

## Our Tract Societies.

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

### THE DEACON'S ADVICE.

"THINK more of the harvest and less of the labor,"  
Said good Farmer Smith to his neighbor one day,  
Who paused on the hillside, both stony and sterile,  
To chat with the deacon, hard-fisted and gray.

The prospect seemed cheerless where even weeds wilted,  
And oft would the husbandman growl and lament;  
Yet still he worked on, with heart unconfiding,  
Vexation his portion, instead of content.

Soft dews and warm rains on the hillside descended;  
A capital crop blessed the young farmer's eyes.  
"O fool that I am," in the autumn he murmured,  
My summer-time doubts I now deeply despise!

"I might have spared all the fretting and worry;  
The deacon was right and my duty was clear,—  
'Think more of the harvest and less of the labor,'  
I'll sing both in spring and in autumn next year."

"Think more of the harvest and less of the labor,"  
Should be the grand motto of all as they toil;  
For God will bless those who act nobly and wisely,  
And flowers will spring from unpromising soil.  
—*Youth's Companion.*

### KANSAS T. AND M. SOCIETY.

#### NINTH ANNUAL SESSION.

THIS session, which was held in connection with the annual camp-meeting at Burlingame, Kansas, embraced two meetings, the first of which was called by the President, May 17, at 5 P. M. The report of the last annual meeting was read and approved. On motion, the usual committees were appointed by the Chair. The Committee on Nominations were John Heligass, S. N. Ayres, and D. T. Shireman. On motion, L. D. Santee and N. B. Osborne were appointed to audit the State Secretary's books. Committee appointed on Resolutions were Elds. Farnsworth, L. D. Santee, and R. F. Barton.

Meeting adjourned to the call of the Chair.

SECOND MEETING, MAY 20, 6 P. M.—Prayer by Eld. G. H. Rogers, followed by reading of minutes of previous meeting. Committee on Nominations then presented the following names for officers of the T. and M. Society for the coming year: For President, Eld. J. H. Cook; Vice-President, Eld. G. H. Rogers; Secretary and Treasurer, Clara A. L. Gibbs, Ottawa, Kansas. For directors, Dist. No. 1, M. Enoch; No. 2, C. W. Flaiz; No. 3, T. H. Wakeman; No. 4, Wm. Dail; No. 5, John Gibbs; No. 8, James V. Mack; No. 9, H. C. Main; No. 10, Geo. D. Symms; No. 11, Geo. H. Smith; No. 12, Robert Aitken.

On motion, the officers and directors were voted upon separately, and all the candidates were unanimously elected except Robert Aitken, director of Dist. No. 12, who stated that he wished to be released from acting in that capacity. On motion, the President was authorized to appoint a new director for Dist. No. 12.

The Committee on Nominations recommended that Dist. No. 4 and 6 be consolidated, and called Dist. No. 4.

The following report of the past year was read:—

No. of members,	435
“ “ reports returned,	465
“ “ members added,	98
“ “ “ dismissed,	32
“ “ missionary visits,	798
“ “ letters written,	416
“ “ Signs taken in clubs,	202
“ “ subscribers obtained for REVIEW,	52
“ “ “ “ “ Signs,	50
“ “ “ “ “ Good Health,	30
“ “ “ “ “ Instructor,	119
“ “ “ “ “ other papers,	8
“ “ periodicals distributed,	8,247
“ “ annuals distributed,	226
“ “ pages of tracts and pamphlets distributed,	233,990

### FINANCIAL REPORT.

Cash on hand at beginning of year,	\$10.28
Received during year,	2296.61
Total,	\$2,306.89
Paid out as per books,	\$2,219.75
Cash on hand to balance,	87.14
	\$2,306.89
Assets of society in books and cash, on hand,	\$1,326.01
Total liabilities,	890.83
Balance in favor of society,	\$435.18

The Auditing Committee submitted the following:—

We, the Committee appointed to audit the T. and M. Treasurer's books, beg leave to report that we have examined them, and find the same correct.

The Committee on Resolutions reported as follows:—

Resolved, That we reaffirm our confidence in the T. and M. Society, and that we pledge ourselves to support it, not only with our prayers, but with our means.

Resolved, That we deem it the duty of every S. D. Adventist in Kansas to become a member of the T. and M. society, and that we request our ministers and directors to labor to bring about this much desired result.

Whereas, The experience in California and in other States has demonstrated that the efficiency of the T. and M. Society is greatly enhanced by having a reserve fund; therefore—

Resolved, That we recommend our brethren to raise a reserve fund sufficiently large to place our society on a good financial basis.

Whereas, The International T. and M. Society occupies a field of usefulness that is difficult to reach by our State societies; and—

Whereas, Its funds have become exhausted by supplying public libraries with our books; therefore—

Resolved, That we recommend our brethren and sisters to become *life members* of the same.

The meeting then adjourned *sine die*.

CLARA A. L. GIBBS, Sec. J. H. COOK, Pres.

### NEW YORK TRACT SOCIETY.

#### SPECIAL SESSION AT ROME, N. Y., MAY 25, 27, 1883.

THE first meeting was held on Friday morning, the 25th. After a few opening remarks, the President, in view of his expected departure for Europe, tendered his resignation, to take effect at the close of the present session. Eld. M. C. Wilcox, having been called to the work in Battle Creek, Mich., offered his resignation as director of Dist. No. 4. Each of these, from the necessity of the case, was accepted. Eld. M. H. Brown resigned his position as director of Dist. No. 3. In view of other responsibilities resting upon Bro. Brown in the S. S. Association, Tract Society, and Conference, and a recommendation by the President that lay brethren be chosen as directors wherever practicable, this resignation was accepted.

A committee was appointed to nominate officers to fill these vacancies, also that of directorship of Dist. No. 8, caused by the removal of Bro. Groff to Virginia; viz., M. C. Wilcox, H. E. Robinson, and Wm. S. Hyatt. The following Committee on Resolutions was also appointed: G. W. Bliss, E. E. Miles, and T. M. Lane.

Another meeting was called Sunday morning, the 27th. In the opening exercises, it seemed evident that the words of "World's Harvest" and "Hold On" expressed the feelings of the brethren and sisters. The minutes of the first meeting were read; and as no State meeting for the past quarter had been held, the report of labor was presented as follows:—

No. of members,	459
“ “ reports returned,	141
“ “ members added,	1
“ “ “ dismissed,	4
“ “ missionary visits,	576
“ “ letters written,	221
“ “ “ received,	36
“ “ Signs taken in clubs,	166
“ “ subscribers obtained for periodicals,	79
“ “ pages tracts and pamphlets distributed,	100,940
“ “ periodicals distributed,	2,659
“ “ annuals distributed,	20

Received on membership and donations, \$98.15; sales, \$168.61; periodicals, \$329.24; other funds, \$127.65.

A comparison of this report with that of the preceding quarter, showed an encouraging increase in almost every particular.

The report of the Nominating Committee was then given as follows: For President, Eld. E. W. Whitney; director for Dist. No. 3, E. C. Hoxie; No. 4, H. R. Wilcox; No. 8, S. N. Walsworth. This report was adopted by considering each name separately.

A third meeting was held Sunday afternoon. After the usual opening exercises, the Committee on Resolutions presented the following:—

1. Resolved, That in view of the growing importance of the work, we seek God more earnestly for his counsel and wisdom, and that we pledge ourselves anew to God and his cause, to labor more diligently in scattering the precious truth he has committed to us.

2. Whereas, The International Society has been furnishing books free to many public libraries within our limits; and—

Whereas, It is in need of funds with which to carry on its work; therefore—

Resolved, That we recommend our brethren and sisters to make donations to that society.

3. Whereas, Canvassing for short-term subscriptions for the *Signs of the Times*, and colportage connected therewith, is proving to be an efficient means of getting the truth before the people, and of preparing the way for public effort; therefore—

Resolved, That we advise all our T. and M. societies to engage in thorough and systematic canvassing and colportage, in the towns and villages within their limits.

4. Whereas, There has been a decided failure on the part of some to report in season; therefore—

Resolved, That we earnestly recommend the following, thus carrying out the plan advised by our leaders long ago: Members should report to the librarian the first Sunday in the quarter, librarians to the district secretaries the second week, and they to the State secretary the third week.

The soul-stirring words from Bro. Butler, while speaking to the first three of these resolutions, are worthy to be published for the benefit of others; but the REVIEW could not give space for them in such a report as this.

Letters from libraries where the books furnished by the International Society have been sent, were read while Resolution No. 2 was being considered. Many such, which are very encouraging, have been received.

Resolution No. 3 was responded to by several. Inquiries as to prices, etc., were answered, and \$175 was cheerfully pledged toward paying for the four hundred copies of *Signs* now on the way, to be used in supplying these short-term subscriptions, the persons in localities where the tents are to go, and in enlarging our missionary work generally. Most of this was paid.

One brother, over ninety years of age, was intensely interested in all the proceedings, and his earnest manner and words of advice to the brethren added to the interest of the meeting. He gladly donated \$100 for the advancement of the missionary work, saying, "Use it where it is needed."

There was a good attendance at these meetings, and we believe the good results of this session will be seen in time to come.

While there are trying and saddening features in the experience of our society this year, there is also encouragement in the thought that God kindly remembers us. And as those who have faithfully labored for the society from its very infancy, now leave the work to others, an additional and weighty responsibility rests upon us who remain. This seemed to be realized by the brethren and sisters, and the disposition manifested to courageously go forward, not stopping to dwell upon the sad and discouraging features of the situation, will, if carried into practice, bring the favor and help of God to us. Will we be faithful in the work intrusted to our care, and diligently improve the closing days of the working time? A little while and Jesus will come. Gladly we may meet him, if we have faithfully wrought his will, in not only trying to save ourselves, but others. This was his special work when upon earth; and does he not look to see if we, who are trying to be like him, are doing what we can in this same work? If we have not in the past, let us *reform*, that we may not appear before the Judge with the blood of souls upon our garments.

Truly this special session was a blessing, one of the best ever held by our society.

B. L. WHITNEY, Pres.

ADDIE S. BOWEN, Sec.

### BETTER STILL.

THE work brightens. I have just heard from Vermont that one hundred and fifty persons in and around one of our villages have subscribed for the *Signs* on trial for one month, paying for the same. When will other young men take hold of the canvassing work? We are watching with interest to see whether licensed preachers in our Conference will venture out into this work or into some new field, or spend their time in labor with the old churches.

A. S. HUTCHINS.

### AN EFFICIENT MODE OF WORK.

In a recent issue of the *Christian Weekly* there appeared an article giving interesting facts relative to the colportage work of the American Tract Society. Colporters were first sent out in 1842, and the summary of work done by them since that time shows a truly grand total. They have carried the Bible and other religious literature all over the country, visiting the most remote

and obscure settlements, where, often, their best work has been done. But the work of the colporter, particularly in the newer States and Territories, includes more than merely selling or giving away books and tracts. He is an itinerant missionary. He converses on religious subjects with the families he visits, and sometimes prays with them. He also holds prayer-meetings, and labors to promote the cause of temperance. The value of the influence thus exerted in favor of religion and morality in sections where perhaps no other religious influence would reach the people, is incalculable.

The American Tract Society may be regarded as the parent of the modern system of colportage. About the year 1855, or perhaps a little later, the Religious Tract and Book Society of Scotland ascertained by a careful investigation that bad books, some of which were openly infidel, some grossly immoral, and many others directly evil in their tendency, were extensively circulated and read in Edinburgh and Glasgow, and penetrated with their baleful influences the remotest corners of the land. To counteract this evil, the excellent system of colportage now in operation in Scotland was devised; one of the members of the American Tract Society, who was in Europe for his health, rendering valuable aid.

This mode of working has spread to other lands, and has even been introduced into mission stations. Its excellences are so fully recognized that it has become the model for denominational effort. Satan is thus met with his own weapons,—book with book, paper with paper, and tract with tract. This system affords an excellent means of communicating a knowledge of present truth, and might perhaps be used to good advantage to supplement the efforts of the canvassers and tract society workers.

E. J. B.

MICHIGAN NOT AN EXCEPTION.

WHEN our missionary workers are urged to enter the canvassing field to obtain subscriptions for the *Signs of the Times*, they frequently reply, "It will do very well to canvass for our papers in the western States where reading matter is scarce and canvassers few; doubtless it would not be difficult there to take thirty or more subscriptions a day, but the same person could not do it in Michigan." And to justify this view many reasons are given. While there is some weight to these assertions, and the probabilities are that in the West subscriptions can be taken with less difficulty than here, still we believe that an energetic, faithful person who has an ardent love for souls and a vital connection with Heaven, will, if he perseveringly labors, succeed well even in Michigan.

The following extracts are taken from communications received from those who have lately commenced to canvass for the *Signs*. They are given to encourage those who have an interest in this work, and to show that it is not necessary to go West to find a fruitful field or courteous and willing subscribers. The first is from one who has had no experience till the present time:—

"Have just commenced canvassing with good success. Have taken thirteen names in two hours."

The second card, from the same person reads as follows: "Canvassing in our little town has succeeded far beyond all expectations. Could I have given one whole day to the work, I think I might have taken forty names in that time. Am truly thankful for the success that has crowned my efforts; and if the way opens, shall devote the summer to this work."

Another person writes thus: "The canvassing here goes well. It requires but little effort to obtain monthly subscriptions for the *Signs*. We are treated kindly and with much respect. Took thirty names the last half day I worked. I enjoy the work exceedingly. I believe I should prefer canvassing for the *Signs* to preaching, and sometimes think I could do as much or more good in this way."

Cheering reports have been received from others. All who have engaged in the work have been gratified by accomplishing more than they anticipated. Are there not others who, realizing the shortness of time, and the importance of placing our literature before the thoughtful public, will gladly join the corps of canvassers, and help to sound the last warning message which is to prepare a people for the coming of the Saviour?

Battle Creek, Mich.

N. E. SISLEY.

P. S. After the foregoing was in type, we

received a further report from the person first mentioned that she procured forty subscribers for the *Signs* in one morning.

N. E. S.

CANVASSING FOR THE "SIGNS."

THINKING it might be a benefit to some, and of interest to many, I write my first experience in obtaining monthly subscribers for the *Signs of the Times*. It was decided at our good State meeting that I should go with Brn. Henderson and Godsmark to Dunkirk, Ind., to work as colporter with tent No. 2.

I came here one week in advance of the tent. This is a town of about seven hundred inhabitants. Have canvassed the town, calling at every house and introducing the *Signs*, giving a brief description of it as a religious family paper. Have obtained sixty-six monthly subscribers at fifteen cents per month. I found a few families who had seen the paper before, as it had been sent here by some of our missionary workers at Rochester. They were glad that their neighbors would now have the privilege of reading the paper, which they valued so highly. They were also glad to learn that the tent was coming, and that they could have the privilege of hearing preaching by the denomination that published the paper. In some cases I found it best to read short extracts from articles; and in a few cases I read all of some short articles. I obtained as many as three subscriptions in one house, where I found ladies visiting.

In my work thus far, I have tried to follow the directions of the Nebraska T. and M. society, and am convinced that this is an advance move in getting our reading matter before the people. Some are really hungering for this kind of reading. The Lord has a few faithful souls in every town, though the town be as wicked as ancient Sodom. Where are the men and women who will forsake home, friends, and earthly prospects, and go out into the great harvest-field and search out these faithful few? Those who will do this may have the privilege, even in this life, of seeing some rejoice in the love of a Saviour who died for all.

The love of God is infinite. Let us be filled with that infinite love, which will cause us to search in the coldness of this world for those who are perishing for lack of that spiritual food with which we profess to be so well supplied. The wise man says, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good." Eccl. 11: 6.

J. W. COVERT.

Dunkirk, Ind., June 5.

CANVASSING.

WE have reason to think that many who enjoy the prospering hand of God are ready to freely use of the Lord's means to advance his work. They have always been ready to help when duty demanded it. It seems that in many places a preparatory work must be wrought, before the living preacher can gain access to the people so as to urge upon them the importance of obeying the truth. Men must have an ear to hear. Their ears must be educated, and their hearts made willing. In view of this, our people propose to aid in this preparatory work by canvassing; that is, by getting people to read. As this can be done by presenting religious publications in a courteous manner, visiting from house to house, and manifesting, as much as possible, the spirit of Christ when he went about doing good, a demand for laborers in this department is necessarily created. The harvest is great, surely. While many think the Seventh-day Adventists have the truth,—that truth which will save men who accept and practice it,—it is interesting to know how many will be ready to enter this missionary field in the near future.

The idea of canvassing may possibly belittle the work in the views of some. If this is the work of the little flock, one need not cherish such timidity. Jesus speaks of the work to be performed on this wise: "And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke 14: 23. It should make no difference what term is used, so long as we are servants of Christ. He may call to do humiliating work, but nothing that will degrade us. When the first missionary call was made, Jesus named those who responded "fishers of men." "Fishermen" was not a high title. Galileans were no more honorable than canvass-

ers. And we hope and pray that those whom God's Spirit has moved upon to do something in order to get the light before the people, will not let a fear of man influence them. Let them have a fear of God. To imagine that our dignity is lowered, or that the family must suffer, may scare some of the "little flock," but none who are longing for that kingdom which is entered through tribulation.

We have no reason to fear, even if we at times are despised. Christ made himself the servant of all: "And he healed many that were sick of divers diseases and cast out many devils." How humiliating it must have been to go into houses of the poor, and there, as he beheld abject wretchedness and pain, show pity to these sufferers. At one time he reached out his hands to lay hold of an unclean man who had the leprosy. The habitation of a leper was a very unpleasant place to enter. But when Jesus saw him, he was "moved with compassion." Sinners all around us will soon be so leprous with sin that nobody can reach them. They yet can be cleansed by the blood of Christ. We may have a duty toward them. Are they not our neighbors?

JAMES SAWYER.

MISSIONARY WORK IN OHIO.

THE work in Ohio is gradually increasing, and our hearts rise in gratitude to God that he can work through us for the salvation of precious souls. The work of furnishing our books to the libraries, has been one of deep interest to us. Encouraging words from different libraries, and their willingness to receive our books, has awakened an interest in our hearts, and we are working with new courage. Out of the one hundred libraries in our State, to which we have written, forty-two have responded, and thirty-four desire our books. Twenty-seven have received them. The letters received are mostly very encouraging.

One gentleman, the chaplain of the Soldiers' Home in Dayton, writes, "I am in receipt of yours of the 16th inst., in which you kindly offer to the library of the Soldiers' Home ten books, published by your society. I thank you very much, and assure you that we will gladly receive them, and give them a prominent place in our large library. We will cheerfully pay charges." On receipt of the books, he writes, "I have great pleasure in acknowledging the receipt of the ten books you were pleased to donate to the Soldiers' Home Library, and assure you they will be highly appreciated by the veteran soldiers of the Home."

Another interesting letter, which shows omens of good being done, has been received from the public library and reading-room. After thankfully accepting the offer of the books, and on receipt of the same, the librarian writes as follows: "The donation will be noticed, and a list of the books published in our city papers. They are now being stamped (April 12), registered, and numbered, and by to-morrow will be ready for the public. I have no doubt they will be read with much interest. Please accept the thanks of our board of trustees, in which I heartily concur." A short time after, a letter was received from the same person containing notice of the books in the *Evening Dispatch*, and it was stated farther that it had appeared in the *Ohio State Journal* and other papers. Other letters were received from the libraries, but I will not quote farther. Suffice it to say that the books were thankfully received.

Copies of the *Signs of the Times* being sent as samples to the libraries having reading-rooms, equally as encouraging letters have been received in regard to these as for the books, a few of which I will copy, as they may be of interest to all.

The president of the Baldwin University Library of Berea, Ohio, writes thus in regard to the paper, and also in the same letter of the receipt of the books: "We shall be very glad to receive the *Signs of the Times* at the library of Baldwin University. The books you sent are also gladly received. I have read with great pleasure three of them myself,—"Life of Miller," "Thoughts on Daniel," and "Thoughts on the Revelation."

Another, received from the Columbus public library and reading-room, reads as follows: "I have examined the *Signs of the Times*, and will gladly accept it as proposed, and give it a place on our stands, and am sure it will be read with interest. The most, if not all the books you sent, have been called for, and are being read."

MRS. IDA GATES, Sec.

## The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 12, 1883.

URIAH SMITH, Editor.

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

### A WORK OF JUDGMENT.

THE gospel is followed by the Judgment. The latter may be defined, in general terms, to consist of investigation of character, sentence rendered according to the facts established, and the execution of the sentence. It covers a period of over a thousand years. For the wicked dead are not raised till one thousand years after the first resurrection, in which the righteous have their part (Rev. 20 : 5); and the sentence against them cannot of course be executed till after their resurrection. But it is said that when Christ appears, he comes to "judge the quick and the dead" (2 Tim. 4 : 1); and the destruction of the wicked after the close of the thousand years is called the "day of Judgment and perdition of ungodly men" (2 Pet. 3 : 7); and of those who reign with Christ during all the intervening thousand years, it is said that "Judgment [by which we must understand some part of the Judgment work] was given unto them." Rev. 20 : 4. These texts show that all of this period, and more, is covered by the Judgment. The result reached is the establishment of the righteous in their everlasting inheritance, and the final destruction of all the enemies of God.

As investigation of character and decision of cases is included in this work, it follows that the Judgment really begins, and that portion of its work which most vitally concerns us is accomplished, before Christ appears. A few thoughts will suffice to demonstrate this most important and solemn proposition.

The fact has already been alluded to that the righteous, according to Rev. 20 : 1-6, are raised by themselves, while all the wicked remain in their graves a thousand years thereafter till the second resurrection. The resurrection of the righteous draws the line between these two classes; and this resurrection takes place when Christ appears. 1 Thess. 4 : 16. A division equally marked occurs at the same time among the living; for when Christ appears the living righteous are changed to immortality, while all the rest of the living are given over to perish in the judgments of the great day. And this stupendous change, Paul tells us is accomplished in a moment, in the twinkling of an eye, when the last trumpet sounds. 1 Cor. 15 : 51, 52. No space is allotted here for the investigation of character and decision of cases, and no such work is possible after Christ appears before this change is wrought; for it is done instantaneously, "in a moment, in the twinkling of an eye."

Now we ask how it becomes known, before Christ appears, just who among the great multitudes sleeping in their graves, are to be raised, and just what individuals in the great army of fourteen hundred millions living upon the earth, are to receive the stamp of immortality, and be changed in a moment when the trumpet sounds?

But one answer can be given; and that is, that their cases have been investigated and decision rendered, before this event takes place. That portion of the Judgment for them is then past. And when He who is their life appears, and they appear with him in glory (Col. 3 : 4), it is but the carrying out of decisions previously rendered in their cases. This is what must be meant when it is declared that Christ judges "the quick [living] and the dead, at his appearing and his kingdom." He simply carries out, in conferring immortality

upon his people, the decisions of a Judgment work previously accomplished.

It is not possible to avoid this conclusion, unless we take one of two other positions which are explicitly contradicted by the Scriptures, but both of which are resorted to by different classes rather than accept the view of a preliminary or investigative Judgment before Christ comes, which is here advocated.

The first of the positions referred to is that there is to be but one resurrection, and that in this resurrection all the dead, good and bad, are raised together in one indiscriminate multitude, and then the separation is made between the righteous and the wicked. But as already noticed, the Bible plainly declares that there are to be two resurrections, one thousand years apart, the first confined exclusively to the righteous; for "blessed and holy" are all they who have a part therein (Rev. 20 : 6); and the second embracing only the wicked, those who are the dupes of Satan. This position therefore cannot be true.

The second position is that when Christ comes and the dead in Christ are raised, they are raised in a mortal condition, then judged, and then changed to immortality. But this just as explicitly as the other contradicts the unmistakable teaching of the Scriptures; for they declare respecting the righteous that they are to be raised in power, raised in glory, raised spiritual bodies, raised in incorruption. And besides, the Bible assigns no place, for any such work of investigative Judgment while Christ remains in the clouds of heaven.

These positions are the only ones possible in opposition to the one we advocate; but being so plainly contrary to the Scriptures they are entitled to no sort of credit whatever. Yet, strange to say, no system of belief appears which introduces this preliminary work of Judgment, and provides an appropriate time and place therefor, except that held by S. D. Adventists. Not a few have seen and tacitly confessed the difficulties of the situation. But rather than accept the view offered by this people, which clears away all difficulties and sets all events in the most consistent and harmonious relation to one another, they choose to adopt the anti-Scriptural views above referred to.

Why this opposition? We venture to suggest that the whole trouble is the connection of this view with the subject of the sanctuary; for in this alone we find the time and the place for the preliminary Judgment which the very nature of the case shows to be so indispensable before Christ shall come. It is that portion of the ministry of our blessed Mediator which is performed in the second apartment, or most holy place, of the "true tabernacle" on high. Heb. 8 : 1, 2. It is the cleansing of the sanctuary which was to commence at the end of the 2300 days. Dan. 8 : 14. It is the atonement, which concludes our Lord's work as priest, according to the type. Lev. 16 : 29-34. It is the finishing of the mystery of God, commencing with the sounding of the seventh angel (Rev. 10 : 7), a work introduced when that apartment of the temple in Heaven was opened which discloses to view the glorious ark of God's testament, containing the ten commandments. Rev. 11 : 19.

By all these different modes of expression, and repeated Scripture affirmations, the same work is brought to view. It is a work of Judgment; for it investigates character and decides cases. It is the work of Judgment allotted to the last days just before the appearing of the Saviour. It is now going forward. The close of the 2300 days in 1844 brought us to its commencement. The period allotted to it will soon end, and its eternal decisions be all rendered. We cannot too earnestly urge upon the reader the importance of a constant and careful study of this grand theme, the anti-typical sanctuary, and its cleansing. If you have

not the works, procure them, and let your soul be come imbued with the spirit of that work in which all our hopes and interests now center.

### AN IMPRESSIVE DISCOURSE.

LAST Sabbath Eld. U. Smith delivered in the Battle Creek Tabernacle a very impressive discourse from Heb. 12 : 28, the subject being, The Kingdom of God. The speaker first called attention to the importance of good government. He then alluded to the necessity that governments should be enduring as well as good, calling attention to the fact that those of this world, even when satisfactory in other respects, have usually been short-lived. Then he presented to the congregation positive testimonies drawn from the Scriptures to show that in process of time it is the purpose of God to establish on this earth a kingdom which shall in every respect be all that we could desire, and one which will endure forever.

The speaker then entered upon the work of proving that the everlasting kingdom of God was about to be established in the near future. For that purpose he employed a map, recently devised by himself, which presents at a glance the four kingdoms of Babylon, Medo-Persia, Grecia, and Rome, which, according to prophecy, were to be succeeded by the kingdom of God, showing that the four kingdoms in question were in the past.

The map was made on so large a scale, six feet by four feet and two inches, that all in the congregation could readily read the names printed thereon, and trace the boundary lines of the respective kingdoms. The latter were given in four colors which contrasted so widely that they could readily be distinguished from one another. Without the map the sermon would have been deprived of much of its impressiveness.

Our ministers will find this map and the one which has been provided to illustrate the Eastern Question, of great service in a course of lectures. They are now ready for delivery.

W. H. L.

### THE CAMP-MEETING AT OLEAN, N. Y.

✓THIS meeting commenced under unfavorable circumstances, the weather being very cold and rainy; but it soon cleared up, and became pleasant. The meeting was held on the fair-ground, the same as last year. The attendance was not quite as large as then, the farm-work being hindered by the rainy season, so that the brethren could not leave home very well.

Eld. Corliss and myself were all the preachers from abroad. Eld. Whitney preached several times; but the greater part of the preaching fell upon Eld. Corliss, as I was not feeling as well as usual. There were forty-five small tents upon the grounds, besides the two large tents, and some buildings were also used for lodging.

The meetings were spiritual and interesting. On the Sabbath there was a general move among the people to seek the Lord, and the larger portion of the congregation came forward for prayers. The reports of those present were unanimous in saying that the meeting was very good. After the general exercises were over, the meeting was continued in the small tents till nearly the close of the day. Special efforts were made to impress upon our people the importance of most earnest effort in the missionary work.

We feel that this spirit must be kindled up all through our ranks. We must take hold in this kind of labor, and reach out in all directions to save the souls of our fellow-men. There are many encouraging omens, showing that everything is ready for a general movement all along the line, which would be crowned with great success, could our people but feel the importance of the work. We must impress this upon other hearts, and until



they will feel it is nothing less than a grievous sin against God to be indifferent to the salvation of those for whom Christ died. To labor for this must be our principal business till probation shall close. The people responded to these sentiments, and we were happy to see a growing interest in this direction.

On Monday morning we presented before the friends of the cause the importance of our missionary work in its different phases. They seemed ready to help with their means. There was no urging nor pressing, but such as wished to give to the European and English missions, and to the International Tract and Missionary Society, to replenish these funds, were asked to rise and state the amount. In as short a time as the names could be written by three persons, upward of fourteen hundred dollars was subscribed for these objects, the amount being about equally divided among the three enterprises. One brother in this Conference had subscribed one thousand dollars for our missions last winter, which would raise the amount pledged for these purposes by the Pennsylvania Conference the present year to upward of twenty-four hundred dollars. If our brethren generally will take hold and help in this manner, these important funds will soon be replenished. An excellent feeling prevailed, and the hearts of the people were tender; it seemed good to be there.

We were obliged to leave before the meeting closed, to hurry on to Western appointments. Perhaps others will give further particulars. This meeting closed the relation of Eld. Whitney with the New York and Pennsylvania Conferences. Our dear brother, who sails the 28th of June to engage in the work in Europe, will be greatly missed by his many friends in these Conferences. We are glad to see the spirit of cheerful sacrifice on the part of the brethren, though it was very evident that it was a sad experience to them, and though it brought tears from many eyes. But there was no murmuring nor complaining. They seem willing to suffer this loss if the general interests of the cause can be advanced. The young men who have now the burden of officially caring for this Conference, will need the help of God. The counsel and experience of Bro. Whitney, and his business management, will be greatly missed. May God bless these two Conferences, and may the work not be hindered by the departure of Bro. Whitney. GEO. I. BUTLER.

THE WAYS AND WORKS OF GOD HARMONIOUS.

THE ways of God are perfect; they need no mending. "The law of the Lord is perfect." That which is perfect cannot be improved; hence no revision ever was, or ever will be, necessary. "Thy word is true from the beginning, and every one of thy righteous judgments endureth forever." "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119.

The primary law of God—the moral law—and all the principles of his dealings with mankind have been the same from the very beginning. His plan of operation has not been improved, because his wisdom cannot be improved. It is true that when sin is disposed of, so that it exists no longer, he has promised to make all things new; but that relates to our earth, which now lies under the curse on account of sin; and this is in accordance with all his operations from the beginning. The time has never been, in the working out of his plan, that he has abandoned one principle of action, changed one precept of his primary law, or laid these all aside in order to begin anew. Yet people talk as though they thought that God had demolished all the past, and started out under a new plan of operation, with a new law to supersede the old; and they quote

this text: "Old things are passed away; behold, all things are become new."

But this declaration is suspended upon an *if*,—"if any man be in Christ." The change is all in him; "he is a new creature;" his old life of sin is passed away, and he enters upon a new life,—a life of obedience to the law of God. This is all that the text teaches. The apostle did not teach that if a man be in Christ, to him the law of God is abolished. If he did, what is the case of the man who is not in Christ? Is the old law abolished to him also? or is he still bound to keep it?

God says, "I change not;" and every consistent believer in the God of the Bible must perceive that God ever acts upon the same principles,—that the law by which he governs mankind is always the same, and consequently that the very same acts that were sins at any one time, are sins at all times. No old principle, nor precept of moral law, has been abolished or changed, and no new principle has been introduced.

All the ways of God are harmonious. His plan goes constantly forward. He does not pull down to build greater. He does not improve upon the original plan; for that was perfect, and therefore cannot be improved. The Father and the Son have ever been one. The law of the one is the law of the other. There has been no change in the administration. The Son has not superseded the Father; neither has the New Testament superseded the Old; but there is harmony throughout. The whole building of God is upon one foundation,—a foundation which was laid in the beginning, and a foundation which never has, and never will be, removed. Those who build their hopes upon this foundation will build securely. Those who build upon any other, will find that the storms and floods which are about to come will sweep them away. Let all be built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone. Those who hear and do the sayings of Christ, as set forth in the sermon upon the Mount, build upon the rock; those who do them not, build upon the sand. Soon every one's work will be tested.

R. F. COTTRELL.

TEXAS CAMP-MEETING.

"LET all things be done decently and in order." "Be diligent in business." "Have a place for everything, and everything in its place." These are mottoes which we as Texans may disregard by suffering the consequence,—perpetual trouble. But as Christians we have no license whatever to disregard or forget them in anything we do. At home, on the farm, in the workshop, in the office, in the store, or wherever we go, and whatever we do, they must be heeded, both for the establishment and the maintenance of peace, good will, and respect.

But if this is necessary in all these smaller walks of life, how much more so when we as a people congregate in large numbers and in a strange place, to stay a week or two, for the twofold purpose of getting our own spiritual strength renewed, and of letting our light shine to those around us. Then and there we should take care that we are right, and practice the truth not only in particulars, but in the whole as nearly as possible, lest the light that is within us be darkness. Luke 11:33-36.

When the bell tolls, and we see the visitors gather in and listen attentively to the preaching of the word, our faces are illuminated, and our hearts beat with hope that some one has received an impression that will last through eternity. How carefully should we then heed the above injunctions, lest we perchance kill the good impression just made on ourselves, our brethren, and the visitors! All, I trust, can readily see this.

But to have everything done in order, some one must be appointed to establish and keep order, for that which is everybody's business is nobody's business in particular; and to have everything in its place, some one must have a right to assign a place for everything. As it has fallen to my lot to do this, by being appointed superintendent of the camp-ground, I feel anxious to have the above injunctions carried out in everything this year, as far as my knowledge and ability go. But in order to do it, I must have the help and co-operation of every one of our people attending the meeting.

I desire to know, 1. How many and what size of tents each company or family is going to bring, to enable me to lay my plan of the ground; 2. How many are coming without any tent; for we must know this in order to secure them a place without having their wagons in among the tents; 3. How many are coming without tents and other fixtures wherewith to take care of themselves. I hope none will do this except those who cannot come otherwise. Let none of this class stay away, thinking that they will have to go to a hotel. We will find places of entertainment for all such on the ground, at a trifling price, and even free if necessary. 4. I want to know how many teams will be there, in order that room and forage may be had for all, with some degree of certainty of having neither too much nor too little on hand. All these questions demand an immediate answer. Write me at once by postal card or otherwise.

On arrival, every one should come to me to ascertain where to put their tent and team. The latter should be kept in the same place during the entire stay on the ground, in order to avoid the trouble and confusion we have hitherto had in this direction. Will all please remember this? If those coming by rail will inform me of the time of their arrival, especially those who need help, I will try to have some one meet them at the depot. Please remember that all questions concerning the camp-ground will be promptly answered by the superintendent at his tent.

As this programme is expected to be carried out promptly, let all preserve this article for future reference. My address, till July 1, will be Gatesville, Coryell Co., Texas. A. W. JENSON.

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.

THE CHURCH MANUAL.

(Continued.)

THE NAME.

As the result of the great Romish apostasy, a large number of sects have sprung up in the Christian church. These sects differ more or less in matters of faith, and it becomes necessary, by way of distinction, that each should have its particular appellation. Not a little controversy has arisen, therefore, over the question of church names. Some have insisted that no denomination should be called by any other title than one which can be found in the Bible.

Practically speaking, such a view is a denial altogether of the propriety of distinguishing the different sects from one another, by allowing them to adopt for themselves specific names. This will become apparent when we recall the fact that there are in all at the present time about seven hundred of these sects, a number so large that it would be impossible to find a strictly Bible name for each one of them. Acting, therefore, as it seems to us, in harmony with the dictates of common sense, different branches of the great Christian family have either selected for themselves certain distinguishing appellations, or accepted

such as others have applied to them. These appellations have generally been chosen as being expressive of some peculiar point of faith held by those to whom they are given. Baptists, for example, are called by their present name because of the particular stress which they place upon immersion as the only Bible form of baptism. Presbyterians, on the other hand, are called such because they believe in the government of the church by "presbyters." When these names are employed, we know immediately to what class of Christians reference is made.

When, however, persons take to themselves such general titles as "Christians," or "Disciples of Christ," the mind becomes confused, and a moment's thought is necessary to determine whether the speaker or writer is alluding to a particular sect, or to the Christian church at large. To avoid this difficulty, some are in the habit of giving the long sound to the first "i" in the word "Christian" when applying it to the denomination called by that name. To us such a shift seems like a practical acknowledgment of the impropriety of the appropriation of a general term by a particular class.

Furthermore, those who insist upon applying to a particular sect the name "Christian," render themselves liable to the charge of exclusiveness, since their use of the term would seem to imply that the denomination designated by the same comprises all the Christians in the world. What is said above in regard to the name "Christian," would apply equally well to that of "Disciples of Christ." So long as it is conceded that all believers are the disciples of Christ, there is manifest impropriety in applying that term to any one denomination as a distinguishing title. Should it be replied that it is not the intention of "Christians" or "Disciples," so called, to employ the names in question as denominational titles, we answer that, practically speaking, it invariably results in such a use of them, not only by the preachers and writers of those denominations, but also by the public at large.

That the fear of offending God by accepting, as denominational names, titles which are not found in the Scriptures, is altogether uncalled for, may be demonstrated in a few words. Take, for example, the name "Christians," which has been applied to the followers of Jesus since the first century of the Christian era. There can be but little doubt that it was given to the church of Christ in the outset by unbelievers. In Acts 11:26 we read, "The disciples were called Christians first in Antioch." From the very form of the expression employed in the foregoing text, we receive the idea that the title was one applied by those outside of the church. Mark you, it is not said that the disciples first called themselves Christians at Antioch, but that they were first called Christians in that place. Had the Holy Spirit expressed the will of God in the matter through some special revelation, that fact, no doubt, would have been recorded. Again, as the church at Antioch was much inferior to that at Jerusalem, it is hardly to be supposed that the former would have taken so important a step as that of giving a name to the whole sect of Christians, without consulting the latter. As there is no mention, therefore, of such a consultation, it is but natural to suppose that unbelievers applied the term "Christians" in the first place to the disciples at Antioch, and that the custom of calling them by that name became general, and that the title was at last accepted by the Christians themselves.

By way of showing still more fully that God is not so particular as some have imagined him to be in regard to the name which his people bear, attention is called to the circumstance that many different appellations are given to them in the Scriptures. A few illustrations will suffice on this

point: In Gen. 6:2 they are styled "the sons of God;" in Hosea 11:1, Israel; in Num. 24:17, Jacob; in Ex. 1, Hebrews; in Jer. 31:31, Judah; in Rom. 2:28, 29, and Rev. 3:9, Jews; in Acts 21:16, disciples; in Matt. 16:18, the church; in Acts 11:26, Christians; in Acts 24:5, Nazarenes; in Acts 20:28, church of God; in Rom. 16:16, church of Christ; in 1 Cor. 14:33, church of the saints; in Heb. 12:23, church of the first-born. It is unnecessary to extend the list further, as it is already sufficiently large to show that God has never been particular in regard to the name by which his people should be called.

Our own denomination, feeling the force of such considerations as have been offered above in favor of denominational names, have selected for themselves that of "Seventh-day Adventists." That title not only distinguishes them from any and all of the older Christian denominations, but it singles them out also from other classes of Adventists, with whom they differ on important points of faith. It was, of course, not without much debate that they were enabled to unite upon a name. The discussion which arose over this question, however, came to an end long since, and the denomination are at the present time quite generally united in their acceptance of the name which was finally chosen. It is not pretentious in its character, neither does it contain an implied doubt in regard to the integrity and sincerity of other orders of believers. In it are set forth conspicuously the two prominent points of our faith; viz, the Sabbath and the advent. In fine, it answers every purpose for which names are given to particular denominations. May the people who bear it answer as fully the purpose for which they have been raised up, as it does that for which it was originally applied to them.

#### WHEN AND WHERE CHURCHES SHOULD BE ORGANIZED.

A church should never be organized in any place, until those having the matter in charge feel assured that the organization will be permanent. In judging of this matter, the minister should take into account not only the numbers of the class who wish to be organized into a church, but also the character of the persons with whom he has to deal, as well as that of the community in which they reside. If the men and women who have embraced the faith possess real moral worth, and are sufficient in number for that purpose, they should be organized into a church; but when they seem so far to lack integrity and solidity of character, as to render it probable that they would be easily turned away from the truth, it is best to delay organization until they have been tested for a while. Such a course would be especially commendable in localities where there is but little prospect that many would embrace the truth in the near future.

Another matter which should be taken into the account, is that of the location of the Sabbath-keeping families with reference to one another. If they are so widely scattered that it would be impossible for a number of them sufficiently large for meeting purposes to come together regularly, it would not be advisable to give them a church organization. If, however, there are a few who live so near to one another that they could assemble frequently for worship, those living at a greater distance could unite with them, even though it would not be possible for them to be present at each Sabbath service. It has sometimes occurred that as few as five persons, meeting all the conditions spoken of above, have been organized into a church. As a rule, however, it is desirable that there should be as many as eight or ten Sabbath-keeping Adventists, conveniently located for such a purpose, before that step is taken. When that number can be found who are of the right stamp,

and who have among them proper persons to act as church officers, it is better that they should have a church organization of their own, than that they should belong to one from which they are separated by long distances. This is true for several reasons. In the first place, they will attend worship more frequently when the service is held near their own home. In the second place, the burden of the work will rest upon them more fully than it would when located at a great distance from the church to which they belong. In the third place, they can invite their neighbors to meet with them, thereby securing to them the benefits of worship, and an opportunity to become acquainted with our views. In the fourth place, it will enable them to participate regularly in the ordinances of the Lord's house.

W. H. L.

(To be continued.)

## The Commentary.

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

### SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

#### 129.—THE ORGANIZATION OF THE CHURCH.

1. What constitutes a regularly organized S. D. A. church?
2. What is the process by which such a church is organized?
3. Are old members of the church allowed to use tobacco? m.

ANS. 1. A body of S. D. Adventist believers united together under a church covenant, and led by the usual church officers, such as elders and deacons.

2. A full account of the process of organization will be published in the REVIEW very soon, in the form of a Church Manual.

3. It is very seldom that users of tobacco have been admitted into S. D. Adventist churches. In fact, this should never be done except in extraordinary cases, and after the giving of a solemn pledge on the part of the individuals that they will from that point lay aside the practice. Members who have been in the church for years, and still persist in the filthy and hurtful practice of tobacco-using, should be dealt with carefully but resolutely; as otherwise there would be no consistency in compelling those who have recently come to the faith to abstain from the use of tobacco.

#### 130.—PATENT RIGHTS.

1. Would it be wrong for a Sabbath-keeper to take out a patent for an invention of his own?
2. What is the difference between a patent-right and a copy-right, morally speaking? C. E. B.

ANS. 1. Not if the article is really worthy of a patent. The mischief which arises from patent rights proceeds generally from two causes, which are as follows: (1.) The temptation to misrepresent the value of the patent itself, and the amount of money which could be realized by its sale in a given territory, is so strong that very few men can resist its power. Many are swept along by it until they reach a point where they lose all claim to a reputation for even common honesty. As a consequence, patent-right men are generally regarded with suspicion by the community. (2.) The patent-right business offers such a tempting field for the acquisition of a large amount of money in a brief space of time, that those who enter it are so fully carried away with the idea of becoming rich, and their minds are so completely occupied with plans for pushing the sale either of territory or the patented articles themselves, that they lose all interest in spiritual things, and almost invariably backslide from God sooner or later.

2. Practically there is no difference. One is taken out to protect the inventor of a given article from those who would appropriate the same to their own use and benefit without compensating the inventor, and the other is designed to protect the writer of a book from a similar course on the part of those who would publish and sell a given

book without remunerating the writer thereof for his labor in writing the same.

131.—CANNOT SIN.

How do you explain 1 John 3:6, 9?

F. W. F.

ANS. When a person is born of God in the sense brought to view in the passages which you quote, it can be properly said of him that he cannot sin in the same sense in which it is said that God cannot lie; *i. e.*, it is morally impossible for him to do so. With this explanation, the text can be easily comprehended by allowing the apostle to be understood as employing the word "sin" with reference to a deliberate and continued indulgence in the same. It is in this sense that Doddridge and Macknight have regarded the passage, as will be seen from the following citations: "Doth not practice sin" (Doddridge); "Doth not work sin" (Macknight).

The apostle does not mean to say that he who is born of God can never sin under any circumstances, but that it is morally impossible for a person while sustaining that relationship to God to live habitually in the commission of sin. To take any other view would be to deny that any one had as yet experienced the new birth.

Should it be replied that no one has yet been born again, and will not be until the resurrection, and should it be insisted that Christians are only begotten in this life, and are to be *born* of God in the world to come, we reply that in the New Version the original term for "born" is translated "begotten" wherever it is used in verse 9.

132.—THE KINGDOM AND THE JEWS.

1. Was not the kingdom of God taken from the Jews and given to those who would believe on Christ?
2. Are not Christians properly called Israelites at the present time?
3. Did Moses fast forty days twice?
4. Did he fast seven days before going up to Mt. Sinai the first time?

H. L. M.

ANS. 1. Your idea in regard to the relation of the Jews to Christianity is substantially correct. As a nation, they have been cast off. If saved at all, they must be saved as individuals in the same manner in which persons of other nationalities are to be saved. If you will re-read my article, you will see that that is the very point which I made. There is no specified time in the future in which the Jews will all turn to Christ. There was a short period of time at the commencement of this dispensation, when blindness was allowed to come upon them in order to facilitate the transfer of the kingdom to the Gentiles. That time is past, and they are now on a level with men of other nations.

2. You are correct in calling Christians the Israel of God at the present time. They are spoken of as the "true Israel," "Israelites indeed," etc. It is a fact, however, that the gospel writers continued to apply the term to the Jews. 1 Cor. 10:18; Rom. 9:6; 10:1; 11:2, 3.

You will perceive from the foregoing that the term "Israel," is used in both a national and a spiritual sense. In Rom. 11:26, it is employed as a national appellation, as you will discover by reading verse 29.

There never was a time when the Jews might not have been saved by complying with the gospel; but there was a time when as a nation they were in such a frame of mind that God saw fit, for wise purposes, to let delusion come upon some of them for a while. It sometimes happens that it is necessary for us to be humble before we can be exalted. This was true of the most of the Jews in the days of Christ. As the result of their abasement, the more honest were separated from the dishonest masses.

3. I think that Moses fasted forty days twice. Deut. 9:9, 18, 25; Ex. 34:1, 28.

4. I do not recollect any statement that Moses fasted seven days before going up to the Lord the first time.

SEEN AND UNSEEN.

BY VIOLA E. SMITH.

We see but the clouds whose darkness enshrouds  
Our path as we journey below,  
And see not the hands of the angelic bands  
That help us along as we go.

The ear-piercing blast of the storm whistles past,  
And our hearts into terror are thrown;  
For we see not where far above tempest and star  
The Lord keepeth watch o'er his own.

The breaking waves roar on the surf-beaten shore,  
Up-driven from ocean's dark caves;  
But over the strand rests the word of command,—  
"Thus far, and no farther, proud waves."

Fair the earth lies 'neath the blue bending skies,  
With its hills and its valleys of green;  
But the sweet majesty of the earth that shall be,  
And its loveliness, "eye hath not seen."

In the beautiful dawn of eternity's morn  
The things we see not shall appear;  
Like a dream of the night shall vanish from sight  
The things that are visible here.

Woodbury Co., Ia.

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.

NEW YORK.

FALCONER.—We have just closed a series of meetings in our neighborhood, which continued about eight weeks. As the result six adults have been added to those keeping the Sabbath. Others are very favorable to the truth. Surely to God belongs all the glory. During our meetings we have realized more than ever that the gospel of Christ is the power of God unto salvation. It is expected there will soon be a church organized at this place. We ask the prayers of God's people.

S. THURSTON.  
J. B. STOW.

WISCONSIN.

CASSVILLE.—We left North Scituate, R. I., May 21, and arrived safe in Cassville, Wis., the 24th, having spent one day in Chicago. We found many warm friends who seemed glad to listen to the word of the Lord, which we tried with his help to speak faithfully. We have now had six very interesting meetings with a growing interest. Yesterday, in the presence of a large audience, five followed their Lord in the ordinance of baptism. We believe there will yet be a revival of God's work in Waterloo and Cassville if the brethren and sisters will faithfully obey the Lord.

June 4. I. SANBORN.

OHIO.

DIST. No. 3.—Since our State meeting I have visited the most of the Sabbath-keepers in my district. We have enjoyed some precious seasons together. In this time I have delivered several temperance lectures from Dr. Kellogg's charts to good effect.

With one or two exceptions, there is perfect union of faith and fellowship among the Sabbath-keepers of Dist. No. 3. We hope that ere long those who are exceptions may drink from that fountain of humiliation and love till they shall be filled with that Spirit which makes believers of one heart and of one soul. We now leave this district to join Bro. St. John in tent labor till camp-meeting. We know that those whose hearts and homes beat in union with the truth, will follow its path with their prayers and alms, that will come up as a memorial before God.

R. A. UNDERWOOD.

MICHIGAN.

MANTON, SHERMAN, COLFAX, SELMA.—For the past few weeks we have been holding some meetings in these places. The cause is still onward here in Wexford Co. Though the work does not move on at all times as rapidly as we could wish, yet we still see from time to time, some fruits of our labors. Twelve have recently been baptized, and eight have united with the Colfax church. The brethren generally in these places are firm, and making some advancement in present truth. Many of them are reading the Testimonies with interest, and the most of them are adopting the

tithing system. Calls are coming in from all parts of this district for labor more than we have been able to respond to. Oh, may the Lord of the harvest send forth more laborers into his great harvest field, that the precious sheaves may be gathered in!

We are still of good courage, and expect to labor on in this good work until we receive a legal discharge when the warfare is over.

R. C. HORTON.

MISSOURI.

HIGGINSVILLE.—We pitched the tent at this place, May 23, and up to this time have given twelve discourses. I do not think we were ever in a place where more prejudice exists than here. Still, considering the unfavorableness of the weather, we are having a fair hearing, and some are already becoming deeply interested. We have had rain almost every other day since our meetings began, and frequently the nights have been so cool as to make it quite uncomfortable in the tent. We think that if the weather had been good, our tent would have been well filled each evening. On Sunday evenings, have not been able to seat all who came.

We have good reasons for believing that when we reach the Sabbath question, and the nature of man, the opposition will be quite strong, and that much will be done by the ministers of the place to keep the people away from the tent. Pray for us, brethren, that we may walk humbly before God, and be successful in raising up a company here.

R. S. DONNELL.  
J. W. WATT.

June 6.

ALABAMA.

WASHINGTON Co.—I met with the people out West on the first Sunday in this month, according to appointment. When I reached the place of holding meeting, I found everything in confusion, and one man was strongly opposed to my preaching anywhere near his place. After some difficulty, I obtained a private house, and spoke concerning the cleansing of the sanctuary and the setting of the Judgment in 1843-4, which I think gave satisfaction to many. I preached on the same subject the Sunday before, in a Baptist church six miles from our church. I think prejudice is giving way with some. There are people here who accept all the truth except the Sabbath, and I hope they will soon receive that.

I preached to-day at our church, as it was our general meeting. Have distributed 1,475 pages of tracts within the last two months. Hope they will do some good in the cause.

Eld. J. M. Warwick is again aroused, and holds meeting the fourth Sunday in this month at Spring Bank, the place where he debated with Eld. C. O. Taylor upon the Sabbath question two years ago.

D. W. JORDON.

May 20.

VIRGINIA.

QUICKSBURG, MARKSVILLE, RILEYVILLE.—Since my last report, I have visited the above-named places. May 19, I met with the Quicksburg church. Found nearly all of good courage, and making some progress in divine life.

Thursday, the 24th, in company with Eld. A. C. Neff, I started for Page county. On our way there, we called on Bro. Dadisman. Found him somewhat discouraged. One cause, perhaps, is sickness in his family. We tried to encourage him as best we could. After taking refreshments, we started for Marksville. There we found a goodly number of the brethren and sisters gathered, waiting our arrival. All seemed to be of good courage. We tried to set before them the importance of holding fast the truth, and of giving earnest heed to the things which they had heard, lest at any time they should let them slip.

Friday, Brn. Neff and Stillwell and myself visited the little company at Rileyville. This little company came out under the labors of Brn. Stillwell and Purdham. We found some here who are growing in grace and making considerable advancement in the truth. They have a thoroughly organized Sabbath-school. Sabbath, Bro. Neff gave a very interesting discourse, showing the importance of living out every principle of Christianity. Our social meeting was good, nearly all taking part. May God bless them, and help them to live humble!

Sunday evening we returned to Marksville.

Spoke to the people that night, and returned home Monday to prepare for tent labor. We hope to be remembered at a throne of grace.

I want to say a few words in regard to our camp-meeting. Dear brethren and sisters, the time of this meeting is drawing near, and as this will be the first meeting of the kind ever held in this State, let us begin at once to prepare to attend it, that, with God's help, we may make it a grand success. All who fail to attend this meeting will miss a grand feast to their souls. Come, brethren, come all, and the Lord will bless.

May 29.

M. G. HUFFMAN.

#### IOWA.

GRINNELL.—May 26, 27, I was with Sabbath-keepers at Grinnell. Brn. Nicola and Fifield were also with me. There are now about forty observing the Sabbath. When Brn. L. T. Nicola and Geo. Fifield pitched the tent here last summer, there was not a Sabbath-keeper in this vicinity. About thirty began keeping the Sabbath when they were here; since then this company has gradually increased to its present number. We baptized twenty-eight persons, and organized a church of thirty-six members. Several hundred people witnessed the baptism Sunday, with great respect. An elder and deacon were ordained, and thus the church set fully at work.

Soon after the tent was taken down last fall, this company put up a neat meeting-house, 28x42. It is now nearly completed, and they feel to rejoice that God has so prospered them in their work. Quite a number of youth took part in the last meeting to the great joy of their parents and friends. We see no reason why a good church may not grow up at Grinnell. We know there may, if they all keep the love of God and love for one another in the heart, and keep division out. We feel anxious indeed for the prosperity of this church. May God greatly bless them, is our prayer.

E. W. FARNSWORTH.

#### MAINE.

NORTH BERWICK, DEERING, ETC.—May 14, I parted with Bro. Butler in Portland. He took the boat for Boston, and I went to North Berwick. The Friends kindly granted us their house of worship, which we occupied one evening. We also held one meeting in a private house. There was a spirit of freedom manifested, and I trust these were profitable seasons to those who attended.

I met Bro. Hersum at Deering, Sabbath, May 19. In Portland, the 20th, one bore testimony for the first time, which made our hearts rejoice. We miss Bro. Lobdell and Sister Varney in our meetings, but death cannot always hold them in the grave; the jewels will be gathered when Jesus comes.

I was with Bro. Hersum at Richmond, the 26th and 27th. I preached the funeral sermon of Joseph and K. V. Temple's children who died of diphtheria last fall, and whose obituary notice appeared in the REVIEW of Feb. 6, 1883. There were a goodly number of the friends present, although the weather was unfavorable. It was a solemn occasion. May God bless the distressed parents and daughter in all their lonely walks of life, and may they at last be permitted to meet those that they loved in the earth made new.

Sabbath, June 2, I was with the church at South Norridgewock. The Sabbath-school was excellent. The Spirit of God was with us in our meetings, and our brethren and sisters decided to add twenty-five *Signs* to their club, making fifty copies in all. We hope to see the number increased. Already a number of names have been sent in as subscribers for the *Signs* for one month. We want to see our people take hold unitedly, to help forward the work of obtaining subscribers for the *Signs of the Times* for one month, at 15 cts. All can do something, and have God's blessing. Let the directors in each district take hold of this branch of the work, and do all they can to encourage the work of canvassing for our periodicals and books.

J. B. GOODRICH.

June 5.

#### KENTUCKY.

NOLIN, CUSTER, ETC.—Having recovered sufficient strength from my sickness, I started, May 10, to find a place to pitch the tent, visiting the churches and lonely ones on my way.

Sabbath, the 12th, a few brethren and sisters met at Bro. Barr's, where we enjoyed a refreshing

season. But I fear and tremble for some of the young there, because there is so much more love of pleasure than love of God. I hope they will read with care 2 Tim. 3:1-8.

From there, in company with my daughter, I visited the sisters at Nolin. Stayed one day recruiting strength, and attending to other matters of duty. May 16, I visited Sister Scott, at Cecilia Junction, who is one of the lonely ones. She came here from Michigan, to keep house for her brother who is on the railroad. We spent a few hours in talk and prayer with her, and we trust our visit will prove an encouragement.

On our way to Custer, May 17, stayed all night with Dr. Cash, who has been, and is yet interested in the truth. I found that four Mormon preachers had been there. Two of them had taken dinner with him the day we arrived. They had troubled him on some points, especially on the gifts. I talked with him until midnight to help him, and then sold him "Thoughts on Daniel," and the "Spirit of God" by J. H. W., which I think will set him right on the gifts. Visited at Custer until Sabbath, the 19th. We had good meetings and Sabbath-school. Most of the members of this church are striving to overcome. But some are on the back-ground, and are not growing in grace. We tried to set duty before them as best we could. Oh, love of this world! It is going to ruin souls! It seems that a great many of our people are liberal before they embrace the truth; then Satan makes them so close and stingy they can't spend anything willingly for the cause of God. May the Lord pity such! May 22, in company with Bro. Trent we visited a number of places. We selected Union Star as the place for the tent, providing I could get sufficient help. But not succeeding in this, we decided to pitch the tent at this place. I have now given four discourses with some manifest interest. Pray for us. Garfield, Breckinridge Co., will be my address.

June 4.

S. OSBORNE.

#### ILLINOIS.

MARTINSVILLE.—Soon after my last report, the school-house was closed against us. I spoke several times at a church a few miles distant; some interested walked from six to eight miles to attend. As the rough rides were so tiresome, a lady offered her house for meetings. When it was announced, her husband, whose consent had been taken for granted, rose and objected. An opportunity was extended for any one to open their house to us, but as no one responded, I was obliged to leave them. But knowing that some were under conviction, I continued to pray for them.

After having commenced labor in another place, I received a letter written by the man who refused the use of his house, indorsed by two district directors, and several others, asking me to resume meetings in the school-house. I returned, spoke five times, and labored personally with them. Eight or ten acknowledge the claims of the Sabbath, and are under conviction, but lack the courage and faith to take their stand for the unpopular truth. "They hear thy words, but they will not do them." Eze. 33:31. If there was a faithful Caleb or Joshua to commit himself to follow God wholly (Num. 14:24), others would follow. The help or counsel of some experienced laborer would have been very acceptable, and the opportunity for such help is still open, as a Baptist minister has appointed the third Sunday in July to present the "divine claims of the Christian Sabbath" (?) at the nearest church. He has met our people before in debate, and is something of a "Rev. Dr. No-Sabbath."

I pray God to enable me to use the experience gained here so that I may be more efficient in winning souls. Trust it will prove a blessing to those in the Martinsville church who have rendered such timely help. Have labored with this church Sabbaths and at intervals, especially for the children and the Sabbath-school, with some encouraging results. One little girl gives good evidence that she loves her Saviour, and she desires to follow him in baptism. There is an increasing interest in studying the Sabbath-school lessons and the Bible generally. May God help all the brethren to believe that to search the Scriptures is to gain a saving knowledge of Jesus Christ.

June 6.

HELEN L. MORSE.

CHICAGO.—I have now been here about eight weeks, and by the grace of God have been enabled to labor day after day in the missionary work,

although my health has not been as good as when I labored in the country. I have held four meetings a week, prayer-meeting included, in the meeting-house or in private houses. Our brethren and sisters are much scattered in the city, so it is quite difficult for them to get together for evening worship, but on the Sabbath they all meet and seem to appreciate the privilege of preaching services.

There seems to be no interest from the outside to hear and investigate, which is due, to a great extent, to troubles and difficulties of old standing between church members. When will church members learn their responsibility not only to one another, but to those around them! We have visited all our brethren and many others, and are thereby enabled to see some of the wants of this people. We earnestly desire that we may be able to help where help is needed, but we see here many difficulties from within and without.

No one knows how difficult it is to labor and have success in the way of true religion in a place like Chicago, unless they have had experience in it. God's faithful witnesses here, need much of his grace, for it is truly a hard place for those that keep the commandments of God and the faith of Jesus.

Our work hitherto has been preaching, visiting from house to house, lending and selling our publications, and taking subscriptions for our papers, but our labor in this respect has not been as prosperous as we would like. Still we trust in Him who has said, "Blessed are ye that sow beside all waters." "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

JOHN F. HANSON.

#### MINUTES OF THE NEW YORK CONFERENCE.

THE New York Conference of Seventh-day Adventists convened in special session, according to appointment, in Rome, N. Y., at 9 A. M., May 25, 1883, the President, Eld. B. L. Whitney, presiding. Prayer was offered by Eld. R. F. Cottrell.

Nineteen delegates reported, representing sixteen churches.

A request was made by Bro. J. E. Swift in behalf of the church lately organized at Williams-town, that it be received into the Conference. This request was granted by a unanimous vote.

In view of his soon expected departure to Europe to engage in work connected with the cause of God there, Eld. B. L. Whitney tendered his resignation as President, to take effect at the close of this session. His resignation was accepted.

The President was authorized to appoint the following committees, which were afterward announced as follows: On Nominations, R. F. Cottrell, F. Wheeler, and Darius Tabor; on Resolutions, E. W. Whitney, J. E. Swift, and A. E. Place; on Auditing, L. R. Chapel, E. S. Lane, W. N. Parker, Wm. E. Lewis, P. Z. Kinne, and Chas. Saterlec.

Eld. M. C. Wilcox stated that the church at Fine had disbanded, and that most of its members had taken letters to unite with the Silver Hill church. He also stated that the Vermillion church had disbanded, and that its members had joined the Roosevelt church. Bro. J. E. Swift stated that the Parish church had also disbanded, and that its members would add strength to the church at Williamstown by uniting there. The Conference voted that the names of these three churches be stricken from the list.

Bro. Edwin Jeffery requested labor for the Newfane church, making the encouraging statement that another man had embraced the Sabbath truth there.

Adjourned to call of Chair.

SECOND MEETING, 5:15 P. M., MAY 27.—Minutes of last meeting read and approved. Six more delegates, representing as many churches, took their places in the Conference.

The Nominating Committee reported as follows: For President, Eld. M. H. Brown; for member of the Conference Committee, Eld. E. W. Whitney. These names were considered separately, and both were unanimously elected.

The Committee on Resolutions presented the following:—

Whereas, The plan of canvassing fields for tent labor,

to secure interested readers of the *Signs* previous to the time of commencing such labor, has been advised and practiced with success and good fruits; therefore—

*Resolved*, That we hereby sanction and encourage the work, and pledge it our hearty support wherever it shall be engaged in judiciously.

*Whereas*, Our beloved brother, Eld. B. L. Whitney, and family, are soon to leave us to engage in the work in Europe; therefore—

*Resolved*, That we hereby express our appreciation of their valuable labors among us, and the deep interest we feel in their welfare and the work in which they are to engage, and pledge our earnest prayers in their behalf, that God may guide them in all their labors, and crown them at last in the great Harvest Home.

These resolutions were unanimously adopted, the latter, after some remarks expressing deep feeling, by a rising vote of the entire congregation.

Adjourned to call of Chair.

THIRD MEETING, 9:30 A. M., MAY 28.—Minutes of last meeting read and approved.

Eld. B. L. Whitney presented the matter of the indebtedness of the Rome church on their house of worship. It had previously been considered by the Auditing Committee, and inasmuch as the house is used by the Conference for its general meetings, and as extra burdens fall upon the membership of said church in connection with such meetings, they recommend that the Conference pay what remains on the house, which is between two and three hundred dollars. The recommendation of the Auditing Committee was adopted by a unanimous vote of the Conference.

Adjourned *sine die*. B. L. WHITNEY *Pres.*  
E. E. MILES, *Sec.*

KANSAS CONFERENCE PROCEEDINGS.

NINTH ANNUAL SESSION.

PURSUANT to appointment, the Conference assembled on the camp-ground at Burlingame, Kansas, May 17, 1883, at 4 P. M., Eld. J. H. Cook, President, in the chair. After singing, prayer was offered by Eld. E. W. Farnsworth. The organization of the Conference was effected by the presentation of credentials by twenty-one delegates from sixteen churches.

The Conference being now organized, the minutes of its last session were read and accepted. By vote, Brn. Olsen, Farnsworth, and other S. D. Adventists in good standing were invited to participate in the deliberations of the Conference, and three additional delegates were received.

By vote, the following churches with their representatives were admitted to the Conference: Snow Hill, L. D. Santee; Lakin Center, C. P. Willis; Mound City, J. W. Bagby; Hubbel, M. Enoch; Lowe, D. T. Hawkins; Cedar Vale, Oscar Hill.

The President, being authorized to appoint the usual committees, named the following: On Nominations, John Heligass, S. N. Ayers, D. T. Shireman; on Credentials and Licenses, M. Enoch, J. W. Bagby, J. N. Stansbury; on auditing ministers' accounts, A. G. Miller, G. D. Symms, John Riley, J. H. Coffman, Nelson Reed, Robert Aitken. Owing to the absence of A. G. Miller J. H. Coffman was chosen. On auditing treasurers' books, L. D. Santee, N. B. Osborne; on Resolutions, Elds. E. W. Farnsworth, R. F. Barton and L. D. Santee.

Adjourned to call of Chair.

SECOND MEETING, MAY 18, 1883, AT 9 A. M.—Prayer was offered by Eld. O. A. Olsen. Twenty-six delegates were present. Minutes of last meeting were read and approved, with one correction.

Reports of committees being called for, the Committee on Nominations reported as follows: For President, J. H. Cook, Fort Scott; Secretary, T. H. Gibbs, Ottawa; Treasurer, A. G. Miller, Topcka; Executive Committee, J. H. Cook, John Gibbs, Weaver; Oscar Hill, Grenola. These persons were elected to their respective offices.

On motion, the name of the Amity church was changed to that of Pittsburg.

Adjourned to call of Chair.

THIRD MEETING, MAY 20, AT 4:15 P. M.—Prayer by Eld. G. H. Rogers. Twenty-four delegates were present. Minutes of last meeting were read and approved. C. F. Flaiz of Brantford, A. McCulley of Fort Scott, John Mulliken of Elivon, and M. Enoch of Hubbel, took their seats with the delegates.

The Committee on Licenses and Credentials reported as follows: For credentials, Elds. J. H. Cook, R. F. Barton, G. H. Rogers, M. Enoch, and

L. D. Santee; for licenses, Oscar Hill, Ruie Hill, Hattie Enoch, John Gibbs, T. H. Gibbs, Geo. H. Smith, J. S. Thorp, N. J. Bowers, Chas. Flaiz, E. H. Seward, Philip Kent, and E. M. Kallioch. The case of Will D. Curtis was recommended to be referred to the Conference Committee. For colporter's license, D. T. Shireman, E. W. Webster, and J. W. Morrison. Each name as suggested by the committee was taken up and endorsed by vote of the Conference.

The Committee on Resolutions reported the following:—

1. *Resolved*, That we humbly and gratefully express our gratitude to God for the harmony existing among us, and for the prosperity that we as a Conference have enjoyed during the past year, and for the desire evinced among us to advance in spirituality and devotion to the cause of God.

2. *Whereas*, We as a people recognize the solemn truth that we are near the end of time, and whereas our agents have been successful in getting this before the people by selling "Thoughts on Daniel and the Revelation;" therefore—

*Resolved*, That we recommend our Conference to use all legitimate means to encourage those who are able to engage in the sale of this book.

3. *Resolved*, That we feel the need in our State of a school where our youth shall be instructed spiritually as well as intellectually.

Resolution No. 1 was unanimously adopted.

Adjourned to call of Chair.

FOURTH MEETING, MAY 21, AT 9 A. M.—Conference was opened by prayer. Twenty-three delegates were present. Minutes of last meeting were read and approved. Disposition of resolutions was resumed. Resolution No. 2 was spoken to by Elds. Farnsworth and Olsen, which also called forth a summary from the State agent of the work done in this direction during the past year: No. books sold, 253; average wages per day, \$1.11; No. of agents, 14. Voted its adoption.

Resolution No. 3 was next spoken to by Elds. Olsen and Farnsworth. By vote, the resolution was laid on the table.

Voted, that the Norway church be admitted to the Conference, with Brn. W. G. Hay and A. Brown as delegates.

Voted, that the name of the Brantford church be changed to that of Washington.

Voted, that T. H. Gibbs act as State agent for the canvassing work for the ensuing year.

The Treasurer submitted the following report:

Cash on hand at beginning of year,	\$ 253.23
Amount received during the year,	4,493.33
<b>Total,</b>	<b>\$4,746.56</b>
Amount paid out,	4,246.80
<b>Balance in treasury,</b>	<b>\$499.76</b>

The committee to audit the treasurer's books reported as follows:—

We hereby certify that we have examined the books of the Conference Treasurer, and find the same correct to the best of our knowledge.

L. D. SANTEE, } *Auditors.*  
N. B. OSBORNE, }

On motion, the Conference adjourned.

J. H. COOK, *Pres.*

T. H. GIBBS, *Sec.*

KANSAS SABBATH-SCHOOL ASSOCIATION.

SIXTH ANNUAL SESSION.

ACCORDING to appointment, the Association convened at Burlingame, May 17, at 6 P. M., the President in the chair. Twenty-seven delegates were present.

The Secretary's report of the last annual session was read and approved. On motion, J. F. Johnson was accepted as delegate from the Burlingame Sabbath-school. Geo. D. Symms was accepted as delegate from the Moline Sabbath-school.

By vote, the Chair was empowered to appoint the usual committees: On Nominations, J. H. Coffman, J. W. Bagby, and Mary Symms; on Resolutions, Hattie Enoch, Sister Adsit, and Ruie Hill. Meeting adjourned to call of Chair.

SECOND MEETING, MAY 20, 7 P. M.—Prayer was offered by Eld. L. D. Santee, after which the minutes of the previous meeting were read and approved. On motion, Lottie A. Hay and W. J. Hay were received as delegates from the Jay Bu Sabbath-school, Bro. Geo. Stagg as delegate from the Osawkie Sabbath-school, Abbie Buckminister from the Rock Creek school, and E. M. Kallioch from the Ottawa school.

The Committee on Nominations reported as follows: For President, Eld. M. Enoch, Bull City,

Kan.; Secretary and Treasurer, Emma Enoch, Bull City, Kan.; Executive Committee, M. Enoch, G. H. Rogers, and G. H. Smith. The nominees were voted upon separately, and each elected.

The Committee on Resolutions presented the following:—

*Whereas*, Our people have appointed means by which uniformity might be established in our Sabbath-schools, and every deviation from those plans has resulted in confusion and discord; therefore—

*Resolved*, That we recommend that each Sabbath-school in our Conference adopt the system thus recommended, and carry it out in their practice.

*Whereas*, The success of our Sabbath-schools depends in a great degree on the constant attendance and in the perfect lessons of its members; therefore—

*Resolved*, That we recommend that the older members of the school attend regularly themselves, presenting perfect lessons, and assist and encourage the younger ones to do the same.

The resolutions were adopted.

ANNUAL REPORT OF STANDING OF S. S. ASSOCIATION.

No. of members,	991
“ “ added,	115
“ “ dismissed,	58
“ “ <i>Instructors</i> taken,	232

CASH RECEIVED.

Cash on hand at commencement of the year,	\$4.98
“ sent as tithes to State Association,	7.10
<b>Total,</b>	<b>\$12.08</b>

CASH PAID OUT.

For postage and stationery,	\$2.13
“ tithes to General S. S. Association,	.76
Cash on hand to balance,	9.19
<b>Total,</b>	<b>12.08</b>

Adjourned *sine die*. T. H. GIBBS, *Pres.*

CLARA A. L. GIBBS, *Sec.*

A VALUABLE BOOK.

OF late, my attention has been called to efforts that some are putting forth to scatter certain documents derogatory to the writings of Sister White. I first noticed this in the early part of the past winter; and of late another tract has appeared, written since our last General Conference. In looking at the effect of these slanderous documents, I have been forcibly reminded of the apostle's statement, "We can do nothing against the truth, but for the truth."

The result, so far as I have seen, has been to induce those into whose hands the above documents have fallen, to purchase and read the book entitled, "Objections to the Visions Answered," when their attention has been called to it; and I state a fact in saying that we have sold a greater number of copies of that book in the last four months than we had in three years previous to that time. In fact, the offering of it for sale has frequently resulted in reminding some one of objections they had recently met, and they have immediately bought it without any urging.

A knowledge of the facts which this little pamphlet contains is invaluable to us, and we ought to acquaint ourselves with the contents of this little book. I speak of my experience, as it may aid some one else. D. A. ROBINSON.

AT WORK FOR THE LORD.

DEAR READERS OF THE REVIEW: Do we realize how good it is to work for the Lord? No other employment is so noble or so enjoyable. Are we doing what we can in this direction? A life of activity is far preferable to a life of indolence. Active, energetic men are wanted. Only those who are firm, true, living Christians can be of any help to the cause of God. Our probationary time is very precious, and each moment should be carefully improved if we would be living Christians. Minutes, hours, days, weeks, and months speedily pass into eternity. Hours of joy, sorrow, pain, and suffering, all pass away, never to return, and the solemn record can never be changed. But while life is passing there is time enough to form a character for eternity, and help others to do the same. The cause in which we are engaged is worthy of all our energies. Our spiritual advancement is not marked by some great work that we may do, but by the faithful performance of the little duties of life, that to us may seem very small. The distribution of a single tract may sow the seed which perchance may spring up and bear it to eternal life. The faithful sower of the

seed will hear the commendation of the Master, "Well done, thou good and faithful servant. Oh, blessed thought! Brethren and sisters, we must be faithful in order to wear the crown of life. Pray for the isolated ones; we need your prayers. Presque Isle, Me. B. F. DAVIS.

## News of the Week.

For the Week Ending June 9.

### DOMESTIC.

—Seven cases of sunstroke, two fatal, occurred in New York Tuesday, June 5.

—The Dakota Capital Commission, Saturday, June 2, decided unanimously in favor of Bismarck as the future capital.

—In Toronto, Wednesday, June 6, a decision was rendered in an alimony case that divorces granted in the United States are not valid in Canada.

—In the district near East Tawas, Mich., fires raged in the pineries for two or three days, and great loss will result unless rain falls plentifully.

—The United States double-turreted monitor, Amphitrite, was successfully launched, at 2:15 o'clock, June 7, at Wilmington, Del., amid great enthusiasm.

—A thunder and rain storm at Albany, N. Y., Wednesday, June 6, did \$50,000 damage by flooding streets and cellars. The lightning struck in several places.

—The business failures last week numbered 148, a decrease of 12 from the previous week's record, but 18 more than in the corresponding period of 1882.

—The chief of police of New Haven, Conn., has notified the Salvation Army that they will be arrested if they sing in the streets. The salvationist captain says they will not stop until ordered by the mayor.

—Rain, hail, and wind caused great havoc at St. Johns, P. Q., Wednesday night, June 6, several houses being unroofed, and the streets were deluged, and blocked by fallen trees. Thousands of feet of lumber was blown into the river.

—Sunday trains on the Housatonic railroad were stopped June 3 by the Massachusetts authorities. The clergymen of Berkshire county, Mass., presented a petition against the running of Sunday trains, but the railroad company disregarded them.

—The Barber brothers, the Iowa murderers, who had been returned to the Waverly jail, were taken thence at 11:30 Friday night, June 8, by a mob from Fayette county, and hanged a short distance from town. They neither flinched nor pleaded for mercy.

—An addition to the Northwestern marine elevator at Milwaukee collapsed Wednesday afternoon, June 6, under the pressure of its contents, the walls, it is feared, burying seven men who were resting in their shadow. Two thousand bushels of No. 2 wheat went into the river.

—At Fishkill village, near Newburgh, N. Y., was celebrated Saturday, June 2, the centennial anniversary of the disbandment of Washington's army on June 2, 1783. There was a large attendance, and addresses were made by Benson J. Lossing, the historian, and other prominent gentlemen.

—A meeting of the Florida Ship Canal and Transit Company was held Friday, June 8, at New York, at which General Charles P. Stone, the engineer, reported that it was feasible to cut a ship canal across the peninsula. The survey will be made at once, and it is expected that work will be begun on the enterprise next September.

—Michael Gilman, who died recently in New York, intrusted money to a friend to be expended in masses for the repose of his soul. Gilman's administrator sued to recover these funds, and Judge Freedman, Wednesday, June 6, decided that the trust was not a legal one, and that the money must be delivered up to the administrator.

—There is excitement at Ansonia, Conn., owing to the priest attempting to coerce Catholic citizens to employ a young Catholic physician, who has just hung out his sign, in preference to the "heretical murderers" who have long practiced in the place. Church rites, Father Byron said, would be refused females who permitted other doctors to attend them.

—The law of New Jersey requires railroad companies to make a return to the State of all fatalities that occur on their lines. During the thirteen years between 1869 to 1882, there were 1,902. It is probable that fatal accidents in other States reach no smaller proportions, so that the aggregate of statistics would be appalling, though little attention is paid to the factors as they occur from time to time.

—At the inquest into the Brooklyn bridge disaster, Tuesday, June 5, the acting president of the trustees deposed that all the policemen in New York could not stem the panic-stricken tide of humanity at the time of the accident. He said the weakest part of the structure could sustain 65,000 tons, and estimated the greatest pressure which could be placed on it at 17,000 tons. The jury found that the "officers and trustees were reprehensible," and recommended improvements in the road for foot passengers.

### FOREIGN.

—The promoters of the Parnell fund expect to raise £30,000.

—Father Bechet, a French Catholic missionary, has been beheaded by the Anamites.

—In the Sherbro district of West Africa, fifty persons were recently roasted alive for witchcraft.

—On May 24, Guayaquil, Ecuador, was surrounded by the rebels, and the city was expected to surrender within a week.

—Irish Quakers have distributed in the County Donegal 220 tons of seed potatoes, and have thereby relieved much suffering.

—General Hicks' forces defeated the false prophet's followers in the Soudan, killing 500 Arabs, who were mostly armed only with spears.

—Italy observed Saturday, June 2, the first anniversary of Garibaldi's death. The Italian Chamber voted to erect a national monument to his memory.

—The Belgian Government has introduced a reform bill, making a complete course of primary education one of the qualifications for the right of franchise.

—The mayor of Moscow has been banished to his estates for expressing the hope at a recent banquet that the Czar would institute a constitutional regime.

—Irish ecclesiastics who continue to support the Parnell fund and take part in agitation contrary to the Pope's recent circular, will be suspended from their functions.

—After Jan. 1 next, the poorest Russian peasantry will be exempted from the payment of poll-tax, while the tax on the remainder of the populace will be reduced one-half.

—Thomas Caffrey, convicted of participation in the Phoenix Park tragedy, was hanged Saturday morning, June 2, in Kilmainham jail. He was the fourth man executed for this crime.

—On June 1, 300 Turkish troops were massacred near Sipeanik, Albania, by Hottis. The Turks and Castratis engaged in a battle June 2 and 3, 1,300 of the former and 500 of the latter being slain.

—Queen Victoria is afflicted with dropsy, and her physicians consider her condition unsafe. Recent fits of dispondency and melancholy have effected serious results, and it is feared that in a short time she will be confined to her bed.

—The modification of the laws against Roman Catholics in Prussia permits the saying of mass and celebration of the sacraments; and the church, in return for these concessions, must give notice of its appointments to the government.

—Jenny Lind is living in retirement at her beautiful home, South Kensington, London. She is 63 years old, has two married daughters, and a son in the army. She occasionally sings, and her voice retains many of the charms which aroused the admiration of the world years ago.

—The French Foreign minister said in the Senate Saturday, June 2, that within the month, sufficient troops would be landed in Tonquin to cope with the native forces, and that there was no good reason why China should seek a rupture with France.

—The French Admiral has been instructed to withdraw his forces from Madagascar only after the queen has recognized the French protectorate. The Admiral will insist on the rights of Frenchmen to own land in Madagascar, and will claim an indemnity of 1,500,000 francs for the cost of the expedition.

—A strong feeling exists among the Irish population of Canada against the appointment of Lansdowne as Governor-General, and they assert his bearing in Parliament and treatment of his Kerry tenants has been inimical to Ireland's interests. O'Donnell, member for Dungarvan, has given notice of a motion to the above effect in the British House of Commons.

## Obituary Notices.

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

GILBERT.—Died in East Saginaw, Mich., April 28, 1883, John F. and Christian Gilbert, aged eighty-one and seventy-nine years. Thus in one day my wife was called to mourn the loss of both her parents. They had been married over fifty years, and had lived about forty years near Memphis, Mich., where they were taken for burial. They were laid away in the old grave-yard, side by side. Funeral services were held in the Congregational church. GEO. O. STATES.

SHERMAN.—Died of quick consumption in Rome, N. Y., April 9, 1883, Mrs. Ida L. Sherman, in the twenty-fifth year of her age. Seven years ago, when Eld. Canright pitched his tent in Rome, Sister Ida and her mother (Sister Shedd) were the only Adventists in the city. She has kept the Sabbath about thirteen years. She was a firm believer in present truth, and an amiable and consistent Christian. She died with the firm hope of soon being raised from the dead, to die no more. Funeral services conducted by Elds. B. L. Whitney and M. H. Brown. J. R. CALKINS.

HOYT.—Died at West Union, Iowa, May 14, 1883, Miriam, wife of Nason Hoyt, in the seventieth year of her age. Mother H. was converted and joined the M. E. church when seventeen years of age. In 1841 she embraced the Adventist doctrine under the labors of Eld. Wm. Miller. In 1856, she with her husband removed from Magog, Canada, to Northeastern Iowa. Under the labors of Eld. M. E. Cornell in 1863, she began the observance of the Lord's Sabbath, and joined the West Union S. D. A. church, in which she remained until her death. Mother was sick only four days, hence her death was sudden to all. She leaves a husband with whom she lived forty-seven years, six children, and many friends to mourn for her. But we do not mourn without hope. We have laid her away to sweetly rest until the resurrection morn. Then when the voice of the Archangel shall awake the sleeping saints, we hope to meet her never to part again. Thus one by one are those who first embraced this message, and who expected to be translated without tasting death, passing to the tomb. Who will be next? We are in the waiting time. May the Lord help us to wait with patience. Funeral sermon by Eld. W. D. Mabry of the M. E. church. A. G. DANIELLS.

COOK.—Died in Battle Creek, Mich., May 12, 1883, Winfred, son of Captain Albert G. and Mary J. Cook, of Friendship, Me., in the 26th year of his age. A portion of this young man's life was spent upon the sea, the last part of which, he was first mate of the vessel of which his father was captain. He had many friends at the ports of landing. In youth he professed the Christian religion. His trust was in God amidst terrific gales and storms upon the ocean. As his eyes were closing in death, his last words were an assurance that Jesus was precious to him.

When about twelve years old, Winnie said: "Mother, there are three things that I never shall do; I never will drink rum, nor use tobacco, nor lie,"—resolutions sacredly kept. His stay with us was short. He died of brain disease. Both his course here and his writings show a meditative mind upon heavenly things. A brother of his from Boston, a Christian gentleman, bore his remains away to Friendship, to the bereaved mother, whose trust and hope in God enables her to look forward to the resurrection of the righteous with joyful anticipation, while the father was unconscious of his heavy loss, being upon the great waters. The last Sabbath he lived, while he did not consider his sickness dangerous, he spoke of the day as the Sabbath and respected it as such.

May God bless our missionaries who labor to carry the truth to sea-faring men, for there are true and noble hearts that "see the works of the Lord and his wonders in the deep." A. S. HUTCHINS.

## Appointments.

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

### THE ORDER AND TIME OF CAMP-MEETINGS.

MICHIGAN, Flint,	" 12-18
" Alma,	" 20-26
" Manton, Wexford Co.,	July 5-9
OREGON, Beaverton,	" 20-26
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, Galion, Crawford Co.,	" 14-21
MASSACHUSETTS,	" 23-28
VERMONT,	Aug. 30 to Sept. 4
MAINE, Waterville,	Sept. 6-11
ILLINOIS,	" 11-18
NEBRASKA,	" 19-25
ALABAMA, Choctaw Co.	

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 Battle Creek, Mich. 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.

THE Minnesota H. and T. Association will hold its annual meeting in connection with the camp-meeting at Lake Calhoun, June 21-26, where the business of the association will be transacted. H. GRANT, Pres.

THE Minnesota Sabbath-school Association will hold its annual meeting at Lake Calhoun, in connection with the camp-meeting, June 21-26, where all business of the association will be transacted. JOHN FULTON, Pres.

KALAMAZOO, Mich., Sabbath, June 16. C. W. STONE.

No preventing providence, several of the brethren from Battle Creek will meet with the little company in Marshall next Sabbath, June 16. Preaching may be expected. The brethren and sisters from Convis are cordially invited. THE BRETHREN.

### CORRECTION.

THE quarterly meeting of Dist. No. 3, Neb., will be held at Nebraska City, July 14, 15. O. W. BENT, Director.

Publishers' Department

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

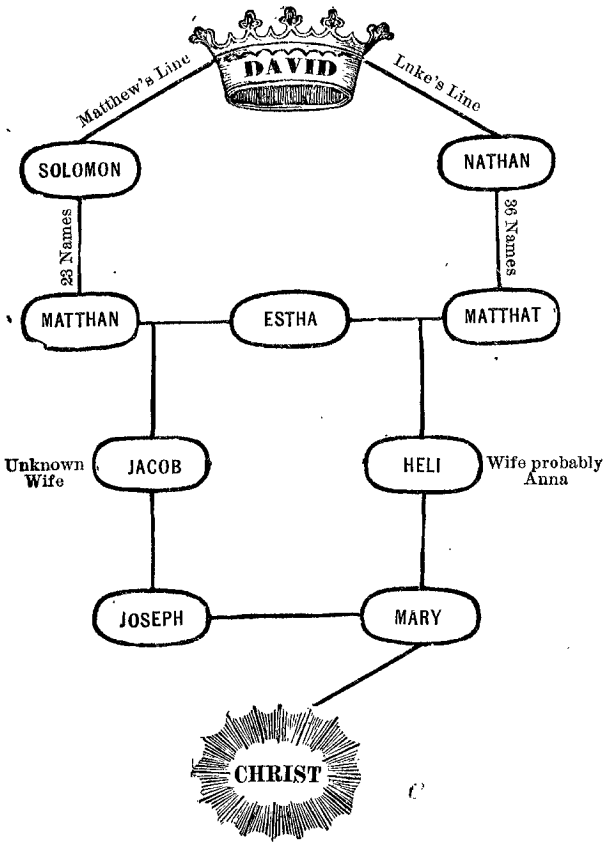
"Guide to Penmanship and Letter-writing," is the title of a work which has just been laid on our table by the publisher, J. E. White of this city.

"THE SAINTS' INHERITANCE,"

THIS well-known work by Eld. J. N. Loughborough, has just been thoroughly revised, and a new set of electrotype plates made.

THE GENEALOGY OF CHRIST.

WE again call attention to the excellent tract by Bro. Littlejohn entitled "The Genealogy of Christ; or, An Infidel Cavil Exploded."



This diagram so fully explains the apparent discrepancy between Matthew and Luke, in regard to the genealogy of Christ, by showing the two lines of descent from David down, and makes the matter so exceedingly simple and clear, that any child can understand it.

We are happy to say that the orders are already coming in for thousands of these tracts. Let them go forth broadcast. They will do much good in a general way, besides their special influence in calling attention to the REVIEW, and inviting subscriptions to the same.

cts. per hundred, instead of 25 cts., as inadvertently stated last week. And the REVIEW for one year with premium of "Life and Epistles of Paul" is \$2.50.

THE PROPHETIC MAPS.

WE have now one hundred sets of these maps printed, and will probably be able to color them as fast as necessary to meet the demand.

NEW TEMPERANCE TRACT.

"OUR Nation's Curse: Facts and Figures about Intemperance." Such is the title of a tract recently issued by this Office in the interest of the temperance cause.

KEEP ABREAST OF THE TIMES.

THE Publishing Association has just issued a new and revised edition of "United States in Prophecy," giving new and important testimony relative to the progress of the Sunday movement, and presenting in a clear light the present phase of this testing question.

The permanent post office address of Elds. A. J. Cudney and Geo. B. Starr will hereafter be Fremont, Neb.

RECEIPTS.

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.

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.

Books Sent by Freight.—H W Decker \$169.56, W J Boynton 280.48, S H Lane 97.14, S N Haskell 76.86, E H Gates 10.50, J Q Allison 11.26, S E White 132.37, Mary Heileson 142.94.

Books Sent by Express.—Wm C Hanson \$17.89, Nelson Simmons 11.63.

Cash Rec'd on Account.—B Haynes \$10.00, J P Henderson 10.82, Ind T & M Society pr S H Lane 7.66, Ind Tent Fund pr S H Lane 16.50, Ind T & M Society pr S H Lane 109.66, N Y T & M Society, W G Buckland 14.25, Royal A Phelps 10.00, D T Fero 10.00, Ill T & M Society pr L S Campbell 10.00, Helen L Morse pr U Smith 5.00.

Shares in S. D. A. P. Association.—L R Chapel \$20.00, Lydia Starks 10.00, J E Robinson 50.00.

Gen. Conf. Fund.—N Y Conf tithe \$107.24.

Mich. Conf. Fund.—A Smith \$2.00, Jackson, J G Benton 5.30, Ravenna pr John Wight 13.00, J A Demill 2.00, Quincy pr G F Ernst 1.55.

Mich. T. & M. Reserve Fund.—M B Cyphers \$100.00.

Inter. T. & M. Society.—J O Corliss \$10.00, Mrs J A Corliss 10.00, J W Raymond 10.00, R C Russell 10.00, J E Robinson 10.00, Ida Robinson 10.00, D T Fero 10.00, Wm S Hamblin 10.00, D B Oviatt 10.00, Daniel Beach 10.00, Mrs Daniel Beach 10.00, S Vincent 10.00, J C McKay 10.00.

Chicago Mission.—Mrs A M Green \$50.00.

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English Mission.—Amos Rowe \$5.00, Martha Mudge 12.50, J O Corliss 10.00, Mrs J A Corliss 10.00, Mary J Johnson 5.34, Julia Winkley 10.00, J W Raymond 10.00, A friend 14.00, R G Dayus 10.00, G W Knapp 5.00, E G Witter 5.00, C H Barrows 5.00, S Vincent 20.00, Wm S Hamblin 10.00, Mrs John Clark 1.00, Anna Evans 5.00, Jane Strang 1.00, H Howe 50c, Mary Jones 1.00, Daniel Beach 30.00, Daniel N Judd 2.50.

Shares in Scandinavian Pub. Association.—L Clauson \$10.00

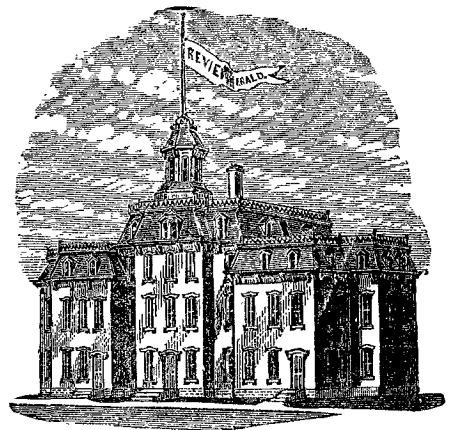
THE SIGNS OF THE TIMES.

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Table with columns for GOING EAST, STATIONS, and GOING WEST, listing times and stations like Detroit, Jackson, and Chicago.

Grand Rapids and Detroit Express leaves Kalamazoo at 7.10 A. M., Battle Creek 7.58, arrive Detroit 12.10 P. M. All trains run by Detroit time.

Day Express and 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. RUGGLES, Gen. Pass. Agent.

CHICAGO & GRAND TRUNK R'Y.

Time Table, in Effect April 22, 1883.

Table with columns for WESTWARD, STATIONS, and EASTWARD, listing times and stations like Port Huron, Lapeer, and Chicago.

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

# The Review and Herald.

BATTLE CREEK, MICH., JUNE 12, 1883.

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## TO CORRESPONDENTS.

ARTICLES ACCEPTED.—Why is It?—Prayer-meeting.—Fear Not.—Why will Ye Die.—Worship God.—"To every Man His Work."—Creation vs. Redemption.—Paradise Lost and Paradise Restored.—Idolatry in Dress.—The Restitution of all Things.—Humility.—Time and Eternity.—Grieve not the Spirit.—Thoughts of Jesus.—"My Peace Give I to You."—Who Made the Sabbath?—I'll Follow Him.—The Power of Faith.

RESPECTFULLY DECLINED.—"Purity." It is not the better way to present matter in a form which might be taken as personal allusions. Strike against the sin and not the sinner.—"Extracts from Universalism" are no doubt correct, and the writer's deductions logical; but a doctrine which is known to be unscriptural does not benefit by being better known.—"Comfort to Mourners." Blank verse should possess rhythm, accent, and meter, the same as rhyme. These are lacking in the article above-named.—"Who is Sufficient for these Things?" contains nothing which would edify our ministers or licentiate, and is too long for an exhortation.—"Who Changed the Sabbath?" Although the writer's arguments are to the point, we feel it to be duty to decline the article as it is too long and would probably never reach those for whom it is designed.—"A Tribute." Obituary poetry. The subject is not sufficiently known to be of general interest to readers of the REVIEW.—"Thoughts on 2 Cor. 3:6-13." We can hardly see that the thoughts presented are in harmony with Scripture.—"The Confirmed Covenant." Same as above.—"The glorious appearing of Christ." Lacks signature.—"Letter on Sanctification." It contains nothing new or what would

be of general interest to our readers.—"By faith I see a better land." Lacks both poetry and rhyme.

## A REQUEST.

Will those who design to attend the Flint, Mich., camp-meeting, bring with them such copies of the REVIEW, *Signs*, and *Good Health*, as they may have unsoiled and otherwise in good condition. Bro. Daniel Thompson will be there to receive them. He can use to advantage all that he can obtain. Papers dating as far back as 1880 can be used.

## DAKOTA CAMP-MEETING.

We shall secure a number of tents to rent at the camp-meeting; so let none stay away because they have no tents. Bring your straw ticks and your bedding, and come to the camp-meeting. The meeting this year will be a special privilege.

O. A. OLSEN.

## DAKOTA CAMP-MEETING SABBATH-SCHOOL.

Those using "Bible Lessons for Little Ones" No. 1, will learn lesson 26, "Abraham Offers Isaac;" those using No. 2, will learn lesson 78, "Crossing the Red Sea;" those using Nos. 3 and 4, will learn lesson 26 in No. 3, "Recapitulation." The Bible-class will learn the lesson in the *Youth's Instructor* for the fourth Sabbath in June. We look for a very interesting Sabbath-school.

O. A. OLSEN, *Pres.*

## TO THOSE COMING TO THE MINNESOTA CAMP-MEETING.

All coming on the H. and D., the Minneapolis and St. Louis, and the Litchfield division of the St. Paul, Minneapolis, and Manitoba railroads, will leave the train opposite the camp-ground. All coming to Minneapolis will take the motor from corner Washington Ave. and 4th St. to Lake Calhoun. They will leave their baggage, and special arrangements will be made to have it carried to the camp-ground.

## CAMP-MEETING COMMITTEE.

## ALMA CAMP-MEETING R. R. NOTICE.

Those intending to attend the Alma Camp-meeting will do well to carefully read the following instruction and thereby save themselves inconvenience and expense:—

All who come over the Saginaw Valley and St. Louis R. R., the Chicago, Saginaw and Canada R. R., and the Detroit, Lansing and Northern R. R. from Fenwick Station to Big Rapids, can purchase tickets to the meeting and return, at two cents per mile each way. Remember you are to purchase a ticket to and from your home station, or, in other words, a round trip ticket.

A. O. BURRILL.

## MINNESOTA SABBATH-SCHOOLS.

The lessons to be recited at the Sabbath-school to be held in connection with the camp-meeting at Minneapolis, June 21-27, are as follows: Those who use the *Instructor* will prepare the regular lesson; those using "Bible Lessons" No. 1, lesson 31, "Jacob leaves Home"; No. 2, lesson 79, "The Manna"; No. 3, lesson 3, "The Captain of the Lord's Host"; No. 4, lesson 1, "David's Charge to Solomon."

The Scandinavian brethren who do not use the *Instructor* will prepare the regular lesson in the *Tidende*.

We hope to have an interesting and profitable school, and shall expect all to come prepared to take part in the exercises. J. FULTON, *Pres.*

## NORTHERN MICHIGAN CAMP-MEETING.

The camp-meeting for Northern Michigan will be at Manton, Wexford Co., July 5-9. Manton is a station on the Grand Rapids and Indiana R. R., thirteen miles north of Cadillac. This meeting will necessarily be small because our people are few in the northern part of the State, but as it is appointed expressly for them, we hope it will be a profitable season, and we think it will be if all avail themselves of the opportunity of receiving instruction from the Lord's servants, and of seeking the blessing of God, which we all so much need. Provisions and hay will be furnished on the ground. Any information desired can be obtained by addressing Eld. R. C. Horton, Cadillac, Wexford Co., Mich. J. FARGO.

## REDUCED RATES TO MINNESOTA CAMP-MEETING.

We have not been as successful in obtaining reduced rates this year as we would desire, however the following roads grant us favors: The Chicago, Milwaukee and St. Paul, and Minneapolis and St. Louis R. R., will return passengers for one fifth fare, providing certificates are obtained on the ground, certifying that the person has been in attendance at the camp-meeting, having paid full fare one way. Tickets on these roads will be good till June 28 inclusive. The Chicago and Omaha road will grant us the same rate as the above roads with the exception that the tickets on this line will only be good till June 27 inclusive. The St. Paul, Minneapolis, and Manitoba, and Northern Pacific will not favor us with reduced rates. All will remember to pay full fare to the Camp-meeting, and on the ground obtain a certificate from the Conference secretary to return for one-fifth fare.

H. GRANT.

## STILL AN OPEN QUESTION.

As the Canada brethren would be glad to have the next Vermont camp-meeting held farther north than Montpelier if it would meet the minds of the brethren in our State, giving them a more favorable opportunity to meet with us, and as only a limited number of brethren from our Conference have made any response to published requests to hear from them as to the location of camp-meeting for this year, and these not agreed in their preferences, the Committee do hereby respectfully request the brethren from different parts of the State to immediately write us on the point expressing their preference as to the location. And not only so, but we ask your prayers that God may guide in this matter. Our camp-meetings grow more and more important, and we need wisdom in all that pertains to them. Please address me here at once.

A. S. HUTCHINS.

Sanitarium, Battle Creek, Mich.

## TRACT SOCIETY CONSTITUTIONS.

A NUMBER of orders for the Constitution of our Tract Societies have been received since the meeting held at Rome last winter, but it has been out of print. It has now been revised, and has in addition the Constitution of the International Society. There will be quantities of these sent to each camp-meeting except the Iowa meeting, for free distribution among the members of the tract and missionary societies. They are designed for those who wish them, and would become acquainted with the system recommended. This tract answers many questions which have arisen concerning the system. Much instruction from the pen of Sister White is also contained in it. Those wishing copies, who do not receive them at the camp-meeting, can obtain them of the various State secretaries, if they order immediately. After they have been distributed among the members, the price in the future will be as heretofore, ten cents. S. N. HASKELL.