

# Advent Review

AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS; HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

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### ADVENTUS SECUNDUS.

Heb. 9:28.

WHEN wilt thou come, O Saviour?  
My Lord, when wilt thou come?  
My heart is weary waiting,  
And homesick for my home.  
Each day mine eyes turn upward,  
And sweep the heavenly plain;  
For thine own angels tell me,  
"He so shall come again."

I tremble at thy thunders  
That strike my startled sense;  
The amazing conflagration,  
The melting elements.  
Yet, bold amid thy terrors,  
My joy my fears shall drown;  
I love my Lord's appearing,  
And calmly wait my crown.

Mine eyes o'erflow with weeping  
At sight of human woe;  
My hands hang down with fighting  
The strong and bitter foe.  
I'm waiting for the Victor,  
Whose reign is endless day;  
I'm waiting the Redeemer,  
Who wipes all tears away.

Perhaps for me thy coming  
Will be through death's dark gate;  
I may not see thee yonder  
In clouds and royal state.  
E'en as thou wilt, Lord Jesus,  
Thy promise is not slack;  
From ages of death's slumber  
Thy voice shall call me back.

Yet come, O blessed Saviour,  
Come quickly, still I pray;  
I'm looking for and hasting  
Unto that joyful day.  
New heavens and earth in beauty  
Shall spring at thy command,  
And I shall see thy glory,  
And with the ransomed stand.

—C. S. Harrington, D. D., in *Domestic Journal*.

## Special Mention.

—Prophecy indicated, 1800 years ago, that the growth of this country would be rapid without a parallel. The past demonstrates the fulfillment of this, beyond question. According to the *Inter Ocean*, the growth of manufacturing interests the last thirty-two years, has, like that of nearly every other industry, been almost marvelous. In 1850 there were 123,029 establishments, employing 957,059 operatives at the average wages of \$248 a year. The capital invested was \$533,245,351; materials used, \$555,123,822; products, \$1,019,106,616. Contrast this with 1883. There are now 254,000 manufacturing establishments, employing 2,900,000 operatives at an average salary of \$345 per year. The capital invested is \$3,000,000,000; materials used annually, \$3,700,000,000; products, \$5,900,000,000. The value of our manufacturing interests represents an amount of money almost fabulous. M. C. W.

### THE CZAR'S CORONATION.

SUCH is the title of an editorial in the N. Y. *Independent*, which is given in full below. It is thought best to publish it, not only on account of the graphic descriptions of the Czar's coronation which it contains, but also because there is found in it a very clear statement of the Czar's relation to the national church. Those who believe that Russia is yet to play an important part in the fulfillment of the prophecy respecting the departure of the Turk from Europe, will do well to give the article a careful reading.

"On Sunday last, Alexander III. was crowned Czar of all the Russias, and from that moment the righteousness of his rule and the sanctity of his person acquired new confirmation in the eyes of his subjects, to many of whom he was but half the Czar while uncrowned. The ceremonies of all kinds were as imposing as the expenditure of \$10,000,000, and the use of all the historic and barbaric resources of the empire could make them. The space available for spectators was small, and the invitations extended to the diplomatic corps and foreign princes had to be greatly restricted. Only one English journalist was present; we do not know how many Americans—one certainly.

"The popular excitement and rejoicing seem to have been unbounded, and for the moment the Nihilist was not heard of. Five thousand bells rang out as only the bells of Moscow can, and stirred the dull senses of the Russian peasants, which, it is said, are roused to vivacious emotion by nothing less exciting than a cannonade like Borodino or the clangor of the 400,000 pounds of the great bell, the "Czar Kolokol." For the benefit of our readers, we give below a carefully prepared and condensed statement of the rites and ceremonies of the coronation, together with the legal, religious, and ecclesiastical principles which apply to it.

"The Russian Law provides against any interregnum:—

"On the decease of the Emperor, his heir ascends the throne by virtue of the very law of inheritance which guarantees to him that right. The ascension of the Emperor to the throne dates from the day of decease of his predecessor." (Vol. I, Art. 31.)

"Therefore, the present Czar is and has been a rightful autocrat from the very moment of the death of his father. But, being a Christian sovereign, the Czar needs that his legal right should be sanctified by the church.

"On the ascension of the Emperor to the throne, there is performed the sacred coronation and anointment according to the rite of the Orthodox Greek-Russian Church. As to the time of that solemn rite, it is optional with the Emperor." (Vol. I, Art. 35.)

"Since the fifteenth century the coronation of the Czar has been in the Uspensky (Assumption) Cathedral of Moscow. Formerly, when the Patriarch was the head of the Church of Russia, it was he who crowned the Czar. But since the Patriarchate has been abolished and the rights of the head of the Russian Church have been usurped by the Czars, these crown themselves, and the representatives of the church, the Metropolitan and Archbishops, only serve them on that occasion.

"The Russians embraced Christianity from Byzantium, and the Russian rulers have always tried to imitate in everything the Byzantine emperors. The rite of the Czar's coronation in substance is that of the coronation of the monarchs of Byzantium. The Czar of Russia cannot hold any other but the Greek-Russian faith. There-

fore at the very beginning of the ceremony of coronation, he reads aloud the creed of the Greek-Russian Church. He has no right to change even a single jot of that creed. Then a great *Te Deum* begins. During that service, after a chapter of the New Testament is read by one of the three Metropolitans, the two Metropolitans assist the Czar in putting on his shoulders the imperial purple cloak and the great diamond cross of St. Andrew, who is regarded as a special patron of Russia. On having laid his hands on the Czar's head, the Metropolitan of Moscow prays God that he may protect him from all dangers, subdue all his foes, inspire him to judge his subjects impartially, and receive him in the Czar's Kingdom of Heaven.

"Then a Metropolitan brings to the Czar the great crown, on a velvet cushion, and the Czar himself puts it on his head. The Metropolitan explains that the crown signifies that Christ, the Czar of Glory, blesses him, the Czar, to be the supreme master of the Russian people. Then the same Metropolitan brings to the Czar the scepter and the imperial globe, and says that God gives him power in order to secure the well-being of his people. Then the Czar and all present kneel, and the Czar himself delivers a prayer, in which he implores the Supreme Czar of the Czars to inspire and guide him in his great service, to send him wisdom from Heaven, and to teach him how to arrange the prosperity of his people.

"Thus the coronation proper is at an end. Then the liturgy begins, to which the Czar listens with his crown off. Toward the end of the liturgy the Czar descends from his throne and approaches the Czar's door leading into the altar. There meet him two Metropolitans, who bring the holy chrism. One of them anoints the forehead, eyes, nostrils, mouth, ears, chest, and arms of the Czar, saying, at the same time, "The seal of the gift of the Holy Ghost," and the other Metropolitan wipes the chrism with a piece of cotton. The Empress is anointed only on the forehead.

"This anointment not only sanctifies the autocratic prerogatives of the Czar, but also makes his person sacred, like the ordained priests and bishops. That is why, at the end of the liturgy, he enters the altar through the Czar's door, which no layman is allowed to do, and receives the holy communion like the ordained persons; that is, he takes bread and wine separately, while the laymen are given both bread and wine together, from a spoon. The Empress, however, though anointed, receives the communion like a layman. This concludes the ceremony of the coronation and anointment.

"The Czar of Russia is crowned like the emperors of Byzantium, whose successor he deems himself to be; and he is anointed, as David had been anointed by Samuel to be king of Israel. The Czar is believed to be selected by God himself to be the Czar and judge of all the Russias. He solemnly decorates himself with the imperial regalia, which are a symbol of his autocratic powers, and at the same time, before God and in the presence of his people, he pledges himself to dedicate himself to the well-being of the people intrusted to him. In Russia there is no constitution to which the Czar must take an oath; and as to the laws, he is the sole and supreme law-maker. But then, as a Christian ruler, he pledges himself to observe the creed and preserve the principles of the Greek-Russian Church. It is evident, then, that both the rights and the duties of the Czar have a religious foundation. Were there religious freedom in Russia, the Russians, even under their autocrat, would have a considerable field of free action. Unhappily the religious laws of Russia enjoin first of all and last of all blind and unconditional obedience to the Czar."

W. H. L.

## The Sabbath-School.

CONDUCTED BY OFFICERS OF THE GENERAL S. S. ASSOCIATION

### LESSON FOR THE FIFTH SABBATH IN JUNE.

(See Instructor for June 20, 1883.)

#### NOTES ON THE TEXT.

(Acts 9:36-43; 10:1-23.)

VER. 39. **And all the widows.**—Whom Dorcas had benefitted by her kindness. They had lost a benefactress; and it was natural that they should recall her kindness, and express their gratitude by enumerating the proofs of her beneficence. Each one would therefore naturally dwell on the kindness which had been shown to herself.—*Barnes*. Apparently there were no professional mourners and none of that ostentation of grief which Christ rebukes in Mark 5:39. This was a Jewish household; this is a Christian company.—*Abbott*.

VER. 43. **Tarried many days**—perhaps for a year; for we find that Peter abode in Joppa until he went to Cesarea. The city was large, and the inhabitants showed a susceptibility toward the gospel.—*Gloag*. **With one Simon a tanner.**—His house was by the seaside (chap. 10:6), and one is now pointed out which Stanley thinks may occupy the original site. "It is close to the sea-shore; the waves beat against the low wall. In the courtyard is a spring of fresh water, such as must always have been needed for the purposes of tanning. This occupation was in ill-repute among ancient nations, especially the Jews. The latter considered entering into it after marriage ground for divorce, and forbade any tanner to become high-priest or king."—*Vincent*. Peter, by his stay with the tanner, whom the stricter Jews would have avoided, was being prepared for his experiences in the next chapter, when the great truth was to be made prominent that God is no respecter of persons.—*Rev. Com.*

Chap. 10. This chapter commences a very important part of the history of the transactions of the apostles. Before this, they had preached the gospel to the Jews only. They seemed to have retained the feelings of their countrymen on this subject, that the Jews were to be regarded as the peculiarly favored people, and that salvation was not to be offered beyond the limits of their nation. It was important, indeed, that the gospel should be offered to them first; but the whole tendency of the Christian religion was to enlarge and liberalize the mind; to overcome the narrow policy and prejudices of the Jewish people, and to diffuse itself over all the nations of the earth. In various ways, and by various parables, the Saviour had taught the apostles, indeed, that his gospel should be spread among the Gentiles. He had commanded them to go and preach it to every creature. Mark 16:15. But he had told them to tarry in Jerusalem until they were endued with power from on high. Luke 24:49. It was natural, therefore, that they should receive special instructions and divine revelation on a point so important as this; and God selected the case of Cornelius as the instance by which he would fully establish his purpose of conveying the gospel to the Gentile world. It is worthy of observation, also, that he selected Peter for the purpose of conveying the gospel first to the Gentiles.—*Barnes*.

VER. 1. **Cornelius.**—This was a very distinguished name at Rome, and shows that he was probably a true-born Italian, though now living at Cesarea. He was a prominent Roman officer, a centurion, *i. e.*, captain of 100 men. His company was called the Italian Band, probably because the soldiers were true-born Italians, and not native troops of Palestine. He was a religious man (10:2), the devout worshiper of the one true God. He had thus advanced far from his native heathenism. He was openly religious, regulating his household on religious principles, and training them in the true religion, as far as he knew it. He was a praying man. The Greek word rendered "prayed" in chap. 10:2, is not the usual one. It means rather "beseeched," and, together with the word "always," implies that Cornelius did not merely pray, however sincerely, because it was right to do so, and at the "hours of prayer," but that he was continually lifting up his heart to God in supplication for something he earnestly desired, probably more light and clearer truth. He was full of good works, giving much alms to the people, including the Jews. Chap. 10:22. "His almsgiving was the more remarkable, as

being contrary to the practice of Roman officers, who generally plundered the provincials to the utmost."—*Humphrey*. He was not only generous; he was also just (10:22), pure in his military administration, and upright in all his dealings. He was the first pagan baptized by an apostle.—*Schaff*.

VER. 4. **What is it, Lord?**—This is the expression of surprise and alarm. The word *Lord* should have been translated *sir*, as there is no evidence that this is an address to God, and still less that he regarded the personage present as the Lord. It is such language as a man would naturally use who was suddenly surprised; who should witness a strange form appearing unexpectedly before him; and who should exclaim, "Sir, what is the matter?"—*Barnes*.

VER. 11. **And saw heaven opened.**—This language is derived from a common mode of speaking in the Hebrew Scriptures, as if the sky above us were a solid, vast expanse, and as if it were opened to present an opportunity for anything to descend. It is language that is highly figurative. **Knit at the four corners.**—Bound, united, or tied. The corners were collected as would be natural in putting anything into a great sheet.—*Barnes*. **And let down.**—As if it were suspended by four cords from the opened heaven. The extended sheet signified the wide earth, and the four corners the four parts of the world. No more appropriate place could be found for such a symbolical transaction than on the shores of the Mediterranean, whose waters washed the great cities of Southern Europe and Northern Africa as well as the western coast of Asia, the three continents then known to the race.—*Rev. Com.*

VER. 17. **Behold, the men, etc.**—We see here an admirable arrangement of the events of Providence to fit each other. Every part of this transaction is made to harmonize with every other part; and it was so arranged that just in the moment when the mind of Peter was filled with perplexity, the very event should occur which would relieve him of his embarrassment. Such a coincidence is not uncommon. An event of divine Providence may be as clear an expression of his will, and may as certainly serve to indicate our duty, as the most manifest revelation would do, and a state of mind may, by an arrangement of circumstances, be produced that will be extremely perplexing until some event shall occur, or some field of usefulness shall open, that will exactly correspond to it, and indicate to us the will of God. We should then carefully mark the events of God's providence. We should observe and record the train of our own thoughts, and should watch with interest any event that occurs, when we are perplexed or embarrassed, to obtain, if possible, an expression of the will of God.—*Barnes*.

## 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.

### TIME AND ETERNITY.

AN ACROSTIC.

BY C. L. GREGORY.

#### Time.

THE precious hours of life fly swift away,  
In vain we wish, in vain we urge their stay;  
Mine while they last, may I improve them well,  
E'en the last moment on thy mercies dwell.

#### Eternity.

Eternal ages wait for all the good,  
The choice of earth, redeemed by precious blood;  
Eternal bliss of never-ending store  
Round the whole earth will ring forevermore.  
No sin nor death will evermore bear sway  
In all the regions of that blissful day;  
Tree of delight (who shall find entrance there?)  
Yields luscious fruit beside the river fair.

### HULDAH THE PROPHETESS.

BY ELD. A. S. HUTCHINS.

OF this person we know but little, except that she was one highly favored of the Lord, and faithful in the discharge of her duty. When Hilkiah the priest found the book of the law as recorded in 2 Kings 22, and its contents were read, King Josiah was greatly troubled, and to the priests, the scribes, and others he gave commandment, "Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words

of this book that is found; for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do all that which is written concerning us."

Respecting these denunciations, Huldah was consulted, to which she gave an oracular response predicting sore judgments upon the people because of their sins, while mercy was promised to Josiah by reason of his humiliation. Referring to the consultation of Huldah, Dr. Adam Clarke says in his comments:—

"This is a most singular circumstance. At this time Jeremiah was certainly a prophet in Israel, but it is likely he now dwelt at Anathoth, and could not be readily consulted. Zephaniah also prophesied under his reign; but probably he had not begun. Hilkiah was high priest; and the priest's lips should retain knowledge. Shaphan was scribe, and must have been conversant in sacred affairs to have been at all fit for his office; and yet Huldah, a prophetess of whom we know nothing but by this circumstance, is consulted on the meaning of the book of the law! for the secret of the Lord was neither with *Hilkiah* the high priest, *Shaphan* the scribe, or any of the *servants of the king, or ministers of the temple!* We find from this, and we have many facts in all ages to corroborate it, that a pontiff, a pope, a bishop, or a priest, may, in some cases, not possess the true knowledge of God; and that a simple woman, possessing the life of God in her soul, may have more knowledge of the divine testimonies than many of those whose office it is to explain and enforce them."

### "TO EVERY MAN HIS WORK."

BY ELD. R. F. COTTRELL.

"KNOWN unto God are all his works from the beginning of the world." The working out of the great plan of human redemption and salvation has been progressive. God has seen fit to use men as instruments in his work; and at different periods he has called out individuals to take the lead in certain specific parts of his work, as Noah was called of God to do a work which belonged only to his time, and the like no one else has ever been called to do.

And it is to be observed that all human instruments are fallible, so that God's chosen servants are liable to mistakes, and even to sad departures from the right way of the Lord. This is exemplified in the case of Noah. Nevertheless, he did the specific work which God called him to do.

Abraham, and David, and Solomon, and Samuel, and all the ancient prophets had each a special part to act in the work of the Lord. Each had a part to act in the development of God's plan. So with Moses and Joshua; the former not finishing the work of bringing Israel to their land, and the latter taking it up where Moses left it. Each was a chosen servant to do a part of the work. God's work is a harmonious whole, but to each of his servants he gives a specific part.

The same is true in modern times. After the great apostasy, it was necessary, to fulfill the prophecies, and save the remnant of the people of God, that the Reformation should come. And this work was not perfected by the first reformers. Neither Luther nor any of his co-laborers nor all of them together finished the work of reformation, establishing the church in all the primitive faith and hope of the gospel. Had this been accomplished, the church would have come into the unity of faith of the primitive church, and the prayer of Jesus that his disciples might be one, even as the Father and the Son are one, would have been fulfilled in the reformed church. These men were called of God to that part of the work which they did fulfill, notwithstanding their errors and failures; they then left the work for other reformers to take up and carry forward. After all that they did to establish the churches of the Reformation, it was necessary for other reformers to arise, such as the Wesleys, to take advance steps toward the

restoration of the gospel in its purity and entirety. And still others were to follow them, before the work should be finished.

As we approach the close of time, it is a matter of necessity that some should be called of God to fulfill the promised closing messages of the gospel. Rev. 14:6-12. Wm. Miller and his co-laborers were called to proclaim the end of the longest prophetic period, the 2300 days, in fulfillment of the promised message, "The hour of his Judgment is come." Many suppose that because of his great mistake and consequent disappointment, he was not called of God to the work; but this does not invalidate the work. They were called to a specific work. Prophecy was fulfilled by the proclamation then made. And having done the work God assigned them, they fell asleep, leaving it to others to find the cause of the disappointment, explaining the true sanctuary to be cleansed at the end of the days, and to proclaim the last message, which brings back to God's people his commandments entire, and the faith of Jesus. This message will complete the reformation, and prepare the remnant of God's people for the coming of Jesus Christ.

The promises of God will all be redeemed, notwithstanding the fallibility of all human instruments. Such he has used, and such he will use to the end. The preaching of the gospel Christ committed to men, not to angels; and he said, "Lo, I am with you always, even unto the end of the world." This promise reaches our own time; and faithful to his promise and predicted plan, the last message of the gospel is encompassing the globe. Rev. 14:9-12.

WORSHIP GOD.

BY J. P. HENDERSON.

By an examination of what is known as the first angel's message (Rev. 14:6, 7), it will be found that the command is to *fear* God and give *glory* to him; . . . and *worship* him that made heaven and earth, and the sea, and the fountains of waters," for the very specific reason that the "hour of his Judgment is come." In placing particular stress on the words "fear," "glory," and "worship," it will be observed that the mind is directed to give special reverence to God the Father, who is distinguished from other gods by his having made the heavens, the earth, the sea, etc. Jer. 10:11; Neh. 9:6; Acts 14:15.

The time of the application of this message may be definitely determined by an analysis of Rev. 9. The events of this chapter introduce the message of Rev. 10, which message synchronizes with that of Rev. 14:6, 7, and is located in harmony with the cleansing of the heavenly sanctuary (Dan. 8:13), which work was begun, according to prophecy, in 1844. See "Thoughts on Daniel and the Revelation." During the cleansing of the earthly sanctuary, which was on the day of atonement, a special service was demanded of the children of Israel (Lev. 23:28), and that soul which refused obedience was cut off from God's people. Ver. 29.

In this we have a type of the work now going on in the heavenly sanctuary. Heb. 8:5; 9:23. And is it not reasonable to suppose that the living witnesses, who follow the Lamb whithersoever he goeth (Rev. 14:4), while waiting for the return of their High Priest, Christ Jesus, from his ministration in the holy of holies, should especially be required to worship the "God of the whole earth," who sits in majesty upon the throne of his everlasting judgment?

It may be well to inquire, In what does our worship consist? and, Was mankind properly worshipping God at the giving of this message in 1844? Webster defines worshipping as "reverence with supreme respect; performing acts of adoration or religious service." According to the second definition, what "acts" of adoration was the religious world performing in 1844, to show their special worship of God the Father? Prayer is a service indiscriminately rendered by all worshipers, hence is not peculiar to our God. Baptism shows our special faith in Christ, so also the communion services; and if we may allow the

observance of Sunday, or the first day of the week, as a rest day in honor of the resurrection of Christ, we find that not a single outward act of adoration was observed by which the great God of Heaven was especially honored and adored. Much might be said on the keeping of a rest day as an act of worship, and upon this seems to center the exhortation given in the above message. The following, from page 213 of a Catholic work entitled, "Plain Talk to the Protestants of To-day," I find to be to the point:

"It is worth its while to remember that this observance of the Sabbath—in which, after all, the only Protestant *worship* consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic church which by the authority of Jesus Christ has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of *Sunday* by the Protestants is an *homage* they pay in spite of themselves to the authority of the church."

That our "worship" largely consists in keeping a rest day is true; and that in 1844 and even to-day the Protestant world pay *homage* to Roman Catholic authority by observing the first day of the week as sacred, can be abundantly proved from prophecy and history. Hence the exhortation of the first angel's message is to turn and keep holy the seventh day, or Sabbath, of the Lord thy God (Ex. 20:10, 11), the only required action in the Bible distinguishing the worshipers of the true and living God. Will we heed the warning, will we afflict our souls? The hour of his Judgment is upon us; the day of atonement is passing. Will we be of the number who are to be cut off from among the people (Lev. 23:29)? or will we be of the number who "fear" God, and give "glory" to him, and "worship him who made heaven and earth," and thus have our names retained in the Lamb's book of life and our sins all blotted out? May the Lord grant that such will be our decision.

IF NOT, WHY NOT?—NO. 6.

BY ELD. M. C. WILCOX.

It is to the candid among our people I would address this question, and of course this will include all, as no one will admit but what he is among the candid. Do you believe in temperance in eating and drinking, and in the matter of dress, as taught by S. D. Adventists? Do you practice it? If you do not, why do you not? Temperance is a Christian virtue. It was of such importance that the apostle Paul classed it with righteousness, as having a bearing in the "judgment to come." Acts 24:25. It is one of the fruits of the Spirit of God. Gal. 5. It is a round in the ladder of Christian sanctification, which all must mount in order to have an abundant entrance into "the everlasting kingdom." 2 Pet. 1. Then it is an important subject, is it not? Certainly it is.

But what is temperance? Webster tells us that it is "habitual moderation in regard to the indulgence of the *natural* appetites and passions." This is all the most radical reformer would require, and no candid, reasonable being would ask less. A natural appetite is one which is founded upon the needs of our nature. A natural appetite for food or drink is what we would crave, and could partake of in moderation in a normal condition, without harm. All will readily see, then, that true temperance debars everything of a hurtful character, everything which our natures do not require.

Now apply these principles to such articles of drink as tea and coffee. Take these beverages clear, without the addition of sugar or milk, is there anything about the taste pleasing or desirable to the pure and simple taste of the child? You know there is not, unless the child has inherited the taste. And if true in respect to these articles, how much more true in respect to that bane of civilization, good morals, and Christianity—tobacco. The sleeplessness and tremor caused by tea and coffee, the deadly sickness

caused by the use of tobacco are warnings to nature that foes have entered her citadel,—foes which will ultimately cause death unless dislodged or superseded. *Useless, expensive, destructive*, may be said of the first two, while to the last we may add nauseating, disgusting, *deadly*. We did not purpose to say as much as this in this direction when we began writing this article, for these facts and principles are generally admitted by our people, even by those who indulge in these habits. I want this class to examine their practice in the light of the texts already cited, together with such texts as Rom. 12:1; 1 Cor. 3:16, 17; 6:19, 20; 9:24-27; 2 Cor. 7:1. Read them, dear brethren and sisters; do not pass them by, but read and ponder and pray, and remember that they are the words of inspiration. Do not regard them as lightly as you have hitherto done. Our Saviour says, "The word that I have spoken the same shall judge him in the last day." John 12:48.

There is another phase of this eating and drinking besides the eating of pork, the drinking of alcohol, tea, coffee, etc., and the using of opium and tobacco; and that is the eating and drinking at improper times, and of too great quantities of food. The language of inspiration is equally explicit upon this point as upon the other. "For the drunkard and the glutton shall come to poverty." Prov. 23:21. "Behold, this was the iniquity of thy sister Sodom, pride, *fullness of bread*," etc. Eze. 16:49. *Surfeiting* and drunkenness are among the sins of the last days, against which we are warned. Anciently the son who was a glutton was stoned. Deut. 21:20. How much more power would we have with those who are victims of intemperance in the use of those things which are evil, if we ourselves were always temperate in the use of those things which are good. How it weakens one's testimony or appeal, to be possessed of the consciousness that "I am a transgressor also." How conscience, if not too benumbed by indulgence of the appetite, presses home, "Physician heal thyself;" "Cast out the beam that is in thine own eye." Thou that abhorrest intemperance, art thou intemperate?

Intemperance in dress is but another phase of the great sin. People become intoxicated by fashion as verily as by wine, so that all—means, time, talents, honor, and virtue—are sacrificed on the altar of fashion. I need not cite those plain, positive texts of Scripture that appear so often, and which are violated so constantly by thousands among us. And if these are disregarded, what need to quote from the Testimonies? My heart aches as I see scores and hundreds of our sisters who might be useful workers in God's cause prostituting their God-given talents to Fashion's shrine.

But it was not and is not my purpose to argue these questions. That has been done by abler pens than mine, again and again, in arguments invulnerable, confirmed by proofs indubitable. The Spirit of God has also condescended to speak to us upon these points in these last days. How long will we hesitate?

If we do not practice temperance, why not? Is it because the evidences upon these points are not sufficient? Is it because they have not been made sufficiently plain? Is it not rather, dear brethren and sisters, our own wicked hearts which hinder us from obeying? Is it not because of our own carnal lusts and appetites? Is it not because we love self more than God's word, and the purity of life which it teaches? Is it not because of the cross involved, which is contrary to the carnal heart? I beseech you, deceive not yourselves. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey?" Are you, are we, servants of appetite, of intemperance, or of God? Say, my brother, are you a scripturally temperate man? Are you, my sister, a scripturally temperate woman? If not, why not?

—This world has work for us; we must refuse  
No honest task, nor uncongenial toil;  
Fear not your feet to tire, nor robe to soil,  
Nor let your hands grow white for want of use.

—Thomas Asha.

## PARADISE LOST AND RESTORED.

BY A. SMITH.

WHEN God created the earth, and diversified its surface with beautiful mountains, hills, valleys, pearly fountains, crystal streams, and expanses of lake and sea, he contemplated the lovely scene, and set the seal of perfection upon it in the sentence of Omnipotence, "It was very good;" and the myriad of holy angels who attended the Creator sang and shouted for joy as they beheld the scene of beauty. But as if the tree-crowned mountains, the vine-clad hills, and the fruitful valleys and plains, and the companionship of birds excelling in plumage and song, and beasts of noble mien and symmetrical form were not enough to minister to the joy of man, whom the Creator had formed in his own image, and endowed with his own nature in a limited degree, he planted a garden more beautiful still in its profusion of everything animate and inanimate in nature that could best contribute to his well-being. Here was the tree of life, whose pollen perhaps imparted enduring vigor to vegetation, and whose fruit perpetuated immortality to man and beast. Here God and angels walked and conversed with the holy pair.

Over the wide earth which he had formed, God gave man regal authority, and endowed him with volition that in a certain sense constituted him a god. John 10:34, 35. But, alas! he to whom God had given the dominion of the earth proved recreant to his trust, and involved all nature below him in the consequences of his fall (Rom. 8:22), and the history of the last 6,000 years is a fearful satire upon his consummate folly. Driven from paradise, disrobed of their covering of light, and clad in the skins of animals, the guilty pair wandered as hopeless outcasts. Hopeless, but for the promise of redemption upon conditions imposing life-long faith, and earnest, persevering effort, beset with difficulties and sorrows on every hand.

Although in the first period of the world man lived to be nearly one thousand years of age, it is said of father and son successively, "And he died." Gen. 5. Perhaps there is not a more touching record of grief than that constituting the charge of Jacob to his sorrowing sons when he was about to die: "And he charged them, and said unto them, I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite. . . . There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah." Gen. 49:29, 31. A few years more and it is recorded, "And Joseph died, and all his brethren, and all that generation." Ex. 1:6.

But the procreation of the race goes on, followed by the fell destroyer, and the Hebrew mothers weep over their slain infants, and are themselves in turn gathered one by one to the silent tomb, bemoaned by those who follow after. Generation after generation the story is repeated of growth and decay, of life and death, of the cradle and the tomb. All the living successively—

"Lie down  
With patriarchs of the infant world—with kings,  
The powerful of the earth—the wise, the good,  
Fair forms, and hoary seers of ages past,  
All in one mighty sepulcher,"

until, as now—

"All that tread  
The globe are but a handful to the tribes  
That slumber in its bosom."

Is the picture overdrawn? Let the ten thousand agencies of woe employed to sweep mankind like a mighty avalanche into the pit of destruction, answer. Yet we are told by some that an endless succession of growth and decay, of life and death, is all there is for man; that in this life he is fully rewarded or punished, according to his deserts; that there is no just tribunal hereafter before which he must stand to be judged; and no Heaven or hell for the reward of his virtues, or the penalty of his crimes. But the great disparity that we are compelled to observe in the moral, social, political, financial, and physical conditions of the members of the human family, dismisses the theory as untenable, and

gives force to the Bible declaration that "he [God] hath appointed a day, in the which he will judge the world in righteousness" (Acts 17:31), and the consequent reward or punishment of those who shall have been arraigned.

Accepting the Bible as the revealed will of God, and as shedding the only definite light upon the future destiny of man, we are rewarded in its perusal by the abundant testimony we find in support of this position.

We have seen that the human pair were driven out of the beautiful garden of Eden, under circumstances that must have caused them bitter regret for their base ingratitude and consequent loss, and must have filled them with forebodings of their future life of shame, and probable death of agony. Adam, who had been conversant with all the delights of that hallowed place, knew better than we do the loss he sustained in being expelled from its sacred precincts. But God so loved the creature he had made, now in bitter tears and despair, that he consented, for man's sake, to the plan of redemption as afterward developed in successive stages, and to be consummated in the restoration of Adam and his believing posterity to that which had been forfeited by sin, rendered exceedingly more glorious by the interests that the infinite love of God has made to center in paradise restored.

When, many generations having passed away with tokens of God's love for the faithful righteous among men, and of his displeasure toward the ungodly, Abraham, in obedience to God's command, had left his father's house in Haran, and had entered the land of Canaan, the Lord appeared to him, and said: "Unto thy seed will I give this land" (Gen. 12:7); and subsequently when Lot had separated from him, the Lord again appeared to him and said, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. . . . Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. 13:14, 15, 17. This is certainly a very strong promise, made by One who is able to fulfill it; but, as if to make it still more sure, it is afterward recorded, "In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. 15:18. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." Gen. 17:8. To Isaac, also, in after years God confirmed the covenant he had made with Abraham, saying, "Unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father." Gen. 26:3.

When we consider the omnipotence of Him who promised, and the forcible language employed, in the light of Biblical history, we are compelled to look beyond the limits of natural life for the fruition of the hope it inspired in Abraham and his posterity, and in support of this conclusion we have the testimony of the inspired word. When Stephen made his celebrated defense before the Sanhedrim, he said concerning God's promise to Abraham, "And he gave him none inheritance in it [Canaan], no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5. The great apostle to the Gentiles also, thus testifies: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:8-10; Rev. 21:19, 20.

Here we have the clearest evidence, not only that Abraham did not during his natural lifetime receive the promised possession, but that he

did not then expect it; and that he looked forward to the time when the city of God, the New Jerusalem, should come down out of Heaven and rest upon the very land where he wandered a stranger. Rev. 21:2; John 14:2; 2 Cor. 5:1. Further on, concerning the numerous posterity of Abraham, Paul thus testifies: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Heb. 11:13-16.

Here, according to Paul's reasoning, it is indirectly shown that the Majesty of Heaven is not the God of any one who has not a well-grounded hope of immortality; and Christ shows that it is with direct reference to the resurrection from the dead to immortality that God is called "the God of Abraham" and his posterity. Matt. 22:31, 32; Heb. 8:8-10. After briefly reviewing the history of God's people up to his own day, he concludes by embracing in the promise all Israel under the Christian dispensation. Heb. 11:4; 12:1. When God by the mouth of Nathan the prophet assured David of the perpetuity of his kingdom, he said, "Moreover I will appoint a place for my people Israel, and will plant them that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime" 2 Sam. 7:10. I have emphasized terms in the above quotation to call special attention to their import as embracing the promise to Abraham and as evidently not having yet been fulfilled.

(To be continued.)

## THE POWER OF FAITH.

BY MRS. M. E. STEWARD.

THE first chapters of the book of Hebrews are devoted to the first advent of Christ, and his antitypical administration in Heaven. In chap. 9, last verse, the apostle turns from Christ's first to his second advent. In 10:25 we "see the day approaching;" verse 37 brings us down into the tarrying time, which can apply nowhere except this side of 1844; for one could not truly be said to tarry, till a time had been appointed for his coming, and he did not then come. Please read the context: "Cast not away therefore your confidence, which hath great recompense of reward." "Now the just shall live by faith." If there was ever a time when living faith was indispensably necessary, when God's children will be surely overcome without the divine help which this faith secures, it is in the perils of the last days. For the especial benefit of those living at this time, Paul summons a "great cloud of witnesses" to testify in different ways to the power of faith.

"Faith is to the soul what the senses are to the body."—*Matthew Henry*. It is supposed that our first parents were purposely omitted from Paul's catalogue, as a warning to all in whom great trusts are confided. Let us notice a few of these illustrious examples:—

1. Abel; his faith in a Saviour included a confession of sin, while Cain presented a mere thank-offering, such as could have been offered by an innocent person.—*Henry*. This case teaches us that repentance, confession, and faith in a Saviour, God's own plan of redemption, are alone acceptable with him; and also that while man may persecute and slay the righteous, the Lord will reward their faithfulness and punish their enemies.

2. Enoch; a proper representative of those who shall be translated at the second coming of Christ. He separated himself entirely from the spirit of the world, and from their society also, except that he occasionally associated with them for the sole purpose of benefiting them.—*Spirit*

of Prophecy, vol. 1. He walked with God, not interruptedly, but for three hundred years. "Can two walk together except they be agreed?"—*Amos*. Blessed, holy union! It includes an assimilation of tastes, of purposes, of thought, feeling, and action, of the entire character. This could never have been attained by any being born in sin, without the most earnest, whole-hearted, and persevering devotion. The first sixty-five years of Enoch's life must have been spent in *diligently seeking* God; he passed the most of his time in communion with him, thus becoming more and more like him. Such a life was necessarily founded in faith,—a belief in "the two fundamental truths of all that can properly be called religion, . . . that God exists, and that he is the moral governor of the universe; *i. e.*, that he rewards those who are pious, and consequently punishes those who are not so."—*Scott*.

3. Noah; he believed God's justice and his veracity so fully as to give his reputation, his property, and himself to the work of the Lord, and wait and work patiently for one hundred and twenty years to see the fulfillment of the message he was preaching. We are to believe as firmly in the threatened judgments of God, especially as, unlike Noah, we see the many signs of the great day of wrath close at hand. As by faith Noah "prepared an ark to the saving of his house," so faith reveals to us the day of final judgment, and impels us to prepare for it.

4. Abraham. As "the father of the faithful" was called away from his country and his friends, so sinners are called out from the world to serve the Lord; so also Christians are called out of Babylon, receiving the same ten commandments which were given to Abraham. Many feel in embracing them that the way before them is dark; so it was to Abraham; "he went out, not knowing whither he went," but faith shows us all "a city whose builder and maker is God." Abraham, Isaac, and Jacob did not erect for themselves grand palaces, but lived in tents all ready to obey God when he should tell them to move elsewhere.

5. Abraham's call to sacrifice Isaac is said to be the greatest trial of faith which was ever given to any one. In purpose he offered him up, and in anticipation as surely received him back through a resurrection. The Lord who had called Abraham from idolatry, had led his servant through such trials of his faith that it had become firm as a rock. He had proved the faithfulness of God, and could trust him with all his hopes, his heart's best treasures, implicitly obeying his commands. Abraham's faith produced complete consecration. Would not such a faith now bring God's people near to him, and give them the power of the Spirit?

6. Moses. Believing in the promises of God to their fathers, Moses' parents looked by faith beyond their present slavery to the time when Israel would be a great nation. They saw the necessity of keeping their posterity alive, and consequently disobeyed the king's commandment. They dared to obey God rather than man, and the result is precious encouragement to those similarly situated. Moses, when he was come to years,—it was not a childish caprice,—refused the prospect of earthly glory. "By renouncing his adoption, he ceased to be an Egyptian and to have the privileges thereof, and became an Israelite, and was exposed to a participation in the oppressions of his countrymen."—*Doddridge*. "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." "The court of Egypt was at that time the most corrupt in the world."—*Bloomfield*. If the reproach of Christ is greater riches than the treasures of earth, what can be his glory! Moses was doubtless tempted in many ways to remain in Egypt. Pharaoh's daughter had saved his life, and it seemed ungrateful to disown her. She is said to have been childless, and herself an only child. All the affections and hopes of the royal house must have centered in Moses, and he might have argued that it was the design of God that he should come to the throne, so that he could be the protector of his brethren.

Here is an example for us. It is best to come right out, and take a decided position with the people of God, not contending that we can do more good to remain with our friends, to do as they do, etc. Moses was sustained in everything by a faith strong enough to see Him who is invisible. His confidence and courage have continually strengthened during the miraculous judgments he has just witnessed, till, when he finds himself where nothing but the direct interposition of God can save the people, he has no fear. Faith makes deliverance certain. The great Creator, who has undertaken their cause, can change the laws of nature so that his children can fly through the air, walk on the water or on a dry path through it; he can remove the mountains, or destroy their enemies as he did the first-born. Happy the person who has a like assurance that the Lord has undertaken his case, and blessed the people whom he is leading! When earthly powers seek to destroy them, God will make a way of escape for them; and while their enemies perish under the plagues of God, as did Pharaoh and his host when plagued in the Red Sea, they will rejoice in eternal victory over the beast and his image, over sin and Satan.

Faith enabled them to accomplish great things. Some subdued kingdoms, others stopped the mouths of lions. All of them through faith obtained a good report; *i. e.*, are highly esteemed. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight [*i. e.*, every kind of sin], and the sin which doth so easily beset us." What can this besetting sin be but unbelief, the opposite of faith, which is the subject under consideration? Please read all of chapter 12, as emphatically applicable to the church which is about to "come unto Mount Zion, and unto the city of the living God, . . . to God the Judge of all."

The apostle is earnest. "See," says he, "that ye refuse not Him that speaketh, . . . whose voice then shook the earth" (when he spoke the ten commandments on Mount Sinai). Many are now refusing him by disobeying one of them; but let us serve him with reverence and godly fear; "for our God is a consuming fire" to the unbelieving and disobedient.

THOUGHTS OF JESUS.

BY ANNA F. FIELD.

LOOKING forth these balmy days, the face of Nature seems to wear a smile, and our senses are delighted with the sights and sounds of blessed spring-time. The trees and shrubs are arrayed in garments of emerald hue, while under our feet is spread a soft carpet of the same. Here and there fragrant flowers lift their modest heads, or, bending 'neath the pearly dew, reflect the rays of the morning sun. Above, white, fleecy clouds sail gracefully across the sea of blue. The music of the brooklet, as it dances and murmurs on its way, mingles with the delicate trill of the feathered songsters. Entranced with the loveliness of the landscape before our view, the ever-varying beauties of land, river, and sky, we can but exclaim, If earth, sin-cursed and marred as it now is, can yet be so fair, what shall it be when restored to its Eden state! Thoughts of the Eternal Spring thrill our souls with longings that cannot be described,—thoughts of the time coming, when these hills and valleys shall sparkle with the glory of God, and welcome back Him who will again robe them in fadeless verdure.

Now, oftentimes, the hand of disease is laid upon our loved ones, and with anguished hearts we behold them droop and die. Then, "the inhabitant shall not say, I am sick." Now, sorrow and death is the portion of the children of men. Then, "fullness of joy" and "pleasures forevermore" shall be given to those who have proved faithful in the Master's service. Soon the redeemed and happy saints shall wander with unwearyed limbs by the crystal streams of Life; for "the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall

wipe away all tears from their eyes."

O fellow-traveler in the narrow way, a home with Jesus is certainly worth striving for; therefore let us press onward with renewed vigor. Let us remember that we have chosen a sacred path, one that has been marked out and consecrated by the bleeding footsteps of the Son of God amid untold pain and anguish. Realizing this, we shall not shrink from any cross he has commanded us to take up; and surely no sacrifice that we could make for him is worthy in the least to be compared with what he bore in order to purchase our salvation. When tempted to repine at the straitness, the self-denial of the way, review the scenes of Calvary.

"Thoughts of His sojourn in this vale of tears!  
The tale of love unfolded in those years  
Of sinless suffering, and patient grace,  
I love again, and yet again, to trace.

"Thoughts of His glory! on the cross I gaze,  
And there behold its sad, yet healing rays;  
Beacon of hope, which, lifted up on high,  
Illumes with heavenly light the tear-dimmed eye.

"Thoughts of His coming! for that joyful day  
In patient hope I watch, and wait, and pray.  
The dawn draws nigh the midnight shadows flee;  
Oh, what a sunrise will that advent be!

"Thus while I journey on, my Lord to meet,  
My thoughts and meditations are so sweet  
Of Him on whom I lean—my strength, my stay,—  
I can forget the sorrows of the way."

*Eddington, Maine.*

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—*Ps. 144:12.*

MOTHER'S BOYS.

Yes, I know there are stains on my carpet,  
The traces of small, muddy boots;  
And I see your fair tapestry glowing,  
All spotless with blossoms and fruits.

And I know that my walls are disfigured  
With prints of small fingers and hands;  
And that your own household most truly  
In immaculate purity stands.

And I know that my parlor is littered  
With many odd treasures and toys;  
While your own is in daintiest order,  
Unharm'd by the presence of boys

And I know that my room is invaded  
Quite boldly all hours of the day;  
While you sit in yours unmolested,  
And dream the soft quiet away

Yes, I know there are four little bedsides  
Where I must stand watchful each night;  
While you go out in your carriage,  
And flash in your dresses so bright.

Now I think I'm a neat little woman;  
I like my house orderly too;  
And I'm fond of all dainty belongings;  
Yet I would not change places with you.

No! keep your fair home with its order,  
Its freedom from bother and noise;  
And keep your own fanciful leisure;  
But give me my four splendid boys!

—*Lancaster Examiner*

A BEAUTIFUL TESTIMONY.

WILLIAM CULLEN BRYANT wrote, just before he died:—

"This character, of which Christ was the perfect model, is in itself so attractive, so altogether lovely, that I cannot describe in language the admiration with which I regard it; nor can I express the gratitude I feel for the dispensation which bestowed that example on mankind, for the truths which he taught and the sufferings he endured for our sakes. I tremble to think what the world would be without him. Take away the blessing of the advent of his life and the blessings purchased by his death, in what an abyss of guilt would man have been left! It would seem to be blotting the sun out of the heavens,—to be leaving our system of worlds in chaos, frost, and darkness.

"In my view of the life, the teachings, the labor, and the sufferings of the blessed Jesus, there can be no admiration too profound no love of which the human heart is capable too warm, no

gratitude too earnest and deep, of which he is justly the object. It is with sorrow that my love for him is so cold, and my gratitude so inadequate. It is with sorrow that I see any attempt to put aside his teachings as a delusion, to turn men's eyes from his example, to meet with doubt and denial the story of his life. For my part, if I thought that the religion of skepticism were to gather strength and prevail, and become the dominant view of mankind, I should despair of the fate of mankind in the years that are yet to come."

#### GOSSIP REBUKED.

THE *Advocate and Guardian* gives an incident that may prove a suggestion to all of us.

One day the conversation at dinner in a family well known to the writer, turned upon a lady who was so unfortunate as to have incurred the dislike of certain members of the household because of some little peculiarities. After several had expressed their views in no gentle terms, the married sister added, "I can't endure her, and I believe I will not return her call if she comes here again." Her husband who had hitherto remained silent, replied, "She will not trouble you again, my dear, as she died an hour ago."

"You do not mean it? Surely you are only teasing us for our uncharitableness?"

"She is really dead. I learned it on my way to dinner."

Overwhelmed with shame, the little group realized for the first time the solemnity of such a sinful conversation. Let us take warning, and speak of those about us as we will wish we had done when—

"Death sweeps their faults with heavy hand,  
As sweeps the sea the trampled sand."

#### LOVE'S WORK.

A CENTURY since, in the north of Europe, stood an old cathedral, upon one of the arches of which was a sculptured face of wondrous beauty. It was long hidden, until one day the sun's light striking through a slanted window revealed its matchless features. And ever after, year by year, upon the days when for a brief hour it was thus illumined, crowds came and waited eagerly to catch but a glimpse of that face. It had a strange history. When the cathedral was in process of erection, an old man, broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, but fearful lest his failing sight and trembling touch might mar some fair design, the master set him to work in the shadows of the vaulted roof. One day they found the old man asleep in death, the tools of his craft laid in order beside him, the cunning of his right hand gone, his face upturned to this other marvelous face, which he had wrought there,—the face of one whom he had loved and lost in his early manhood. And when the artists and sculptors and workmen from all parts of the cathedral came and looked upon that face, they said, "This is the grandest work of all; love wrought this!"

In the great cathedral of the ages,—the temple being builded for an habitation of God,—we shall all learn sometime that love's work is the grandest of all.—*J. L. Russell.*

#### THE HEARTHSTONE.

##### MAN IN THE HOME.

A MAN'S real character will always be more visible in his household than anywhere else; and his practical wisdom will be better exhibited by the manner in which he bears rule there, than even in the large affairs of business or public life. His whole mind may be in his business; but, if he would be happy, his whole heart must be in his home. It is there that his genuine qualities most surely display themselves,—there that he shows his truthfulness, his love, his sympathy, his consideration for others, his uprightness, his manliness,—in a word, his character. If affection be not the governing principle

in a household, domestic life may be the most intolerable of despotisms. Without justice, also, there can be neither love, confidence, nor respect, on which all true domestic rule is founded. Erasmus speaks of Sir Thomas More's home as "a school and exercise of the Christian religion." "No wrangling, no angry word was heard in it; no one was idle; every one did his duty with alacrity, and not without a temperate cheerfulness." Sir Thomas won all hearts to obedience by his gentleness. He was a man clothed in household goodness; and he ruled so gently and wisely that his home was pervaded by an atmosphere of love and duty. He himself spoke of the hourly interchange of the smaller acts of kindness with the several members of his family as having a claim upon his time as strong as those other public occupations of his life which seemed to others so much more serious and important.

##### MAN AND HIS WIFE.

For a man to enjoy true repose and happiness in marriage he must have in his wife a soul-mate as well as a helpmate. But it is not requisite that she should be merely a pale copy of himself. A man no more desires in his wife a manly woman than the woman desires in her husband a feminine man. A woman's best qualities do not reside in her intellect, but in her affections. She gives refreshment by her sympathies, rather than by her knowledge. "The brain women," says Oliver Wendell Holmes, "never interest us like the heart women." Men are so often wearied with themselves that they are rather predisposed to admire qualities and tastes in others different from their own. "If I were suddenly asked," says Mr. Helps, "to give proof of the goodness of God to us, I think I should say that it is most manifest in the exquisite difference he has made between the souls of men and women, so as to create the possibility of the most comforting and charming companionship that the mind of man can imagine." But though no man may love a woman for her understanding, it is not the less necessary for her to cultivate it on that account. There may be difference in character, but there must be harmony of mind and sentiment,—two intelligent souls as well as two loving minds,—

"Two heads in council, two beside the hearth,  
Two in the tangled business of the world,  
Two in the liberal offices of life."

##### DISAPPOINTMENT IN MARRIAGE.

Some persons are disappointed in marriage because they expect too much from it; but many more, because they do not bring into copartnership their fair share of cheerfulness, kindness, forbearance, and common sense. Their imagination has perhaps pictured a condition never experienced on this side of Heaven; and when real life comes with its troubles and cares, there is a sudden waking-up as from a dream. Or they look for something approaching perfection in their chosen companion, and discover by experience that the fairest of characters have their weaknesses. Yet it is often the very imperfection of human nature, rather than its perfection, that makes the strongest claims on the forbearance and sympathy of others, and, in affectionate and sensible natures, tends to produce the closest unions. The golden rule of married life is, "Bear and forbear." Marriage, like government, is a series of compromises. One must give and take, refrain and restrain, endure and be patient. One may not be blind to another's failings, but they may at least be borne with good-natured forbearance. Of all qualities, good temper is one that wears and works the best in married life. Conjoined with self-control, it gives patience,—the patience to bear and forbear, to listen without retort, to refrain until the angry flash has passed. How true it is in marriage, that "the soft answer turneth away wrath!"

##### MORAL INFLUENCE OF A WIFE.

There are few men strong enough to resist the influence of a lower character in a wife. If she does not sustain and elevate what is highest in his nature, she will speedily reduce him to

her own level. Thus a wife may be the making or the unmaking of the best of men. An illustration of this power is furnished in the life of Bunyan. The profligate thinker had the fortune to marry, in early life, a worthy young woman of good parentage. "My mercy," he himself says, "was to light upon a wife whose father and mother were accounted godly. This woman and I, though we came together as poor as poor might be (not having so much household stuff as a dish or a spoon betwixt us both), yet she had for her part, 'The Plain Man's Pathway to Heaven,' and 'The Practice of Piety,' which her father had left her when he died." And by reading these and other good books, helped by the kindly influence of his wife, Bunyan was gradually reclaimed from his evil ways, and led gently into the paths of peace.—*Sel.*

## Choice Selections.

### HOW, WHEN, WHERE, WHY.

You ask me *how* I gave my heart to Christ.  
I do not know.

There came a yearning for him in my soul,  
So long ago.

I found earth's flowers would fade and die;  
I wept for something that could satisfy;  
And then—and then—somehow I seemed to dare  
To lift my broken heart to him in prayer.

I do not know—  
I cannot tell you how;  
I only know  
He is my Saviour now.

You ask me *when* I gave my heart to Christ.  
I cannot tell.

The hour, or just the day, I do not now  
Remember well.

It must have been when I was all alone  
The light of his forgiving spirit shone  
Into my heart, so clouded o'er with sin;  
I think—I think 'twas then I let him in.

I do not know—  
I cannot tell you when;  
I only know  
He is so dear since then.

You ask me *where* I gave my heart to Christ.  
I cannot say.

That sacred place has faded from my sight  
As yesterday,

Perhaps he thought it better I should not  
Remember where. How I should love that spot!  
I think I could not tear myself away,  
For I should want forever there to stay.

I do not know—  
I cannot tell you where;  
I only know  
He came and blessed me there.

You ask me *why* I gave my heart to Christ.  
I can reply;

It is a wondrous story; listen, while  
I tell you why

My heart was drawn, at length, to seek his face:  
I was alone; I had no resting-place;  
I heard of how he loved me, with a love  
Of depth so great, of height so far above

A human ken,  
I longed such love to share;  
And sought it then  
Upon my knees, in prayer.

You ask me *why* I thought this loving Christ  
Would heed my prayer.

I knew he died upon the cross for me—  
I nailed him there!

I heard his dying cry, "Father, forgive!"  
I saw him drink death's cup that I might live;  
My head was bowed upon my breast in shame;  
He called me, and in penitence I came.

He heard my prayer!  
I cannot tell you how,  
Nor when, nor where;  
Why, I have told you now  
—*Sel.*

—The Incarnation teaches man the greatness of his misery, by showing how great a remedy was needful.—*Pascal.*

—The ancient, primary law of God is the truth. "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142. To abolish or change this law is to abolish or change the truth. If truth be changed, what is the result?—Of those who broke God's law by worshiping creatures rather than the Creator, Paul says, "Who changed the truth of God into a lie." Rom. 1:25. R. F. C.

STAND.

"HAVING done all, to stand." But beware how and where you stand. "Stand fast in the faith." Stand on covenant ground. Stand with face to the foe. Stand watching and waiting. "Stand still and see the salvation of God." Stand not in your own caprice, or by human order. Even though Red Sea barriers lie across your way, it may be the will of God that you go forward without a halt.

It is easier to march than to stand. It is easier to rush forward to the charge than to stand still and receive the fiery assault. The good soldier must be ready for both. They serve well who march and fight for their king. But "they also serve who only stand and wait." Patience and fortitude are precious in the sight of God; and "to obey is better than sacrifice." Where patience can have her perfect work, whether in the stress and strain of conflict, or in the trial of waiting, there it is good to be.—*Ex.*

A HOUSEHOLD BLESSING.

WHAT a blessing to a household is a merry, cheerful woman,—one whose spirits are not affected by wet days, or little disappointments, or whose milk of human kindness does not sour in the sunshine of prosperity. Such a woman in the darkest hours brightens the house like a little piece of sunshiny weather. The magnetism of her smile and the electrical brightness of her looks and movements infect every one. The children go to school with a sense of something great to be achieved; her husband goes into the world in a conqueror's spirit. No matter how people annoy and worry him all day, far off her presence shines, and he whispers to himself, "At home I shall find rest." So day by day he literally renews his strength and energy; and if you know a man with a beaming face, a kind heart, and a prosperous business, in nine cases out of ten you will find he has a wife of this kind.—*Sel.*

STRONG FOUNDATIONS.

A STORY is told of Lepaux, a member of the French Directory, that with much thought and study he had invented a new religion, to be called "Theophilanthropy," a kind of organized Rousseauism, and that, being disappointed in its not being readily approved and adopted, he complained to Talleyrand of the difficulty he found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then, perhaps, you might succeed."

"What is it? what is it?" asked the other with eagerness.

"It is this," said Talleyrand; "go and be crucified, and then be buried, and then rise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils, and then it is possible that you might accomplish your end!" And the philosopher, crestfallen and confounded, went away silent.—*Selected.*

A BIBLE OLD AND RARE.

It is not generally known that in the Congressional library, at Washington, there is an old Bible which is well worth a walk to the Capitol to examine. It is of Italian origin, and is supposed to have been written in the thirteenth or fourteenth century, but the actual date is unknown. It is written in Latin, upon vellum, in clear, bold characters, and extremely uniform. The writing is in two columns, about three inches wide, with a margin of two inches. It is embellished with 146 miniature paintings, and upward of 1,200 smaller illuminations, which are beautifully executed, and are as brilliant to-day as the day they were done. The initials of books and prologues are two and a half inches in height, and those of the chapters are one inch in height. It is contained in two large volumes, and cost

the government \$2,200 in gold when gold was at a high premium, and was purchased at a sale of the library of Henry Perkins, Hanworth Park, near London, in June, 1873. The skins in the first volume have all been repaired, except five; in the second volume they are nearly all perfect.—*Methodist.*

KNOTS.

ON the table by the turning-lathe lay a rough, gnarled knot of hard pine. "Utterly useless, except to burn," was the general verdict. Not so, thought the turner. With keen eye and skillful fingers, he "centered" the shapeless lump, turned up the set-screws, slipped on the belt, and had it spinning before him. Then he laid a sharp chisel across the iron "rest," and moving it nearer and still nearer, chipped off the first rough protuberances, cutting more and more, until the whole outside was smooth and even. Another smaller tool, held in a different position, cut out much of the inside, leaving a mere whirling shell. Gentle touches with emery cloth and burnishes finished the task. The belt being thrown off, and the shell removed, it appeared transformed into a beautiful vase, highly polished, and rich in unique veining.

"There," said the turner, "that is my everyday lesson. No matter how rough-looking your material may be, don't call it useless until you have tried it. There is many a hard character, many a tough knot, which, under the right kind of turning, might be fashioned into a vessel fit for the Master's use."—*Sel.*

THE WORK OF GOD.

SCIENCE teaches us that we know not a millionth part of the marvels and wonders of this beautiful world. In fact, it is science which reveals to us that which a little thought prepares us to expect, a whole universe of invisible things and powers, "things not seen;" we are compelled to believe in what we cannot see; we can only see effects, we cannot see causes or things.

It has been truly said that the world of sight in which we live, is a sort of central point or table-land, half way between the telescope and the microscope. But a very large portion of what we call the material world is invisible, composed of "things not seen." Heat and steam are invisible; we can feel a ray, and we can see vapor, that is, an invisible thing rendered visible by contact with cold air; but who ever saw the mighty giant at home in the boiler, the great moving power of the world? the force which drives a vessel of three thousand tons against wind and tide across the Atlantic, or hammers a twenty-ton weight of iron into shape as easily as you would mould a pellet of bread between your fingers? That five hundred or thousand horsepower nobody has ever beheld, only the vehicle through which it acts. Thus everywhere a light shines, guiding the mind to a principle of divine order and proportion; all things turn into windows through which we may look out upon an infinite presence beyond; and so, to the thoughtful mind, the universe becomes another universe, and the world another world; it is all as if mysteriously haunted by a presence of divine unity.—*Selected.*

INFIDELS NOT MARTYRS.

MODERN infidelity waxes eloquent over the Romish and sectarian persecutions. We have no objections to this when the transactions are properly located, and duly credited where they belong. But there is a wholesale way of throwing all the iniquity in one direction, and quietly appropriating all the honors of martyrdom, which is not only unjust, but absolutely untruthful.

How quietly, for instance, the French revolution with its unparalleled horrors is slipped over by infidel orators and writers. The evident reason for this is that it was solely the work of infidelity. The infidel legislature of France declared, "There is no God but reason." They wrote upon the church-yard gates, "Death is an eternal sleep," and proclaimed *liberty of con-*

*science* to all; but, inside of forty-eight hours, with genuine infidel consistency, they began to lead to the rack or the guillotine every man or woman who dared to assert that liberty.

"Infidelity is liberty;" yes, liberty to destroy, liberty to defame, liberty to crush all true religion; and when it holds the reins of power here as it held them in France, the purest blood of the nation will run through our streets as it ran through the streets of Paris in 1792 and 1794. History declares that 2,730 murders were committed in the name and for the sake of infidelity, during the space of sixteen months.

Nero was an infidel, and we commend the history of his reign to the attention of every man and woman. Tacitus tells us that Nero inflicted the most exquisite torture upon the Christians. He says they "died in torments, and their torments were imbittered by insult. Some were nailed upon crosses, others were sewed up in the skins of wild animals and exposed to the fury of dogs, others again were smeared over with combustible material and used as torches to illuminate the darkness of night." Says Gibbon, "The most skeptical criticism is obliged to respect the truth of this most extraordinary fact, and the integrity of this celebrated passage from Tacitus."

Domitian and Caligula were infidels, and every historian is aware of the fact that panoramic views of their reigns are horrible companion pieces to the reign of Nero. Says Prof. Tyndall, "The sufferings of the early Christians and the extraordinary exaltation of mind which enabled them to triumph over the diabolical tortures to which they were subjected, must have left traces not easily effaced."

And yet a prominent skeptic declares in the face of an intelligent public, "You have burned us at the stake, roasted us upon slow fires, torn our flesh with irons; you have covered us with chains, you have filled the world with fear, you have taken our wives and children from our arms," etc.

We ask in the name of simple truth and common justice, *Who* is it that have suffered these things? The answer comes from every page of history, that it is the followers of Christ who have clung to him through the fires of persecution and floods of misfortune. They were believers in the Bible who went to the stake, else why were Bibles burned with them in the flames? Men do not go to the rack, the stake, or the guillotine rather than renounce their faith when they have no faith to renounce. Men and women do not choose to be placed in red hot iron chains, rather than to deny a Lord on whom they have never believed. Men do not submit to have their tongues cut out, to be thrown to wild beasts, or to perish in slow fires, in preference to recanting from a position which they have never assumed.

Celsus was not crucified. Porphyry was not banished. Julian did not suffer, save at the hands of his own conscience. Voltaire was not thrown into a caldron of boiling oil. Paine was not burned at the stake, and modern skeptics are not placed in the stocks or whipped in the streets.

It was men, women, yes, and *children*, who clung to the written word, when fire and flame and irons and lash were the reward for their fidelity. They have been driven to mountains and caverns, to wander in sheep skins and goat skins, they of whom the world was not worthy.

The same hands burned Christians that burned Bibles. They sought to crush the book and its believers by the same means. But the old book lives on unmindful of the waves that beat against its unshaking foundations.

It is still the "pillar of cloud" by day, and the "pillar of fire" in the night-time of persecution, and thus it will ever be until the weary feet of God's little ones find rest upon the evergreen shores of eternal life.—*Mrs. H. V. Reed, in Bible Banner.*

— We work together, if far apart,  
Hands in unison, heart to heart.  
We work as having one common aim;  
We work as bearing the same good name;  
We dare not loiter, but still pursue  
The work of the Master, with him in view.

## The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 19, 1883.

URIAH SMITH, Editor.

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

### EDITORIAL CORRESPONDENCE.

#### CAMP-MEETING AT FLINT, MICHIGAN.

At this writing, Friday, June 15, we are able to report only the first three days of the meeting. Eleven ministers are present. Seven discourses have been given. The social meetings have been free and interesting. The weather, quite unpropitious at first, has been unexceptionable the past two days. It required some nerve to pitch tents in the midst of a pouring rain, with water standing in many places on the ground over shoes in depth. But with strong faith in better circumstances in due time, the work of preparation for the meeting was pressed forward. The recent and continuing pleasant weather has justified these expectations, drying up the wet, and making everything comfortable and cheerful.

The meeting is thus far not large, only some four hundred of our own people being yet present. This is owing largely to the backwardness and superabundant wetness of the past spring, many people not yet having been able to plant either corn or potatoes. But the attendance from without is quite encouraging, fully one-third, it is estimated, of a congregation last evening of some six hundred, being made up of people from the city of Flint.

The best of attention is given to the word spoken. In the testimonies in the social meetings, and in the sermons, there is frequent and fervent reference to the third angel's message, calling up former days and past experiences, and expressing cheering anticipations of the future triumph of the cause of God, and the exceeding great reward of those who remain true to it here.

The brethren and sisters through all this district seem to be in harmony and union, and the prospect is good for a successful and profitable meeting. Brn. Daniels and Randall, who have had the burden of the preparation for the meeting, have labored intensely hard and faithfully, and we trust the results of the meeting will be such as to amply repay them and others for the efforts put forth. More next week.

#### THE IOWA CAMP-MEETING.

Coming from the Pennsylvania camp-meeting, we were not able to reach the Iowa camp-ground till Friday morning, on account of the distance. It was raining hard, and it continued to do so nearly all day. The weather was cold, and we had an excellent opportunity to ascertain the adhesive power of the Iowa mud, as well as a good opportunity to cultivate patience and a cheerful frame of mind. We found the largest S. D. Adventist camp-meeting in progress ever held in the State of Iowa. Probably seven hundred camped upon the ground. As many as one hundred and fifty Scandinavians were present, more than twice as many as ever attended before. We were favored with the presence of Eld. Grant, president of the Minnesota Conference, and Eld. Cudney president of the Nebraska Conference. Elds. Van Horn, Olsen, and Farnsworth, and myself did the most of the preaching. The meeting commenced as early as Tuesday night, though not appointed till Thursday, and nearly all were present in good season.

The business, however, was behind, and injured the latter part of the meeting. The rainy weather

also hindered much, and made camping unpleasant. It was a meeting of weary labor and some perplexity, but had some very bright spots in it. On the Sabbath there was an excellent move, and a large number came forward for prayers. After a season of prayer, labor was continued in the sections into which the camp had been divided. Quite a large number of those who had never taken part in meeting before, spoke, and God's Spirit seemed to bless many hearts. On Monday fifty-seven were baptized.

The outside attendance was not large, but good attention was paid to the word spoken. Quite a number of packages of tracts were sold in the congregation, after Eld. Cudney spoke Sunday night. Some \$300 worth of books were sold at the large book-stand during the meeting. Sunday morning Eld. Cudney talked an hour on the *Signs* canvass now in progress in Nebraska. His remarks were well received, and our people seemed to have the spirit of labor, and wanted to follow the example set by the young Conference of Nebraska.

On Monday morning I presented before the brethren and sisters the claims of our foreign missions and the International T. and M. Society, and took pledges to be paid within a year. About \$4,000 was subscribed as rapidly as four or five good writers could take down the names, the amount being quite equally divided among the English, European and Scandinavian Missions, and the International T. and M. Society. It was truly interesting to see how readily the people took hold after a godly sort to help us in the work. They seemed to do this very pleasantly. There was no urging or pushing. Many were on their feet at a time, and we could hardly take down the names fast enough. This was truly encouraging. God has a people in Iowa who love the cause, and who always respond to appeals to advance it. Eld. E. W. Farnsworth was elected president of the Conference the coming year, with Elds. Nicola and Washburn as colleagues. May God bless and guide in the affairs of this important Conference.

GEO. I. BUTLER.

#### A BUILDING WITHOUT A FOUNDATION.

Those who propose to build upon the New Testament alone, are for building in the air, without a foundation. God's ways and works are perfect from the beginning. The foundation of God standeth sure. He never tears down that he may build larger or better. The church of God is built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone. The foundation laid in the times of the most ancient prophets will never crumble. It is able to sustain the superstructure. Christ as well as the law were in the Old Testament; the law as well as Christ are in the New.

The New Testament constantly refers to the Old. The ancient foundation is sound and good. Take away that foundation, and the whole must fall. But the Rock of Ages is from of old, and endures forever.

R. F. COTTRELL.

#### SALVATION NOT EASILY OBTAINED.

It is the will of God that all men should be saved. This is plainly expressed by St. Paul in his first epistle to Timothy 2:4. The gospel plan, involving the voluntary death of Christ, is a guarantee of the redemption and restoration of the world, and of the salvation of as many of the race as it is possible for God to save. If all men were as willing to be saved by the gospel as God is to save them, none would be lost. The gospel is the only plan that the wisdom of God could devise by which man can be saved. Therefore it is impossible for God to save men outside of the gospel

plan. There is no alternative. Men must accept the gospel, and do the work it requires, or they will be lost. There are many active influences, each working in its own peculiar way, to dissuade men from accepting the gospel.

True conversion and Christian experience is the result of personal effort, assisted by the Spirit and word of God. Those who put forth the required effort will receive divine help, and obtain salvation. Those who fail to do so will be lost. On the part of God, salvation is a gift dearly bought and freely bestowed. It is the love and practice of sin that hedges up the way to Heaven. The path that leads to Heaven is made as simple and easy as God himself could make it. There were impediments to be moved out of the way before salvation could be possible. Those that needed salvation could not do this, nor bear any part in doing it; nor could God do this without a most costly and painful sacrifice. It cost as much as the world was worth to redeem it. It was mortgaged to sin for its full value. He that created the world, suffers and dies to redeem it. Was it easy for Christ to offer the requisite sacrifice?

Can finite minds estimate the value of the sacrifice? Did ever such dignity, humility, and suffering meet together on any other occasion? Reader, can you solve the problem, and tell us the value of the offering? You say you cannot, it is beyond your comprehension. True; yet the value of the offering is Christ's estimate of the value of the human soul. It is not then a matter of indifference whether we are saved or lost; yet it must be either the one or the other. In the day of Judgment our individual cases will be decided. It will then appear whether we rightfully belong to the wheat or the tares. We shall be assigned to the right hand or to the left. We shall rejoice greatly or weep bitterly, according to the character we shall have formed. The atonement of Christ does not form our character. It does not regenerate our natures. It does not convert our souls, nor translate us into the possession of a ripe Christian experience. All these things stand connected with our individual effort. These facts should stand out prominently in our religious life, and guide us in the attainment of a right experience.

What more could God have done to save the world than to give his only begotten Son for its ransom? Having given his Son, will he withhold anything in his power to give? What more could Christ have done, that he has not done? And yet the majority of the human family will be lost (Matt. 7:13, 14); and why lost? The answer is found in the words of Christ to the Jews, "Ye will not come unto me that ye might have life." John 5:40. The entire question of salvation rests on the will. Salvation is a problem to be worked out for practice, not for amusement. There is a cross for the shoulders as well as a crown for the head, and the cross comes first. Everybody would accept the gospel and enter upon the Christian life if they could begin at the ascension. But this cannot be. We must begin where Christ began. The cross is the starting point. Christ was made a perfect Saviour through suffering, and we must be made perfect Christians by the same process, if we become Christians at all. If we become true followers of Christ, we shall reach the point of ascension in due time. If we sympathize with Christ in his sufferings, we shall rejoice with him in his glory. "If we suffer, we shall also reign with him; if we deny him, he also will deny us." 2 Tim. 2:12.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." 1 Peter 4:1, 2. Victory is



attainable, but it is not more than attainable. Salvation is possible, but it is not more than possible. The man in the parable secured the hidden treasure only by selling all that he had. A religion that is not worth more than worldly possessions and enjoyments, is not worth anything. Judging from the general experience of mankind, as well as from lessons and cautions found in the Bible, true religion is hard to get, and hard to keep. By most people it is procrastinated, evaded, shunned, and finally rejected. By many that professedly accept it, it is permitted to leak out of their hearts. The few that persevere to the end, willingly suffer the loss of all things for its excellency. The gospel was introduced by laying the axe at the root of the tree. By all means let the teachers of religion keep it there.

ALBERT STONE.

#### THE PENNSYLVANIA CAMP-MEETING.

Forty-five family tents neatly pitched in a circle, inside of which were two forty-foot tents, and a large tent for preaching, comprised the camp of worshippers at this meeting. There were probably upward of three hundred of our people in attendance. At the evening services, nearly as many more from the city came upon the ground. Until Friday, the weather was cold and stormy, making it quite disagreeable to be in camp. During the remainder of the meeting the weather was quite fine, with the exception of a part of Sunday, when it rained a little.

At first, some indifference seemed to be manifested by the people, but the Spirit of the Lord evidently came into the meeting on the Sabbath, when the majority of the people confessed their backslidings, and vowed to faithfully serve the Lord in the future. From this point the interest deepened until the meetings closed, many manifesting anxiety to assist in the advancement of the cause. We trust that the deep searching of heart seen on the ground during the meetings may continue through all the future, till the Lord shall come.

It was much regretted that Bro. Butler's health would not permit him to labor as usual at this meeting. It was undoubtedly a great loss to all in attendance. He left the ground on Monday afternoon for the Western camp-meetings, by way of Battle Creek. We hope the prayers of God's people everywhere may ascend in behalf of the worn servants in the cause, who bear so many and heavy burdens.

Monday morning, the wants of our foreign missions were presented, also the condition and wants of the International T. and M. Society. The brethren immediately responded by pledging something over \$1,300. Before the meeting closed, however, others added to this until the sum of \$1,800 was reached, which was nearly equally divided among the European and English missions and the International T. and M. Society. A note given by one of the brethren just prior to the meeting, for the sum of \$1,000, to be applied on the European Mission, made a nice donation of \$2,800 from this Conference to the several enterprises.

The liberality of these brethren toward the cause of God is by far a more eloquent expression of their love for the work, and of their faith in the third angel's message, than a multitude of fair words; and if our brethren everywhere could only be made to fully realize the nearness of the approaching consummation, they would prize the work of God more highly, and regard of less consequence the things of the world.

The closing meeting, Tuesday morning, was a very solemn one indeed. The fact that it was the last meeting in that Conference at which Bro. Whitney would be present before leaving for Europe, and the thought that his labors and words

of counsel were about to be withdrawn, drew forth from many, expressions of regret that were touching in the extreme. We truly sympathized with them, and only wished that the memory of that parting hour could ever linger with them, to stimulate to action the powers of their being in the service of their Master.

We were glad to be at the meeting. The change we experienced by dropping our regular routine of labor for one week, to meet with the brethren in camp, was a source of much encouragement to us. We hope to engage with greater earnestness in the work before us, for having had the privilege. May the Lord still attend the work in the Pennsylvania Conference, to prosper it until the sheaves are all gathered in.

J. O. CORLISS.

### 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 COURSE TO BE PURSUED IN ORGANIZING A CHURCH.

The organization of a church is a work of great importance and solemnity. It should never be undertaken except when the circumstances are as favorable as they can possibly be made. A mistake at this point in the history of a church, might seriously impair, if not utterly ruin, its usefulness for all time to come. In view of this fact, it has been decided that no church should ever be organized until the counsel of the State Conference committee is sought and obtained. For the same reason also, it has been determined that none but a regularly ordained minister is competent to perform this work.

When the arrangements for the organization are all perfected, great pains should be taken to notify all who are interested in the matter, as to when and where it will take place.

Following the example of Christ and the apostles, who seldom entered upon any important undertaking without first engaging in fasting and prayer, a day should be set apart for that purpose just before the organization of the church. Luke 6:12, 13; Acts 13:1-3.

The day for the organization having been reached, the following order of business should be carefully carried out:—

1. Let the meeting be opened with singing and prayer.
2. Elect a competent person to act as secretary of the meeting.
3. Let the minister explain the objects to be gained by organization, and the character which those must possess who are qualified to enter into the same.
4. Then let the names of those who wish to enter into church relationship be obtained in writing.
5. Let the names be publicly read, an opportunity being given in the meantime for all to object to any one named, should they think him unfit for church membership.
6. Should objections be offered to any one, let the individual objected to stand one side until the objections raised are duly considered and disposed of.
7. At this point let the minister read the following church covenant:—  
We, the undersigned, hereby associate ourselves together as a church, taking the name Seventh-day Adventists, and covenanting together to keep the commandments of God and the faith of Jesus.
8. Let the minister request all of those who at this point of the proceedings are found to be in harmony with one another, and are ready to adopt the church covenant, to rise.
9. Then let the minister carefully question those

who have arisen to signify their adoption of the church covenant, for the purpose of determining whether they give evidence of genuine conversion. In case he shall find that any one had offered himself who had not experienced a change of heart, or did not fully comprehend the nature of the step which he was about to take in uniting with the church, he should request that individual to postpone connecting himself with the same until such time as he shall be able to do so in a satisfactory manner.

10. Let all of the members who have adopted the covenant by a rising vote, sign the same with their own hands, unless they should request some one else to sign their names for them.

When all the steps mentioned above have been properly taken, the church will be fully organized, with the exception of the election and ordination of its officers. At that point therefore, it will be in the highest degree appropriate for all the members to bow down and unite with the minister in offering an earnest prayer to God that his blessing may rest upon it, and that his Spirit may guide its members in paths of usefulness and holiness.

Should there be any of the members of the church who have never been immersed, the administration of baptism should be attended to, if possible immediately after the organization of the church is completed. It is also very desirable that the church should engage in celebrating the ordinances of the Lord's supper and feet-washing before the minister takes his departure from the community where the church has been organized, as this would afford him an opportunity to instruct them as to the proper manner in which this should be done.

#### OFFICERS OF THE CHURCH.

The officers of the Christian church may be divided into two classes; *i. e.*, general and local officers. The former are those whose authority is to be recognized by the church everywhere. The latter can only act in their respective capacities over the local districts or churches which have been placed under their charge. Again; these two classes differ in the circumstance that the first are qualified for their work by an endowment of the Holy Spirit in such large measure that they may be said to speak or act by inspiration, while the latter, though aided to a certain extent by the same Spirit, are nevertheless necessarily guided to a very large degree by their own unaided judgment.

A list of the officers which belonged to the Christian church in the first century, would run as follows: 1. Apostles; 2. Prophets; 3. Evangelists; 4. Pastors; 5. Teachers; 6. Helps; 7. Elders; 8. Deacons; 9. Deaconesses.

That the above list comprises none but officers who are found in the Christian church originally, and that they are enumerated in the order in which they were regarded in point of dignity, the following texts will demonstrate: Eph. 4:11; Cor. 12:28; Luke 6:13; Acts 21:8; 1 Tim. 4:5; Acts 14:23; 15:2, 4, 6; Phil. 1:1; 1 Tim. 3:1, 2; Acts 6:1-7; 1 Tim. 3:8-13; Rom. 16:1; 1 Tim. 3:11.

There is no particular mention in the New Testament of such officers as church clerks and treasurers. Experience has shown, however, that they are very useful. Indeed they are so necessary at the present day that it is fairly to be presumed that officers answering to them must have existed in the early church. The latter officers, together with the elders and deacons, comprise those usually elected by a local church. Where the church is very large, however, one or more deaconesses are sometimes chosen. (See Deaconesses farther on.)

In the list of church officers given above, no mention is made of bishops and presbyters. Their

names are omitted because they are but other appellations for those who, in the New Testament, are commonly called elders. (See under Duties of Officers.)

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."—*J. Chems.*

### SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

#### 133.—THEY THAT SANCTIFY IN THE GARDENS.

Please give an exposition of Isaiah 66:17.

F. N.

ANS. Isaiah 66:17 contains a denunciation of the divine wrath upon those who engaged in idolatrous worship in the days of Isaiah, and indulged in the eating of swine's flesh and other things which were declared to be unclean by the law of Moses. It is not certain that the offenses specified in the text would be regarded in the same light at the present time, so far as they relate to the eating of unclean animals. The Mosaic law is now repealed in these particulars, and we are left to determine questions relating to diet by the laws of health, unless the general directions given by the Lord to Noah in such matters shall be regarded as still binding from the fact that they antedate the ceremonial law. If, however, men will insist upon eating pork at the present time, when the presence of trichinae has become so general in swine, it is doubtful whether they would desist even though the Scriptures contained an explicit prohibition of its use.

#### 134.—CLAIMS OF THE AGE-TO-COME ADVOCATES.

1. Are there any grounds for the claim that Rev. 20:5 is an interpolation?
2. Does Ezekiel 6:53-55 favor the idea of probation in a future age?

W. S.

ANS. 1. There are none. The passage is inserted in the new version, thus proving that the fifty-two scholars who made that translation had no doubt about the genuineness of the passage.

2. In no way. By commencing to read at verse 50, you will perceive that the prophet was comparing the criminality of the Jews and the Sodomites. He shows that the sins of the former were greater than those of the latter. He then goes on to state that when the captivity of the Sodomites should be restored, then that of the Jews would be restored. But the Jews well understood that the captivity of Sodom never would be restored; and they therefore saw from the language of the prophet that their own chances under the then existing circumstances were no better than those of the Sodomites; in other words, that God would never restore them back to Jerusalem until they should repent and reform. This they did, and they were consequently brought back to their native city at last; but if the interpretation of the Age-to-Come advocates were correct, then the captivity of Sodom and Samaria should have been restored at the same time with that of Jerusalem,—a thing which was not true.

#### 135.—THE ASCENSION OF THE SAINTS.

1. When did the saints who arose with Christ ascend up on high?
2. Please give an exegesis of Heb. 6:4-6.

L. W.

ANS. 1. At the end of the forty days, or at the same time that Christ ascended finally to the Father. See Eph. 4:8, with marginal reading.

2. The falling away in Heb. 6:4-6, does not refer to the commission of a single sin, or even any given number of sins; but rather to that deliberate abandonment of one's self to the working of iniquity, which finally results in the casting off of the individual, and the final withdrawal from him of the Holy Spirit, his case being in some respects similar to that of one who has committed the unpardonable sin. Peter sinned, and was forgiven

more than once. John, in speaking of Christians, says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1, 2. But if Christians can sin and be forgiven, then, as stated above, Heb. 6:4-6 must relate to final and hopeless apostasy.

#### 136.—THE SONS OF GOD.

Who are the sons of God mentioned in Job 38:7?

L. O. M.

ANS. The good angels.

#### 137.—THE SPEAKING OF WOMEN IN THE CHURCHES.

Will you please give the meaning of 1 Cor. 14:34?

L. F.

ANS. A difficult thing to do to my own satisfaction. It is certain, however, that the apostle does not mean to prohibit altogether the speaking of women in the public congregation, since in 1 Cor. 11:5 he prescribes certain rules which should govern them in the matter of dress, while thus speaking.

There are two explanations which might be given,—first, that the apostle had reference to questioning and disputing with the men publicly, on questions of conscience and doctrine (14:35); secondly, that the apostle prescribed this stringent rule for the Corinthian church because the Greeks permitted none but the lower order of women to speak in their assemblies; consequently, had the Christian women of Corinth departed from the public standard of taste in that matter, they would have prejudiced the interests of Christianity itself.

If the latter view be correct, then of course the restrictions of the apostle would not apply to countries where the speaking of women in public is not regarded as objectionable.

#### 138.—PETER'S WRONG.

1. What was the wrong in Gal. 2:11 for which Paul blamed Peter?
2. On what ground can you justify Paul for his circumcision of Timothy?
3. What is the "coming of the Son of man," referred to in Matt. 10:23?

F. K.

1. A lack of moral courage. When acting upon his own judgment, he ate with the Gentiles; but when certain ones came down from Jerusalem, for fear of them, he refused to do that any longer.

2. Circumcision was nothing, and uncircumcision was nothing (1 Cor. 7:19), that is, it was a matter of indifference, ordinarily speaking, whether or not the man was circumcised. As a matter of policy, therefore, Paul caused Timothy to be circumcised, that he might find access to the Jews, and thereby have an opportunity to communicate to them the doctrines of Christianity. Those doctrines once communicated, their false views of circumcision could be corrected.

3. It is difficult to decide. I do not think that, as some claim, it refers either to the resurrection or the destruction of Jerusalem, or the second advent. It is not impossible that it may relate to visits which the Lord himself intended to make to the cities of Judea, about the time that the disciples were making their missionary tour through the cities spoken of in the connection.

—When our thoughts are born,  
Though they be good and humble, one should mind  
How they are reared, or some will go astray.

—*Ingelow.*

—He who lives to no purpose lives to a bad purpose.—*Nevins.*

—Look not mournfully into the past, it cannot come back again; wisely improve the present, it is thine; go forth to meet the shadowy future without fear and with a manly heart.—*Longfellow.*

—Gratitude is a means of grace. Many a mortal would be consoled in his mere annoyances could he get a glimpse of the real trouble from which God saves him. Others, in comparatively light affliction, would cease murmuring could they realize the heartbreak that abides with some one else. There is always firm ground for thanksgiving to God for deliverance from that always possible greater trouble.

### THOUGHTS AT SUNSET.

BY MRS. VIOLA FISH.

WHEN the sun behind the hill-tops  
Disappears midst lines of gold,  
And the rays of brilliant beauty  
Grand and glorious hues unfold;  
Standing by the placid lakelet,  
Gazing on the rapturous scene,  
One may almost grasp the splendor  
Of the world, as yet, unseen.

Now the sun sinks low, and lower,  
Shade and shadow creep o'er all,  
And the moon with calmer glory,  
Spreads her light o'er hill and vale;  
And the stars like golden diamonds  
Brought out by an unseen hand,  
Mirrored in the placid lakelet,  
Make the scene both glorious, grand.

How our thoughts go upward, onward,  
Far beyond our mortal sight,  
To the courts of endless glory,  
Up to Him who rules the light!  
We remember he has promised  
Endless beauties to unfold  
To his watching, waiting children  
When his glory they behold.

## 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.

### BRITISH MISSION.

I HAVE just read REVIEW No. 18, with its intensely interesting Supplement. I am sure the appeal in behalf of the missions must stir a tender cord in the hearts of all lovers of present truth, and I doubt not we shall see an advance movement all along the line. In regard to this mission I would report that we see increasing tokens of interest from week to week. If our people in America think matters move slow in this country, we wish it distinctly understood that those engaged in the work here can see that things do move in the right direction. The last number of our "British Department" to *Signs of the Times* contained the following:—

"It has long been our desire to see the time come when there should be a Seventh-day Adventist mission opened in the port of Liverpool. That time has come. Bro. Drew, who returned with us from America in January 1882, having spent one year in ship-mission work at Hull, has just opened a depository at 201, Borough Road, Birkenhead, near Liverpool, and has commenced his work on the ships. He has now spent four days in the work; and although a stranger in the docks, he has not only distributed 800 papers in different languages, but has also sold books to the value of £4.

"Before commencing the work here, it was necessary for us to make a personal inspection of the Liverpool docks, to ascertain the location of the ships of different nationalities, as well as the location of different classes of ships; and after this to select a place for the book depository that would be most convenient for the work. This occupied us nearly a week. The Liverpool docks present on the River Mersey a frontage of about eight miles; or, if we take into account the actual dock wharves for shipping, it is nearer eighteen miles. These docks are most of them crowded with ships and steamers from all parts of the globe. Besides these, there are hundreds of ships in the docks and at anchor on the Birkenhead side of the river.

"In respect to the number of ships visiting it, this is the second port in the world, being exceeded only by London. If we look, however, at the actual tonnage of cargoes entered and cleared, Liverpool stands ahead of London. The statistics for the year 1882 were as follows: Liverpool, cargoes entered, 5,099,221 tons; cargoes cleared, 4,726,161 tons; total, 9,825,382 tons. London, cargoes entered, 5,956,560 tons; cargoes cleared, 3,702,898 tons; total, 9,659,458 tons; thus making the port of Liverpool the first port of merchandise in the world by 165,924 tons.

"We have, as intimated in a former number, so arranged the work at Southampton that some of our personal labor can be bestowed at other points. After spending the necessary time for preliminary preparations in the Liverpool ship-mission, we made a visit to Glasgow and Greenock, Scotland, where we spent five days in visiting among those who have been reading the *Signs of the Times* with

interest, and with some of whom we have had more or less correspondence. This labor told for the cause at these points. We found some who had already commenced to keep the Sabbath, and others in different stages of interest, several of them being almost persuaded to obey. One case in particular we must mention for the encouragement of our missionary workers. It is that of a man and his wife who are fully convinced on all the truth, and are seeking God for strength to obey. The man was on a ship that visited the port of San Francisco. No missionaries came on that ship; but the captain received a complete volume of the *Signs of the Times* from the captain of another ship that had been visited. This volume the captain gave to the man whom we met. It, with other papers and books since received from our depository at Southampton, has done its work. It has been in constant use, going from one to another, since it reached Scotland. The Judgment alone will reveal the good that one volume has done, and it is still in active service.

Since returning to Liverpool, we have been engaged in visiting interested parties here. Yesterday, we went out to Mold, in Wales, and called on a lone Sabbath-keeper. This sister formerly resided in Switzerland, and had not seen a Sabbath-keeper in many months until we commenced our work in Liverpool. To-day, we had a very interesting interview with Sister Stanton and her husband, captain of the ship 'Madura.' As some of our readers may be aware, Sister S. embraced the truth and was baptized in Oakland, Cal., some two years ago, while their ship was lying in the port of San Francisco. She is still firmly rejoicing in the truth, although, until we met her to-day, she has seen no one of like faith since their vessel left San Francisco. We have a number more to visit here, and hope to call on several parties at different points on our way to Southampton. We are of good courage to push on the work, praying that the Lord may bless our efforts, and cause much fruit to appear to his glory." J. N. LOUGHBOROUGH.

MISSOURI.

STONE Co.—Held some meetings last month at Black Jack school-house, in Stone Co., where I labored a year ago. Two signed the covenant, and others seem to be interested.

I also held a meeting with the brethren near Collins, in St. Clair Co., and found them all firm in the faith, holding meeting every Sabbath. There is also a good outside interest. May the Lord bless and prosper the cause of truth.

H. WOODRUFF.

INDIANA.

DENVER.—We pitched the tent here last week, and began meetings Friday evening. Bad weather has hindered a large attendance, yet about one hundred are attending. We have now given seven discourses, and a few are manifesting some interest in the meetings. Shall introduce the Sabbath question in a few days. We do not regard this a very promising field for large results, yet at this stage of the meeting we cannot say much in regard to the outcome. We have a wall tent 26x40 with fly, which gives the best protection from the rain and wind of any tent we have ever pitched.

J. M. REES.  
WM. COVERT.

IOWA.

OTRANTO.—Our meetings still continue, with good congregations. Have presented the Sabbath question. Some are convinced, and we hope they will move out on the truth of God. We have sold \$39.90 worth of books, besides those Bro. W. White sold before he left. Have given away nearly 3,500 pages of tracts. We have meetings only every other evening now, as it is a busy time of the year for the farmers here. We visit all we can, and try to show the people the importance of acting now before probation closes, and the Spirit of God ceases to strive with them.

A. M. JOHNSON.  
C. CHAFFEE.

VIRGINIA.

BENTONVILLE, WARREN Co., JUNE 11.—We have now given sixteen discourses at this place. Part of the time our attendance has been quite good;

but the people are so busily engaged in their work at this season of the year that we find it very difficult to get them to come out every night. We think it best to give them a few nights' rest occasionally. We have spoken a few times on the Sabbath question, and find that many are convinced that we have the truth; but as yet none have decided to obey. We have found many good friends who take us to their homes and treat us with Christian courtesy. We still labor on, hoping that the Lord may bless our efforts. Brethren, pray for us.

B. F. PURDHAM.  
G. A. STILLWELL.

WISCONSIN AND MINNESOTA.

FROM Lake City, Minn., I went with our Swedish brethren to Pierce Co., Wis., and as our meetings were well attended by outsiders, I stayed a week and spoke seven times. Hope the Lord will bless the seed sown.

On my way to Kingston, Minn., I held a meeting south of Cokate. The few brethren who live there had had no meetings for about two years.

At Kingston I found all who embraced the truth firm, but there is now but little outside interest. We organized a church of seven members. Officers were chosen, and a delegate to represent the church at the camp-meeting.

The 8th, I came to Hutchinson, and will probably remain here till the 15th. There are quite a number of Danes in and around this place. Will the children of God remember us in their prayers?

June 11.

L. JOHNSON.

ONTARIO.

BELLEVILLE.—We have been having good Sabbath meetings, and an interesting Sabbath-school. Have succeeded in getting the names of nearly all the scattered brethren and sisters in Ontario on our s. b. book at Belleville; and should we fail to run the tent for want of sufficient help, and labor on a different plan in the Canada Conference, we hope that the few believers in Ontario will not relax their efforts in the line of giving of their means to support the cause in Canada.

The cause is one, whether we labor with a tent or otherwise; whether we labor in Belleville or at other points in the Canada Conference. A sectional feeling that would lead to give only for the furtherance of the cause where we reside, or if the work is carried on after a favorite plan, would dry up the spirit of liberality, and make the work of the minister more difficult.

June 10.

D. T. BOURDEAU.

OHIO.

YELLOW SPRINGS.—Pitched our tent, and began meetings here on the evening of June 8. Have a very pleasant location. The village is beautifully located, and is said to contain fifteen hundred inhabitants. Very good weather thus far. Have had four meetings. Not a very flattering prospect, but there are a few omens of good. Our colporter began work for the *Signs* this forenoon, and by noon had fourteen subscribers for one month. Address: Yellow Springs, Green Co., Ohio.

June 11.

H. A. ST. JOHN.  
R. A. UNDERWOOD.

CLYDE, SPENCER, BLOOMVILLE.—Since my last report, I was with the Clyde church from June 1-4. Four persons were baptized. One of them will unite with the Norwalk church. Four were also united with the Clyde church. The sisters of this church made us a good new bed for our use in the tent.

June 8-11, we were with the Spencer society. Found them all faithful and of good courage. I visited some of the parties that pledged of their means for a meeting-house one year ago, and found them willing to pay their subscriptions. So Bro. Noble will probably proceed at once to erect the building.

At this time we are preparing for a tent-meeting at Bloomville, Seneca Co. It is a place of eight hundred inhabitants. We were never more pleasantly located. The tent is pitched in a beautiful grove twenty rods from the center of the village. We have a new square tent 28x40, and we think it very nice. Meetings commence to-morrow evening, with Bro. C. D. Clark as tent-master, and T. F. Emans as colporter. Our prayer is that God may anoint us all for the work.

June 15.

G. G. RUPERT.

MICHIGAN.

FERRY, OCEANA Co.—Last Sabbath, June 9, was a good day to the little company here. Nearly all of those who have recently started, bore a good testimony, and several others arose for prayers. An aged gentleman, one of the oldest settlers of this county, has taken a firm stand for the truth. He had never before professed religion, but had led a strictly moral life, never indulging in profanity. As he speaks of the love of God in his heart, his countenance lightens up with great joy. Others are almost persuaded. May God help them to make a wise choice for eternity.

MRS. E. B. LANE.

DIMONDALE.—We closed our series of meetings at this place on Sunday last, having held the fort for nearly seven weeks. During this time we have preached about sixty sermons, besides giving three temperance lectures from Dr. Kellogg's temperance charts. People everywhere indorse our lectures, and we believe that much good might be accomplished by our ministers if they would devote one night each week to the temperance work as illustrated by the plates. People dare not dispute our position when demonstrated by science and reason.

Our meetings were quite largely attended, and while laboring here four started in the cause of present truth, but one gave up on account of family persecution. Three, however, stand firm for the Sabbath of the Lord, while deep conviction rests upon others who have not the courage to take a stand for present truth. In our closing services we asked for those who were not willing to keep the Sabbath of the Lord, but would like to make a start in Christian life, to rise, and a majority of those present arose to manifest their desire to live a better life in the future than they had done in the past.

During our meeting the Dimondale brethren held their Sabbath-school with us, and we believe that much good has been accomplished by so doing. Our book sales amounted to \$6.80. In a few days we expect to join Bro. F. D. Starr in tent labor. Pray for us.

June 14.

J. L. CURT.  
L. O. MOORE.

MAINE.

NORTH JAY.—The Lord seems to be working for the little church at North Jay. Last fall Eld. S. J. Hersum visited us, and held meetings for several evenings. Immediately following this we started a family Sabbath-school, two families uniting, and as the result, three of the children, thirteen to sixteen years of age, have taken up the cross, and seem determined to press on to the kingdom. I hope the Lord will give them strength to keep their resolutions. We feel encouraged because of these tokens of the Lord's goodness to us. Oh, let us who are parents strive to be faithful, that we may take our children along with us to the everlasting kingdom. I feel that the time has come that the work will go forward with greater power, and precious souls will be gathered into the truth. The tent is coming to Wilton, the town adjoining, in a few days. It seems that the time has come for this effort, and the Lord has prepared the way. My earnest prayer is that souls may be saved by this means.

TIMOTHY BRYANT.

AMONG THE CHURCHES.—The last two weeks, I have been visiting among the churches.

Sabbath and Sunday, May 28, 29, was at Richmond with Bro. Goodrich. Was glad to find that the brethren and sisters had started their Sabbath-school again. They have lost quite a number of their children during the past winter, by death, which will detract greatly from the interest; but those that remain need the benefit of the school, and I hope all our brethren there will do all they can to make it interesting and profitable.

Thursday evening, May 31, was at Somerset Mills; but as the appointment was not generally circulated, there were but very few present. Would that brethren could realize the discouraging influence that such things have upon the minister. Stay up his hands by your presence and help, brethren.

Friday evening and Sabbath, June 1, 2, I met with the church at Clinton. Our hearts were made glad to meet with so many of our brethren. A goodly number were present from Canaan and Burnham, and Bro. Osborn came from Hartland. We had a good, and, I hope, profitable meeting.

The church here need to re-commence their Sabbath-school, that the young may be again instructed in the way of truth.

Sunday, June 3, held a meeting at the Whitten school-house, in Canaan. Our appointment here happened to be on the same day the Free-will Baptists held their meeting. As the result, I had the privilege of meeting with Eld. Furber, and hearing him speak. He gave me the privilege of speaking in the forenoon, which I did, using for my text 2 Peter 3:8-10. I held meeting at this place Sunday evening, and also Tuesday evening, June 5. There are some good souls that belong to the Canaan church; but I am satisfied that if our brethren here had more of the spirit of sacrificing for the cause of God, their spirituality would be increased, and the prospering hand of God would be seen in their midst. I would that all our brethren could feel the force of the words of God in Mal. 3:8-11. Do they realize what robbery is?

Wednesday evening, June 6, met with the brethren in Burnham. Although only a few hours' notice was given of the meeting, we had a goodly number of interested listeners. I am glad to see that there has been some advancement on the part of some in the direction of reform, and I hope that they will feel the importance of this work, and be prepared for the Lord's coming, which is in the near future.

I go to Hartland to-day, to attend, with Bro. Goodrich, the two-days' meeting next Sabbath and Sunday.

S. J. HERSUM.

June 7.

#### THE VIRGINIA CAMP-MEETING.

THE date of holding the Virginia camp-meeting has been changed from Aug. 2-7 to Aug. 9-14. There are two prominent reasons for this change; 1. The season in this State, as in others, is very backward, which caused some of the brethren to think the latter date a more convenient time for the meeting; 2. It was hardly possible to have the president of the General Conference with us at the time first named. He thinks that he can attend the meeting if held at the time last named. His services will be invaluable to us as a people at this stage of the work in this State, and we think all should prepare to attend this, the first meeting of the kind held in our midst. Do not let anything hinder you from enjoying this privilege. Commence now to make your preparations to attend.

Arrangements have already been made to rent as many family tents as will be needed at the meeting. All who have not already made arrangements to purchase tents for their families, can rent tents on the ground by applying for them beforehand. But we want to know soon how many will need tents, so we may know how many to order. No more will be ordered than are engaged at least three weeks before the time of meeting. All information regarding the purchase or rent of tents can be obtained by addressing me at Clifton, Fairfax Co., Va. In due time we will speak of the necessary articles to bring to the meeting, with which to be comfortable.

J. O. CORLISS.

#### QUARTERLY MEETINGS.

It will be borne in mind that Sabbath and first-day, July 7, 8, will be the regular time for church quarterly meetings. We are anxious that each church in our Conference shall hold its quarterly meeting then, unless the time be changed one week for ministerial help, as some are calling for it. To this end, allow me to suggest that Bro. Purdon meet with the church at Jericho, and Bro. H. W. Pierce with the church at Johnson, July 7, 8; and if consistent with other duties, that Bro. M. E. Kellogg arrange to attend the quarterly meetings at E. Richford and Troy; also that Eld. Owen and Bro. G. W. Page meet with the churches in Washington county. No providence preventing, I will meet with the church in Jamaica, July 7, 8, and one week later with our church at Brownington. This arrangement, if acted upon, will not secure to all the churches the presence of a minister; but we can do no better.

At these meetings, the interests of each church should be wisely considered, as far as can be, the ordinances celebrated, all T. and M. business looked after, and its interests advanced; and each church should elect its delegates to the next State Conference. We hope each member who cannot be present will report by letter; that tithes will be paid, and that donations will be made to the T.

and M. society, to increase its facilities for usefulness in gathering souls to Christ. May the Lord bless in all these meetings, and his work be revived in all our hearts.

A. S. HUTCHINS.

#### MAINE S. S. ASSOCIATION.

A SESSION of the Maine Sabbath-school Association was held at South Norridgwook evening after the Sabbath, May 5, 1883. President in the chair. Prayer by Eld. J. B. Goodrich. Report of previous quarter was read and accepted. After brief remarks by the President, the report of present quarter was read and approved. Remarks were then made by Eld. J. B. Goodrich on the importance of reporting and donating of our means for the Sabbath-school work.

Eld. R. S. Webber spoke of the great good accomplished by the Sabbath-school effort, and of the importance of parents commencing with their children when very young to teach them to love the Sabbath-school. He also spoke of the danger of neglecting this important duty until our children become older, when they are not so easily controlled, and we have to mourn that those golden opportunities were not more faithfully improved.

Remarks were made by several other brethren, and Bro. Bryant spoke of the interest manifested in his family Sabbath-school, which is composed of one family besides his own, making ten members. The interest is increasing, and in one of the prayer-meetings held in connection with his Sabbath-school, three of his pupils deliberately expressed their desire to become Christians. Several other interesting family Sabbath-schools were reported. We hope to see the interest in the S. S. work increase until every parent and pupil in our association shall feel its importance.

Adjourned to call of Chair.

S. J. HERSUM, Pres.

MRS. A. K. HERSUM, Sec.

#### MINISTERIAL APPOINTMENT FOR KANSAS CONFERENCE.

FOR THE YEAR COMMENCING JUNE 1, 1883.

DIST. Nos. 1 and 2, Eld. Marshal Enoch and wife, Bull City, Osborne Co.; Nos. 3, 4, and 5, Eld. John Gibbs, Weaver, and Eld. T. H. Gibbs, Ottawa; No. 8, Eld. L. D. Santee, Parsons; No. 9, Eld. G. H. Rogers, Air, Lyons Co., and Eld. G. H. Smith, Ft. Scott; No. 10, Eld. O. Hill and wife, Grenola; No. 11, Eld. J. H. Cook, Ft. Scott; No. 12, Eld. R. F. Barton, Ft. Scott.

It is expected that each minister will confine his general labors to his own special district as his special field of labor, unless other arrangements are made by the Conference committee, which may be found necessary occasionally; and that they will carefully look to every branch of the work.

No minister should feel satisfied with his district until he can leave it with more members, more T. and M. workers, more periodicals taken, and more tithes paid. We should give especial attention to the work of instructing T. and M. secretaries and librarians, also Sabbath-school secretaries, in regard to keeping their books correctly. Each minister can get the statement of standing of his respective district on all these points by writing to the secretary, T. H. Gibbs, Ottawa, Kansas.

We recommend that each minister help the director of his district to get the churches and missionary societies to enlist immediately in the canvassing work for the *Signs*, as is recommended in the *Signs* Supplement, May 17, No. 19. Crowd the work forward, set the ball rolling. The work is onward. Courage in the Lord. Work now; rest by-and-by. Heaven seems nearer, dearer than ever before. No time to be indifferent. Let us hasten on this glorious work.

KANSAS CONF. COM.

#### PENNSYLVANIA SABBATH-SCHOOL ASSOCIATION.

THE fifth annual session of the Pennsylvania Sabbath-school Association convened at Olean, N. Y., May 31, 1883. First meeting was called at 10 A. M. L. A. Fero was elected secretary *pro tem*. The reading of the minutes of the last session was waived until some future meeting.

The chairman being instructed by vote to appoint the usual committees, named the following: On Nominations, Edgar Russell, I. N. Williams, and Wm. Morehouse; On Resolutions, Eld. J. E.

Robinson, Eld. J. G. Saunders, and G. W. Knapp. Adjourned to call of Chair.

SECOND MEETING, JUNE 1, AT 6:30, P. M.—Prayer was offered by Eld. J. O. Corliss. The minutes of the last yearly session was read and approved.

The Committee on Nominations reported as follows: For President, Eld. F. Peabody; Secretary and Treasurer, F. C. Oviatt; Executive Committee, Elds. J. G. Saunders and J. E. Robinson. The report was adopted by considering each name separately, and the persons named elected to their respective offices.

The Committee on Resolutions submitted the following for the consideration of the Association:—

*Whereas*, Under the blessing of God our Sabbath-schools have attained their present efficiency by concert of action, and adherence to the plans proposed by the General Sabbath-school Association; therefore—

*Resolved*, That we recommend to all our schools that they continue to follow the plans set forth by those who have been called of God to lead out in the Sabbath-school work, and—

*Resolved*, That we will try and stimulate a healthy growth in this branch of the work by making prominent the fact that we are dealing with the precious truths of God's word to us, rather than by the introduction of novel and untried plans resorted to by those who have not the light of present truth.

*Whereas*, God has given special light upon the subjects treated in our schools; therefore—

*Resolved*, That we urge upon all our schools the importance of studying the "Spirit of Prophecy" in connection with the lessons.

Each resolution was remarked upon with interest, and adopted by a unanimous vote. Eld. J. O. Corliss was present at these meetings, and added much to the interest.

Adjourned *sine die*.

F. C. OVIATT, Sec.

F. PEABODY, Pres.

## 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 LAST MESSAGE.

BY MRS. M. J. BAHLER.

Lo, an angel flies through Heaven,  
And with voice strong, loud, and clear,  
He proclaims a solemn message;  
Pause, ye mortals! pause and hear!  
Pause amid your rush and clamor,  
Pause amid your whirl and strife,  
Pause and listen to this message  
As ye prize eternal life.

All these things for which you're grasping  
Soon will turn to foul decay,—  
Mansions crumble, gold all canker,  
Even fame will fade away;  
Though ye carve your names in granite,  
It will crumble at the shock  
Of the fearful coming earthquake  
Which earth's utmost isles will rock.

Lo, the hour of final Judgment  
Now has come; and soon will fall  
From the lips of great Jehovah  
Sentence final upon all!  
Sentence final, sentence awful,  
Sentence just as truth can be,  
And from which poor, sinful mortals  
Then will strive in vain to flee!

Mercy now in love stands waiting,  
Pointing to a safe retreat;  
Jesus' arms will now receive you,  
If the Father's words you'll keep.  
Opening back the gates of glory,  
He will call his children in.  
Blessed they who there find entrance,  
Never more to meet with sin!

#### BATTLE CREEK V. M. SOCIETY.

MENTALLY, we have sometimes asked the question, How is this society able to do so much missionary work as it is doing? At first, only two or three hundred copies of the *Signs* were taken for distribution; last year about one thousand copies were used; now the society receives two thousand numbers, which are used weekly. From these facts it seems evident that the people have a "mind to work."

Not only have they such a mind, but they have also a heart to sacrifice of their hard-earned and frugally-saved means to push on this branch of the work; the benefits and blessings of which eternity alone will fully reveal. These papers are sent out in all directions, and to many parts of the world. It is indeed gratifying to hear the brethren and sisters, the aged, the middle-aged, and the youth,

speaking of their courage and hope in this work, and of the blessing they experience in their own souls while laboring to bring others to a knowledge of the truth.

The canvass of this city, in a systematic manner, with tracts, papers, and books, which was begun some few weeks since, is still being carried forward, with a prospect of good results. Some fifty to seventy canvassers have engaged in the work more or less. Five or six persons are reported as having commenced the observance of the Sabbath from the visits made and the reading furnished them; while there are some who read and then send the same works to their friends to read. "The lips of the righteous feed many." May all these workers possess righteousness of heart, and may the work prosper in their hands. To this end, fervent prayer should be offered, especially for the canvassers from this place about to enter other cities, towns, and villages, on their mission of love and good works. "Blessed are they that sow beside all waters."

"Workers beloved!  
There are spots in the vineyard yet untilled;  
There are hearts aching, longing, yet unfilled,  
Waiting for thee."

A. S. HUTCHINS.

REPORT OF NEW ENGLAND T. AND M. SOCIETY.

For Quarter Ending March 31, 1883.

No. of members, .....	376
" " reports returned, .....	216
" " members added, .....	5
" " missionary visits, .....	529
" " letters written, .....	851
" " Signs taken in clubs, .....	827
" " new subscribers obtained, .....	539
" " pages tracts and pamphlets distributed, .....	153,814
" " periodicals distributed, .....	10,592

Received on membership and donations, \$74.13; sales, \$382.29; periodicals, 397.34. Subscribers obtained for REVIEW, 10; Signs, 474; Good Health, 32; Instructor, 23.

MRS. ELIZA T. PALMER, Sec.

MORE FROM OHIO.

The Toledo public library states that they will be happy to have the paper, and will put it on file. At Hiram College Library the paper is accepted with thanks, for, says the writer, "We appreciate its presence."

Western Reserve Academy Library, Hudson, writes as follows in regard to the paper: "Your kind offer is accepted with thanks. While not believing as you do on the question of the Sabbath, the sample of the paper sent was a hopeful sheet, and I think would be elevating in character."

Thus the Lord is working on the hearts of the people, and the precious truth is spreading. What the results will be, we know not; but our desire is to work more earnestly than we have ever done before. MRS. IDA GATES, Sec.

THE "SIGNS" CANVASS IN OHIO.

While we are pleased to see that our brethren in other States are doing such a good work in the canvass for the Signs, we feel sad that Ohio is doing so little. The Testimony of the Spirit has spoken plainly and decidedly concerning our duty in the canvassing work. Our leading brethren, upon whom the Lord has laid the burden of the cause, are laying plans for the extension of this important work, and what steps are we taking to second their efforts? If, as we are informed by the Testimonies, we are not doing one-twentieth part of what we should do, it is time we were waking up to our duty.

We are very anxious to see a number of canvassers and colporters enter the field, and prepare the way for our tent meetings. Ten times as much might be accomplished in a given time if colporters could go before, and obtain subscribers for the Signs, and judiciously distribute reading matter. Where this work has been entered upon systematically and energetically, a great and good work is being done.

We have made arrangements with the Battle Creek V. M. society to furnish us with all the Signs we want for trial subscribers, and in this way we can get the papers within a few days after ordering.

Two or three persons have expressed a desire to engage in this canvass. Now, where are others who will give their time, or part of it, to this work? The field should be prepared before those who go out with our tents. We call on our young

brethren and sisters to enter this work of the Lord. Why should you not? Is not the end near? "Yes, but we haven't any time to do missionary work," you say. But Jesus took time to lay the plan of redemption, and for eighteen hundred years has been interceding for you. All your talents he has given to you. Are these too precious to devote to him who has given you all your powers of mind and body? Are money-making and pleasure-seeking of more importance than the last warning message to a ruined world? Dear young friends, think of these things.

"But how shall we do this work?" says one. To answer this, we would call your attention to the Signs Supplement of May 17. Read the articles on "Missionary Work before Tent-meetings" and "Letter from Eld. Cudney;" also Eld. St. John's article in REVIEW, May 29, on "Instructions and Suggestions to Colporters."

Instructions will be given from time to time on this subject by our tract workers. Let us hear from those who desire to engage in this work. "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. R. H. GATES.

Clyde, Ohio.

CANVASSING IN KANSAS.

DEAR BRETHREN: Many of you in the past have desired to do something more in the work of the Lord than you have been doing, but did not know just how to do it. A way has now opened by which all can work. Some can aid in spreading the truth by visiting and distributing tracts and papers, some by sending out Signs through the mail, some by going out as canvassers for "Thoughts on Daniel," some by canvassing for the Signs, etc. If there are any who cannot work, they can contribute of their means to help others who are longing to enter this field of labor for the Lord. Those who can do nothing else, can daily pray for the success of this work. But I wish to say a few words to the T. and M. and V. M. workers in this State about canvassing for the Signs.

The manner of canvassing in Nebraska is proving a grand success, not only in Nebraska, but in Kansas. Two of our sisters took fifty-three orders in one day. One young person in one half-day took nineteen orders. Let us stop a moment and reflect. Nineteen in half a day! This would be about forty per day. Adding the fifty-three to the forty, the result of three days' labor would be ninety-three, or about thirty per day. But should this be above what we might reasonably expect as an average, we will reduce it down to ten per day. Now we have about forty churches in Kansas. Suppose each church could even have one of its members canvass one day in a week. That would be forty days per week. If ten orders were taken, that would be four hundred orders per week. This is a small estimate of what could be done outside of a regular canvass by persons sent out for that work. No wonder the Testimonies have said in the past that we were not doing one twentieth part of what we might do.

Now I would recommend that the directors of each district start this work in motion in their respective localities, and see that a thorough canvass is made, at least in the immediate vicinity of each church. This can be done through the V. M. society under the supervision of the leader, or through the T. and M. society, or through the church where there is no organization of the above societies; but it should be done through these societies where they exist. The territory to be canvassed should be divided and assigned to special workers, so that no confusion may occur. Canvassers can give the Signs six weeks for 25 cts. or four weeks for 20 cts., but we think best in this State to take the order for six weeks. Then follow up the instructions given in Signs Supplement, May 17, No. 19. These we shall send to every church in the State. In it you will find full instruction how to proceed. Please be thorough in the canvass, and in carrying out the instructions you find in the Signs Supplement. Now I hope to see this work move right forward. If there is anything about it that you do not yet understand, write us and we will give you all the instruction we can. You will receive your Signs from Sister Clara Gibbs, Ottawa, Kansas. Write her, stating plainly the name and post-office of each subscriber, and how long the paper is to be sent. Give plenty of time when taking orders, so that the

papers can come from the Signs Office to the State secretary's office, and then be mailed to your orders. J. H. Cook.

A SUGGESTION.

As I read the report of the condition of the different missions, as contained in the Supplement to the REVIEW, I realized something of the magnitude of the work that must be done by our people. And the appeal for help to carry on the English mission, filled my heart with longings to do something, be it ever so little, to aid in this good work.

I know there are hundreds of our brethren who long to help in the mission work, who have not five or ten dollars to send as donations, whose hearts would be gladdened if they could quietly and unobserved drop in their "two mites."

I see by a late report that there are about thirty Sabbath-schools in our own State (Illinois). Now, if each class in each one of these schools should have a mission fund, the teacher being treasurer, and each member of the class throw in a little, just as he could save it by some self-denial, or earn it by some extra exertion, the fund would amount to quite a little sum in the course of a year, besides keeping the hearts of the workers full of zeal and prayers for the mission work.

I have a class of little girls aged from nine to thirteen. The other day I suggested to them the following plan: That we each work and earn all we can, and drop the amount into a little box; and when next camp-meeting comes, that we take what we have saved, and give it to the English Mission. I then asked if they thought they could earn any money. They responded that they thought they could; and one little girl said she knew she could get some money, for she had some bottles to sell the very next week. Then there are missionary gardens and missionary chickens, etc. Willing little hands and hearts will find ways of saving and earning pennies, I think.

As yet the plan is only an experiment in my own class; but if we could make an organized effort in this direction, and each class have such a fund, I believe that even in the few months before camp-meeting, we might save quite a little sum of money. I feel sure it would be a good plan for the children. It would make them feel that they had a part in spreading the third angel's message. It would keep their hearts full of interest, and introduce them into the active labor of the cause. It is very needful that every means be used to interest the children of Adventist parents in the work, that they may not be drawn away by the allurements of the world. J. E. O.

TO THE FRIENDS IN DIST. NO. 4, N. Y.

You have all doubtless learned ere this the change which was made in director in your district at our State meeting. It may be unsatisfactory to some of you, not because you have aught against the present director, but because you expected that a man of more experience would be chosen, one who could give more time to the work. The principle acted upon is an old and established one among our people,—to leave our ministers for their special work and develop talent among our lay brethren. Our ministers, should be free to engage in their legitimate calling and our lay members ought to engage in different branches of the work, and thus become burden-bearers, and develop into useful workers in the service of the Master.

Several years ago the condition of several districts in our State was such that it seemed necessary to elect brethren of some experience to act as directors. Finances were in a bad condition, and a new and better system of keeping accounts was being introduced. Ministers were the only ones found in several cases, who would take this burden. But since that time matters have changed. The books in our district show just what has been done, the accounts are balanced up to date, or nearly so, and things generally are in such a condition that one of little experience, with the co-operation of T. and M. members can carry forward the work successfully. I say with the co-operation of our T. and M. members, for without this the work in your district will be a failure, however efficient your director.

I know the present director feels the need of your help. His experience in the work is limited, and the time he will be able to give to the work for some months to come will be much less than either he or you desire; but he was the only available one among our lay brethren whom we

could persuade to take the responsibility. We told him our brethren would sustain him in the work, and we believe they will. All who truly love God and desire the welfare of Zion, and have no selfish interest at stake will, I know, labor with him to advance God's cause. All true workers will just as unselfishly labor, even though they are disappointed in not having the director they desire. They will hold up the hands of those placed at the head of every branch of the work. They will sustain the directors and librarians, and earnestly second their every effort to get the truth before a dying world.

I am glad that our churches will be made to rejoice in the presence of Eld. Taylor once more. May his presence among them be blessed of God. But do not forget the work of the tract society, nor its legitimate channels through which you should report. Get the missionary spirit,—the Spirit of Christ, deep down in your hearts, and it will flow out, carrying the precious light of truth to thousands who are in darkness. We must have this spirit if we are saved in the kingdom of God. I look for better reports from Dist. No. 4. Shall I be disappointed? May the Lord make strong and of good courage the faithful workers.

Battle Creek, June 13. M. C. WILCOX.

## News of the Week.

For the Week Ending June 16.

### DOMESTIC.

—The new two-cent postage stamp will be metallic red in color.

—Sponge to the value of \$9,319.29 was sold in one day by the spongers of Key West, Fla.

—A cyclone struck McKinney, Texas, June 9, and completely demolished everything in its path for 150 yards.

—Business failures the past week numbered 165, an increase of 10 over the previous week, and 61 more than in the corresponding period last year.

—Reports from different sections of the Union report crops promising. There is an increase in acreage and growth of the corn crop in the corn-growing States.

—The War Department has detailed Lieut. Schwatka, the arctic explorer, to go to Alaska with two officers and three privates on an exploring expedition to last six months.

—Chief-Justice Waite says the Supreme Court is about three years behind in its work. It is impossible for the court to consider more than 400 cases annually, while very many more are filed.

—The total eclipse of the sun on May 6 was successfully observed by the expedition sent out for that purpose on Caroline Island, in the South Pacific, and many photographs of the corona and spectrum were obtained. Vulcan was not seen.

—A great storm in the vicinity of Prescott, Ont., Monday night, June 11, resulted in much damage. The waves on the St. Lawrence washed away the railroad track and flooded the depot, and were so high that Ogdensburg could not be seen from the Prescott wharves.

—A tornado the evening of June 9, in the southeastern part of Williamson Co., Ill., blew down several houses, and went through the usual tearing-up programme. Twenty or more persons are reported killed, and whole flocks of sheep were carried off by the tunnel.

—The Chicago *Railway Age* gives the following as the estimated railway mileage of the world January 1, 1883: United States, 113,000; Europe, 109,000; Asia, 8,000; South America, 7,000; Canada, 8,500; Australia, 3,200; Africa, 2,200; Mexico, 2,100; grand total 253,000.

—Cyclones and tornadoes are of daily occurrence, so much so that they are characterized by the press as "the daily cyclone." Two, one in Arkansas and one in Long Island, did much damage last Wednesday. The damage done by the cyclone in Texas last week is estimated to exceed \$1,000,000.

—James Nutt, son of Captain A. C. Nutt, slain by N. L. Dukes last Christmas-day, shot and killed his father's murderer at Uniontown, Pa., last Wednesday evening, putting four bullets into Duke's body, two after he had fallen to the ground. Young Nutt, who was seen practicing shooting Wednesday, killed Dukes with the revolver his father carried on the day he was murdered.

—The growth of Wyoming is remarkable. The success of stock-raising is unprecedented. Cheyenne is to-day the head-quarters of the cattle business, being to the far West what Chicago is to the whole country. The territory also contains a great variety of minerals, including coal and coal-oil deposits. In fact, experts have pronounced Wyoming the great center of the coal-oil deposits of the continent. There are about 40,000 people in the territory.

—The unprecedented long expensive farce of the Star Route trial, whose record covers some 7,000 pages, has at last ended in acquittal. One of the jurors has been drunk almost daily, and last Friday was taken from the court room in an attack of delirium tremens. The verdict will no doubt be a disappointment as well as a surprise to the

majority of the people, for they had come to another conclusion. Justly the *Inter Ocean* says: "Few men have ever been punished for fraud in Washington, the juries of that city apparently having an inborn conviction that the government is a proper object of plunder. Trial after trial of men who have stolen money from the public treasury, by one form or another of rascality, have begun and ended in just such verdicts as have followed the two tedious and expensive prosecutions just closed."

—Last week many sections of Kansas suffered from a hurricane or tornado, razing dwellings, destroying property, and injuring several persons. Industry and Wakefield, in Clay county, suffered most, the former village being almost wiped out. At Valley Falls, the two churches were unroofed and the walls blown down, while on the Kansas Central road, near Clay Center, three cars of a train were blown from the track into a creek, wounding many travelers.

—June 9 the remains of John Howard Payne, the author of "Home, Sweet Home," were interred in Oak Hill cemetery, Washington, under a noble monument to his memory. A grand procession followed the poet's dust to its last resting-place, the President, members of the Cabinet and Supreme Court, Foreign diplomats, senators, congressmen, and other prominent persons being in the funeral throng. The services at the tomb were impressive.

—The *Interior* says: "A special cable dispatch from London announces that the Mormon missionaries are busier than ever in England, and that thirty of them are working among the poorest and most ignorant classes. In a recent interview in Denver, Brigham Young, Jr., announced that 20,000 Mormon immigrants were expected in Utah this year, and he was then on his way to the southern portion of the territory to select lands upon which a large colony of them are to be located. This does not look very much like the extinction of Mormonism. On this continent it was never so aggressive or prosperous."

—Beloit, Wis., was struck by a tornado Monday evening, June 11, many buildings being demolished, and one man buried by falling walls and killed. The Chicago and Northwestern railroad bridge was struck and ruined. Loss estimated at \$100,000. Elmo, Wis., also received a visit from a funnel, which whirled a freight train from the track, landing it some distance away. One-third of the village of Brush Creek, Fayette Co., Iowa, was wrecked Monday afternoon by a cyclone, the loss being placed at \$30,000. Great damage was also done by a funnel at Tripoli and Sumner, Iowa, many structures and corn-cribs being blown to splinters. Several persons were injured, none seriously.

### FOREIGN.

—Germany is still negotiating with the Vatican over ecclesiastical matters.

The Czar and Czarina reached St. Petersburg in safety June 10, notwithstanding the threats of the Nihilists.

—An explosion of a powder magazine at Scutari, Turkey, June 8, killed 150 persons, and wounded scores of others.

—Kelly, the fifth man executed for complicity in the Phoenix Park murders, was hung Friday, June 8, at Kilmainham jail.

—Hicks Pasha has gained a victory in the Soudan over five thousand rebels, killing five hundred Arabs. His own loss was but two killed.

—The French minister, M. De Lesseps, announces that the present Suez canal will be enlarged and a new one be built to accommodate the immense traffic.

—Canada has gained 71,293 inhabitants by immigration thus far this year, an increase of 31,831 arrivals as compared with the first five months of 1882.

—The Grand Trunk railroad is perfecting a time-table to go into effect Monday, June 25, by which the run from Chicago to Boston via Montreal will be shortened eight hours.

—An epidemic broke out among cattle shipped at Montreal, June 8, for England, and during the run to Quebec thirty-seven heads died. The steamer, nevertheless, proceeded on her voyage.

—According to the *Inter Ocean* "the Prince of Montenegro has closed all the cafes and drink-shops in his realm, abolished all titles, and forbidden the wearing of any luxurious apparel."

—Turkey will exclude American pork after next March, when the present treaty expires. The Porte also has virtually increased the duties on spirits by compelling the storage at Smyrna, and maintains the demand relative to the storage of petroleum.

—The Czar has ordered the repeal of the poll-tax, so far as the poorest of the peasants are concerned, to take effect at the beginning of the next year. At the same time the mayor of Moscow has been banished to his estate for expressing, in the course of a speech during the coronation ceremonies, the hope that constitutional government would be granted to Russia.

—Marquis De Rays and seventeen others were placed on trial at Paris, Tuesday, May 12, for manslaughter, in advertising and selling land on the island of Port Breton, and causing emigration thereto in unseaworthy ships, 30 persons dying on the passage, 250 dying from hunger after reaching land, and five being eaten by the cannibal natives. In all, 5,000,000 francs were subscribed to the scheme, of which the Marquis pocketed 2,000,000.

## Obituary Notices.

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

JENKS.—Died on Tuesday afternoon, June 5, 1883, while attempting to swim across Eel river, below North Manchester, Ind., my dear son, Emerson Jenks, aged twenty-three years and twenty-five days. His whole mind was devoted to present truth. R. N. JENKS.

CRAIG.—Died in Winterset, Madison Co., Iowa, May 14, 1883, my dear husband, Josiah Craig, aged 71 years, 9 months and 14 days. He leaves an aged companion and five children to mourn his loss; but we mourn not as those without hope. His painful illness was borne with patience, and he was willing to submit to God's will. Though we feel our loss greatly, we know it is his eternal gain. MRS. M. J. CRAIG.

## 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, Alma,	June 20-26
" Manton, Wexford Co.,	July 5-9
OREGON, Beaverton,	June 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. 9-14
KANSAS, Bull City, Osborn Co.,	" 9-20
OHIO, Gallion, Crawford Co.,	" 14-21
MASSACHUSETTS,	" 23-28
VERMONT,	Aug. 30 to Sept. 4
MAINE, Waterville,	Sept. 6-11
ILLINOIS,	" 11-18
NEBRASKA,	" 19-25
INDIANA, Bunker Hill, Miami Co.,	Oct. 1-10
ALABAMA, Choctaw Co.	

When those interested learn where they want their meeting, they should write directly to the REVIEW office and state the places.

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

No preventing providence, I will visit and hold district quarterly meetings as follows:—

Dist. No. 9, June 30, July 1. H. C. Main appoint.

Dist. No. 8, July 7, 8. J. V. Mack appoint.

Dist. No. 10, July 14, 15. Eld. Oscar Hill appoint.

Dist. No. 12, July 21, 22. Eld. R. F. Barton appoint.

Dist. No. 11. Eld. G. H. Smith appoint.

These meetings we desire to make general meetings. Hope for a good representation from each church. We have important matters that we desire to present, and we want the brethren out to hear. Hope when you see the appointments, that you will commence making your arrangements to be in attendance. The T. and M. work, and the canvassing for the *Signs*, and other important matters will be considered. We shall expect to see a good turnout at these meetings.

J. H. COOK.

QUARTERLY meetings will be held in the Province of Quebec as follows:—

St. Armands,	June 30, July 1
South Stukely,	July 7, 8
Dixville,	" 14, 15
Westbury,	" 21, 22

A. C. BOURDEAU.

THE quarterly meeting for Dist. No. 1, Kan., will be held at Bull City, June 14-16. Hope all the churches will be well represented. Turn out, dear brethren and sisters of Dist. No. 1. Things of great importance will be brought up. Come with your hearts filled with the love of Christ. The Lord promises to be there. Hope all the librarians will attend and bring their books. The Lord willing, I will meet with you.

M. ENOCH, Director.

QUARTERLY meeting of the Bear Lake church of Warren Co., Pa., will be held at Bear Lake, June 30 and July 1. Sabbath-school will be held at 10 A. M.; public service immediately after. Hope to see a full attendance. Let those who propose to be baptized, come prepared.

J. G. SAUNDERS.

Quarterly meeting for the Youngsville church, Warren Co., Pa., will be held on Matthews Run, July 7, 8. Sabbath-school at 10 A. M.; public service directly following. We expect to see a full representation at this meeting. Let the friends come from Corydon and Kinzua. Come one, come all, and bring the angels with you.

By request of the church. J. G. SAUNDERS.

THE T. and M. quarterly meeting of Dist. No. 2, Kansas, will be held with the Washington church, at the residence of Bro. H. H. Elder. Meetings will commence on Friday evening, the 6th, and will last over Sunday. The Lord permitting, Bro. Enoch will be with us. We earnestly desire the presence of all the librarians, and be sure to bring your books with you. If any cannot come, let them send a report of the labor done the last quarter, together with their books.

We desire a large attendance of the brethren, as there are some new and important features relative to this work to be placed before them for their consideration. Come, bringing angels of light with you, and ready to do the will of the Lord. Let us seek the Lord earnestly that his blessing may attend this meeting. Those coming from a distance will please bring bedding and part of their provision with them. There will be plenty of house-room for all.

E. W. FLAIZ, Director.



The Review and Herald.

BATTLE CREEK, MICH., JUNE 19, 1883.

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TO CORRESPONDENTS.

ARTICLES ACCEPTED.—Quarterly Meetings, Tithes, etc.—A Conversation on Pork, Tea, and Coffee—Because It's According to Law—John 11:35—Rom. 7 and 8—Our Mediator—Christian Duties—Our Companion—Alone—Forsaking All—An Acknowledgment—Under the Law—Pork—Provoke not the Lord to Unbelief—Doubts—A Church-yard Reverie—"Thou Shalt not Covet."

RESPECTFULLY DECLINED.—"Truth in Contrast with a Lie." The article covers too much ground. The same truths could be made plain in much less space.—"Spiritual Gifts." The views presented are too vague and unscriptural.—"The Skeptic." It requires the highest degree of poetic thought and words to deal justly with subjects as vast as the starry heavens and realms of space.—A Hymn, "Heavenly Union." There are many better ones not in print.

NOTICE TO VERMONT.

WE would call attention of Vermont churches and ministers to Eld. A. S. Hutchins' article on "Quarterly Meetings." It was crowded out of last page for lack of room.

NOTICE OF VIRGINIA CAMP-MEETING.

ON account of lack of space the notice of change of appointment of the Virginia camp-meeting, by Eld. J. O. Corliss, was put in the Progress Department. Virginians will please notice.

WE LAY US CALMLY DOWN TO SLEEP.

Alr. SCHUMANN'S "TRAUMERIE."

*Cres.*

1. We lay us calm-ly down to sleep When friendly night is come, and leave To God the rest;  
 2. As sinks the sun in western skies When day is done, and twilight dim Comes si-lent on,  
 3. Why vex our souls with wearing care? Why shun the grave for aching head, So cool and low?  
 4. Some oth-er hand the task can take, If so it seem-eth best, the task By us begun;

*Dim.*

*Cres.*

Wheth-er we wake to smile or weep, Or wake no more on Time's fair shore, He knoweth best,  
 So fades the world's most luring prize, On eyes that close in deep repose, Till wakes the dawn,  
 Have we found life so passing fair, So grand to be, so sweet that we Should dread to go?  
 No work for which we need to wake, In joy or grief, for life so brief, Be-neath the sun,

*Chorus Cres*      *Dim.*      *Al. e Dim.*

He knoweth best. O Fa-ther, bless in love thy child! We lay us down to sleep.  
 Till wakes the dawn.  
 Should dread to go!  
 Beneath the sun.

A FIRST-CLASS RAILROAD.

THE railroad improvements of the present time are indeed marvelous. It has fallen to our lot the last ten years to travel very extensively in nearly all parts of the United States, and in portions of Canada. We have recently passed from the Atlantic coast as far west as central Iowa, over some of the best roads in the country. We have found none of them superior to the Chicago, Burlington, and Quincy R. R.

For smoothness of road-bed, excellent quality of rolling stock, elegantly furnished cars, and for pleasant, courteous conductors and employees, we have seen no road superior to this. It is becoming one of the most extensive roads in the country. It is but a comparatively short time since it reached Denver, Colorado. Since then it has had an immense passenger traffic. Recently the Denver and Rio Grande R. R., which is in close connection with the C., B., and Q., has extended its line from Denver to Ogden *via* Salt Lake. This route goes through the most romantic and interesting scenery perhaps of any railroad in America, and constitutes a new and independent line from Chicago to Ogden and San Francisco *via* the Central Pacific, thus wholly avoiding the Union Pacific, which has heretofore been the main line to California. There is no question but what the attractiveness of this route will induce a vast amount of travel over this new line to the Pacific, as well as bring an army of pleasure-seekers to see the beautiful scenery of Colorado.

The obstacles which have been overcome in building the road over the mountains of Colorado, constitutes one of the greatest events of railway engineering in the world. It is hard to tell what cannot be done after such enterprises have been consummated. The C., B., and Q. will now, of course, not be dependent in any way upon the favors of the Union Pacific. We were astonished recently, as we came over the road in Iowa, to see what large trains of passenger cars were being run, as well as the immense amount of freight traffic constantly going over the road. This is a favorite route to the West and Southwest. We know of none superior to it in this country. Our friends passing eastward or westward will do well to buy their tickets *via* the C., B., and Q. We have always found its officers gentlemanly and obliging, treat-

ing their passengers courteously, and supplying them with all the convenience of travel. There have been very few accidents on this road. It is eminently a safe route. Much more might be said in its favor, but space will hardly permit.

Geo. I. BUTLER.

NOTICE.

ALL those who paid full fare at Indianola, returning over the Chicago, Burlington, and Quincy railroad from the Iowa camp-meeting, will have it returned to them if they will write to me and state the amount of fare paid. This mistake is very much regretted by the officers of this popular road who have been very accommodating to us. They are anxious that it shall be known that it is no fault of theirs. Their instructions were issued in good time, but were delayed probably in the mail, and arrived too late for our benefit.

Battle Creek, Mich.

A. R. HENRY.

TENTS FOR KANSAS CAMP-MEETING.

WE wish to again call the attention of our brethren to the importance of getting some good tents for camp-meetings. A dozen new ones were purchased for the May camp-meeting. I do not think that there were more than one or two poor tents on the ground. During the meeting it rained very hard, but all were kept comfortable and dry. Then, too, our camp-ground presented an appearance so much better than common. One brother from another Conference, looking over the camp, and remarking about the new, white tents in the beautiful grove, said it was the most beautiful sight of the kind he had ever seen. It pays to have our camp-grounds and tents attractive as well as comfortable.

Now, we shall have two more camp-meetings, and probably three, in this State this fall, and I am anxious that the brethren should have good tents. I will furnish tents for all our brethren who direct me to do so, on the various camp-grounds for wholesale prices, freight added, as follows:—

12x14, 3½ Wall,	\$12 50.
10x12, 3 "	10.00.
12x16, 3½ "	14.00.

These tents we have tried on our camp-ground, and they were satisfactory to all who purchased. Other sizes can be obtained if desired. They are made of a good quality of 8 oz. duck. Poles, pins, and all, ready to put up on the ground. I will furnish these tents on the ground all ready to pitch, and receive pay on the camp-ground. But I want the orders to come in immediately, as the tents will have to be made after I order them; so send in your orders at once, brethren, and give plenty of time.

J. H. COOK.