

Adventist Review

AND SABBATH HERALD.

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

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WAITING.

"Blessed are they that wait for Him."

I AM waiting for the coming
Of earth's long-expected Lord,
For the signs are now fulfilling,
That he gave us in his word;
I am watching, I am waiting,
For that promised glory-day,
Yet I do not cease my working,
I must work as well as pray.

Pray I for the grace of waiting,
For the grace to work and wait,
That my heart may cease its throbbing,
Calm and strong for any fate;
That my eyes may cease uplifting
When a shadow passes by,
For the moment half expecting
Then to hear the midnight cry.

Day and hour no mortal knoweth
Of the advent of the Lord,
This the Master plainly showeth,
In the teaching of his word;
Yet that day of days is coming,
And the gladsome hour is nigh,
For the signals are appearing
In the earth, and air, and sky.

I may die before the beaming
Of that bright millennial day,
Short and sweet will be the sleeping,
In the twilight shadows gray,
Ere the midnight trumpet soundeth,
Ringing through the graveyard's gloom,
And each Christian sleeper waketh
From the sabbath of the tomb.

I am waiting, I am praying,
For the promised glory-day,
As I read each promise saying
Christ is on his earthward way;
I can wait until the dawning,
Fixed my heart for any fate;
Come at noon, at eve, or morning,
I will meet him at the gate.

—L. C. Rogers, in Sabbath Recorder.

The Sermon.

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

THE SABBATH.

BY ELD. H. A. ST. JOHN.

TEXT: "And he said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

THE words of our text are the words of our Lord Jesus Christ. No discount should ever be made upon his words, as he was a teacher sent from God in a higher sense than any before or since. "He spake as never man spake." We should ever bow with humble submission to his instructions, knowing that he always uttered only pure, simple, and unadulterated truth.

The subject of the text, and, consequently, of the sermon to-day, is the Sabbath,—a subject so familiar, in all its phases, to the major part of my audience that I would not think of presenting it, were it not by special request.

We will devote our attention on this occasion

mainly to a consideration of one declaration in the text; namely, "The Sabbath was made for man." The Sabbath being something that was made, as our Saviour asserts, the following questions with relation to it are pertinent:—

1. By whom was it made?
2. When was it made?
3. What was it made out of?
4. How was it made?
5. Was it easy to make?
6. For whom was it made? and—
7. For what purpose?

If we were speaking of a structure made by man, each of the above questions could be intelligently answered by the maker, or by some one having full knowledge thereof. For example, take a house. We behold a beautiful mansion, and inquire, By whom was it made? Answer, By Mr. David Brown. When was it made? Answer, In 1876. What was it made out of? Answer, Pine, walnut, iron, etc. How was it made? Answer, First step, excavation of cellar and gathering together of materials; second step, laying the foundation; third step, rearing the walls, and inclosing the building; fourth step, finishing the interior. Was it easy to make? The most casual observer would not hesitate to say that everywhere upon this mansion are to be seen evidences of very skillful workmanship. For whom was it made? Answer, For man. For what purpose? Answer, For a dwelling-house.

Let us now examine the Sabbath in the light of these questions. We are confident that the sacred volume of inspiration will furnish us with very clear and explicit answers to all of our reasonable inquiries.

1. By whom was the Sabbath made?

In answer to this question, we have only to refer you to Gen. 2:2, 3, and Ex. 20:6-11. Here we have the most explicit testimony that the Sabbath was made by the Almighty. If you were informed that Mr. A. erected a certain house, you would say at once, "It is a poor job," and why? Because you know he is wanting in skill. If informed that Mr. B. did the work, without seeing it you say at once, "It is well done." Why? Because you know him to be a finished and skillful workman. The Sabbath was made by the all-wise Architect and Builder of the universe, who had associated with him his only beloved Son. See 1 John 1:3; Col. 1:16; 1 Cor. 8:6; Heb. 1:2. This enables us to pronounce it a work of the highest character in every particular.

2. When was it made?

Again we think we find a very explicit answer to our question in the blessed volume. By reference to Gen. 2:2, 3, we learn that at the close of creation week God rested from all his work on the seventh day, and then blessed the seventh day, and sanctified it. In working six days, the Lord made the preparation for the erection of a Sabbath. In resting the seventh day, he laid the foundation for the Sabbatic institution, and all this was in the beginning of our world. Now if it be true, as some teachers would have us believe, that the Sabbath was not finished till the exode, it would represent the all-wise God as laying the foundation for an institution at creation, and then leaving it for about twenty-five hundred years without the superstructure. Such folly may often be truly chargeable upon mortal, finite man, but should never

be affirmed of our Heavenly Father. How much better to answer the inquiry according to the most obvious sense of the Scriptures, by saying that the Sabbath was made at creation!

3. What was it made out of?

How plain and direct is the answer of God to this question! In the fourth commandment of the decalogue, God's moral law, we find the following words, which were spoken by the Lord from Sinai, and written with his own finger on tables of stone: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; and hallowed it." Ex. 20:11. See also Gen. 2:2, 3. Here we have the most positive information from the highest authority in the universe, that the Sabbath was made out of the seventh day. Suppose a friend of yours in the watch-making business should send you by the hand of another a beautiful watch. By letter he informs you that Mr. A. is made bearer to you of a beautiful and valuable pure gold watch, which he hopes you will accept as a keepsake from a true friend. Mr. A. arrives, and hands you a watch. Upon examination you discover that it is partly gold and partly brass. You pass it back to Mr. A., saying, "Sir, this is not the watch my honored friend sent me; this is partly brass, whereas I have his faithful word that the watch he sent me was made of pure gold." He then hands you another. You find this one to be all of brass. Almost indignant, you hand this back, saying, "Sir, you are seeking to pass a counterfeit upon me. This one is all of a baser metal. I will not receive it." He then hands you a beautiful and valuable watch, made of pure gold, and you accept it gladly, as it answers the description your friend gave you. Now if you were assured that there was no other gold watch in the world except the one your friend made for you, you would know that you had the right one.

Now if any one should offer you a Sabbath made partly of the first day, and partly of the seventh day, you should reject it as not the one God has made for you, as God's Sabbath was not made out of two days. If you should be offered a Sabbath made wholly of the first day, you ought to reject it instantly as a counterfeit, made entirely of baser metal; for there is not one particle of the seventh day in the first day, and God's Sabbath, given to man as a sacred keepsake, is made wholly of the seventh day. And when you are assured that God made the only seventh day Sabbath the world ever had, in accepting that, you know that you have the right one. Remember, then, that God's Sabbath is made out of the seventh day.

4. How was it made?

What was the mode of procedure? In the erection of a building, as before noticed, there is an order of procedure: 1. Getting ready to build. Thus the Lord prepared to erect the Sabbath institution by making the heavens and earth, the sea, and all that in them is in six days. 2. Laying the foundation. God laid the foundation for the Sabbath by his rest from the work of creation, on the seventh day. 3. Rearing the walls and enclosing the building. Answering to this God blessed the seventh day. 4. Finishing the interior. So God gave the finishing touch to the Sabbatic institution by sanctifying the seventh day. Then how was the Sabbath made?

Answer, By the work of God in creating all things in six days, his resting on the seventh day, then his blessing and sanctifying it. Ex. 20:11.

5. Was it easy to make?

We are not to suppose the task of making a Sabbath a difficult one for the infinite God. Perhaps it would not be proper to speak of any thing that God does as easy or difficult for him; nor is it in this sense that we ask the question. But it needs no proof that God does many things that would be very difficult for man to do, and very many things that it is utterly impossible for man to do. What one man will do with ease, another man performs with difficulty. What one man does easily, another man cannot possibly do at all,—it is beyond the reach of his wisdom, skill, or power. Now let us see about the task of making the Sabbath. You say, "Any one may work six days." Very true, they might, although it should be remembered that they would fall infinitely short of doing what the Lord did in the six days of creation. You say, "Any one could rest on a seventh day after working six." Very true. You inquire, "Could not any one bless the day upon which he had rested?" Very doubtful, indeed. We have not reached the final act of the making of a Sabbath, but even here we find something almost, if not entirely, beyond the power of man to perform. And then, should we admit that man could bless a day, what an infinite difference between the blessing of finite man, and the blessing of the infinite Creator!

But we now come to the last and crowning act of Jehovah in making the Sabbath. In Ex. 20:11, we are informed with reference to the seventh day that God "hallowed it." Thus we see that God has made the seventh day holy. To make anything holy is a task far removed from the power of man. As Protestants we do not believe that even the pope of Rome can make any thing holy. I think any sane man will admit that it is beyond the power of even all men combined to make anything holy. This being true, then what becomes of the oft-repeated assertion that "it makes no difference which day we keep if we only keep it holy." As God only can make a day holy, it would be utterly impossible for me or any one else to keep the first day of the week holy, for God never made it holy. The first day of the week never has been kept holy, nor can it ever be, unless God should hereafter hallow it. There is only one day in the week that any one can keep holy, and that is the one which God has made holy, namely, the seventh day. Any other day offered us as a Sabbath must therefore be imperfect, a counterfeit, lacking this essential stamp of divinity. A day that has not thus been made holy by divine authority is as far from being a complete Sabbath as an organ would be of being a complete musical instrument without the reeds. There are the case and keys, but the essential part, the reeds, is lacking. God does not say, "Remember the Sabbath day and make it holy." No, no! He very well knew that that would be an impossible task for man. But he does say, "Remember the Sabbath day to keep it holy." God made it holy, man should keep it holy. God has instructed us in his law how to keep the Sabbath holy, and this all should cheerfully do. Obedience is better than sacrifice.

6. For whom was it made?

Answer, "The Sabbath was made for man." Thus, in our text, the Saviour directly answers the question. Some, indeed, would have us believe that the Sabbath was made for only a small portion of the human race, namely, the Jews. Hence they are pleased to call it the "Jewish Sabbath." But there is no foundation in the word of God for such assertions. The Bible nowhere calls the seventh-day Sabbath the Jewish Sabbath. On the contrary, it is called the Sabbath of Him who made the heavens and the earth, the sea, and all that in them is. The Jews did not do this work. The Sabbath was made more than two thousand years before there was a Jew on the face of the earth. God, from Sinai, declares that "the seventh day is the Sabbath of the Lord thy God." How dare men

contradict the Almighty and say, "Not so, it is the Sabbath of the Jews." In the Greek our text reads, "The Sabbath was made for the man," pointing unmistakably to Adam, the first man, the representative head of not the Jews only, but all nations of the earth. If any of you, my hearers, do not belong to the race of man, then the Sabbath was not made for you. But we see many things about us that were made for man, yet not all for the same purpose. These chairs, and those pews were made for man, but for what purpose? They were not made to work in, nor to sleep in (although I am sorry to say that they are sometimes thus used, even in the house of God), but to sit in. This house in which we are convened, and all the buildings around us were made for man, but not all for the same purpose. This one was made to worship God in, that one across the way to print in, others about us to dwell in, etc. We have learned that the Sabbath was made for man, but—

7. For what purpose?

We have now come to the last question for consideration this morning, and though it is the last, it is by no means the least. From my experience in teaching the Sabbath truth, I have learned that many persons have an erroneous view of the purpose for which God gave man a Sabbath. If interrogated upon the question, the answer will generally be, "Why, God gave man a Sabbath to rest his physical, and build up his spiritual nature." It is also further replied that "God knew that in six days of toil man would get very weary, and need a day to rest his body, and that if he toiled continually, he would become worldly minded, and therefore needed a day for meditation and worship." All this sounds very good, and we do not deny but that these great blessings are secured to man by the proper observance of the Sabbath; but we do deny that they constitute the grand reasons, or purpose, for which God gave man the Sabbath. They are so far from being the true grounds for Sabbath observance that God did not see fit in giving the reasons for the institution, to mention them at all. Let us now consider the great Sabbath law. Ex. 20:8-11. "Remember the Sabbath day to keep it holy." Why? for what reason? "For in six days you will get very tired, and will need to rest your weary body"? No indeed! "For in six days you will grow worldly minded, and will need a day for worship, meditation, and prayer"? No, no; but, "For in six days the Lord (not you, nothing about you) made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore [for these reasons] the Lord blessed the Sabbath day and hallowed it."

The acceptance of one error always paves the way for another. So in this case, a wrong apprehension of the true reasons for keeping the Sabbath has opened the way for the introduction of several very serious errors which are becoming quite prevalent, and which it will be in place now to notice,—

1. "The Sabbath has been changed." This error is very common and wide-spread. Now if the Sabbath was given simply and only as a day of rest and worship, a change might not be impossible. But when it is remembered that the Sabbath is the birthday of the world, and that the great Creator has required its observance in memory of that stupendous event, it will at once be seen that a change of the day is utterly impossible. It is not at all strange, then, that there is not a hint in all the Bible about such a change. The world was not born in one day, nor in two. The birth of all this beautiful creation was not completed till the seventh day, and thus the seventh day becomes emphatically the birthday of the world. Now, does any one think he can change his birth-day? Can Washington's birthday be changed from Feb. 22 to July 4? You say, "Impossible!" The only way your birthday could be changed would be for you to be born over again. So an eminent writer, Alexander Campbell, has truly said that, in order to change the Sabbath, creation would have to be gone over again. We may therefore

dismiss the question of the change of the Sabbath by simply saying, "Impossible!"

2. "God is not particular which day we keep, if we only keep one day." But we might inquire, How are we to know that God is particular to have us keep even one day? You answer that God has told us to keep one day. Very true, but it should be remembered that the same God, and the same law, that tells us to keep one day, tells us which day; and unless that particular one day is regarded, there is no obedience to God in the matter. The whole question, therefore, resolves itself into this; viz., Is God particular whether we obey him or not?

Again, we may observe that God's care for the week, and the seventh day, to preserve their identity from oblivion and obscurity, is another good proof that God is particular. The history, the testimony, and the practice of all nations, establish unmistakably the identity of our week with the week of creation, and, consequently, the identity of the true seventh day. To question this is to question a truth resting upon as firm a basis as any truth within the compass of God's revelation.

Lastly we observe that God "hath made his wonderful works to be remembered." Ps. 111:

4. How reasonable it is that the infinite Creator should want his creatures whom he hath endowed with intelligence and accountability, to remember his wonderful works! And in order to enable them to do this in a practical manner, he has given them a memorial of the highest order. In calling the attention of his creatures to it, he begins with the word "remember," thus: "Remember the Sabbath day to keep it holy." He tells us the seventh day is this Sabbath, or memorial day. Let it be a day of rest, and of directing the mind to the wonderful creation, and thus to the Creator. "For in six days the Lord made heaven and earth, the sea, and all that in them is [these are certainly the wonderful works of God]; wherefore the Lord blessed the Sabbath day and hallowed it."

There is no fact of American history remembered so well by young and old in this republic as the signing of the Declaration of Independence on the 4th day of July, 1776. Why is this? Simply because the event is remembered by an annual celebration on the 4th of July. No monument, though of the most enduring granite, would serve the purpose of a memorial so well as the celebration of a day. So the Lord well knew what was the best kind of memorial to keep his wonderful works in lasting remembrance, and so gave to man a memorial at least fifty-two times better than the 4th of July. Notwithstanding this, however, many peoples and nations have trampled down God's holy Sabbath, and thus they have been led to forget God, and go into infidelity, idolatry, and atheism. It needs but a casual examination of the subject to enable a person to see that Sabbath desecration lies at the foundation of atheism and idolatry, and that a Sabbath reform lies at the foundation of all reforms. By the sacred observance of the holy Sabbath, we are enabled to show in a substantial and practical way our gratitude to our Heavenly Father for the "heavens and earth, the sea, and all that in them is."

There is no fanaticism, therefore, in saying that we keep the seventh-day Sabbath by divine appointment, in order to show our thankfulness for the grains and fruits that constitute our daily food; for the sweet and lovely flowers that bloom around us, and brighten our path; for the animal creation, including the beautiful birds that flit all about us, enlivening the hours of day with their happy notes of song; for the atmosphere that we breathe; for the water that we use; for our own existence; in short, for everything that we are, or have, on this mundane sphere. Now if all these things belong exclusively to the Jews according to the flesh, then may the Sabbath belong to them only, but if all mankind have need of the blessing comprehended in that statement in the great Sabbath law, "heavens and earth, the sea and all that in them is," then should all mankind sacredly

remember the Sabbath day, and keep it holy. It is an easy matter to say we are sorry when we are not. Words are cheap. We express our sorrow for the poor, but honest drayman, with a worthy family, who has just lost his faithful horse, and is not able to buy another; but when asked to show our sorrow in a practical way by a donation of five dollars, more or less, and we do nothing when we might lend him assistance, it proves that there is no depth or foundation to our sorrows,—simply talk, nothing more. The same is true of thankfulness. There is much that is called thankfulness that is empty and vain.

And now, my dear hearers, I must soon leave this heavenly theme with you, and I do it with the earnest reminder that it is not enough that we simply say we are thankful for all the blessings of this life while we refuse to show our gratitude to the bountiful Giver by remembering the Sabbath day to keep it holy. Thankfulness and love are inseparable from obedience. It should be a matter of the greatest importance, and of the deepest interest to us all, that God is now, in these last days, testing the faith and gratitude of the human family, by a glorious Sabbath reform. Let us raise the standard high, and cheerfully and lovingly rally around it. By departing from all iniquity, and through Jesus obtaining the love of God shed abroad in the heart, we may be channels through which the flood of light now shining upon the holy Sabbath of the Lord may shine upon many now sitting in darkness around us. And then in the sweet by and by, when the holy Sabbath shall shine as glorious as at the first, in the earth made new, with all the redeemed host, we may assemble from Sabbath to Sabbath in Paradise restored to worship the Lord of glory.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord heard, 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.

FAITH AND FANCY.

[The following lines are from the pen of Winfred Cook, of Friendship, Me., whose obituary appeared in REVIEW No. 24, Vol. 60. They were composed while riding upon the bounding billows of ocean's restless waters, in the silence of night, when in the discharge of his duties as watch upon the ship of which he was first mate. They were selected from his writings by his bereaved mother, and sent to a friend who ministered to his wants in his last days and expiring moments. By his numerous friends, some of whom may see them, they may be read with interest.

A. S. HUTCHINS.]

I've been reading, also thinking
Strangely over things of yore,—
Of God's ways so deep and wondrous,
Of the mysteries kept in store,
Which the future shall reveal us,
And make plain things now so dim,
As prophetic ancient writings
Shadow faintly by their glim,*
And invite us still to ponder
Over things we cannot see,
Science meanwhile flashing faintly
Rays which are but dim to me.
And I wonder while I ponder
That I cannot understand
More of present, past, and future,
Which appear so strangely grand.
Good old Daniel asked the question,
"When shall all these wonders end?"
And an angel made the answer,
That "the wise shall understand."
Yes, the future lies before us,
Though uncertain, yet so grand
That we raise our eyes toward Heaven,
As if waiting God's command.
When these mysteries shall be light'ned,
And dark sayings made so plain,
Then as beings made immortal
Free from sorrow, death, and pain,
We shall live a life eternal,
Clothed in garments spotless white,
In the rarest, grandest city
Ever known to human sight.

IF NOT, WHY NOT?—NO. 7.

BY ELD. M. C. WILCOX.

ONCE more, dear friends, would I address to you this question upon a subject of great importance. Do you believe in the manifestation of spiritual gifts in the last days? Do you believe in the spirit of prophecy as taught by our people generally? Do you believe the Testimonies of

the Spirit to the church as given through Sister White? If you do not, why do you not? Are not the evidences sufficiently plain to justify belief in the restoration of spiritual gifts in the last days, the spirit of prophecy among the rest? It seems to me that they are,—that the evidence God has given us on this subject is equally as clear as the evidence given for the Sabbath, baptism, nature of man, and other subjects which we hold tenaciously. Let me refresh your minds with a few of those evidences.

1. The Lord promises the Holy Spirit to all true believers in the Christian dispensation, in ordinary and extraordinary manifestations. See Acts 2:38, 39, and Mark 16:15-18. This promise is not limited as to time. It was based upon their obedience to God's commandments. John 14:15-17. This last text also explains why the manifestations of the Spirit have, to a great extent, departed from the church in the centuries past. The people of God did not honor him by keeping all his commandments, consequently he could not pour out upon them his Spirit in its fullness.

2. These manifestations, or spiritual gifts, were permanently placed, or "set," in the Christian church. 1 Cor. 12:28. They are here enumerated as apostles, prophets, teachers, miracles, gifts of healing, helps, governments, diversities of tongues, faith, the word of wisdom, and the word of knowledge. All do not have the same gift. These gifts vary in different individuals in the church as different members are united in one body. These gifts are also referred to in Rom. 12:6-8. In Eph. 4:8, 11-13 we have given the principal gifts or offices set in the church, the purpose for which they were given, and the length of time they would continue. Verse 8 states that when our Saviour ascended up on high "he gave gifts unto men," which was the fulfillment of the promise given in John 14:15-17, 26, and 16:7-15. Verse 11 in Eph. 4 names the principal gifts or offices. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." The next verse states what for. "For the perfecting of the saints, for the work of the ministry, for the edifying [building up] of the body [church] of Christ." The verse following informs us how long these gifts should continue. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Now we want to ask these questions: Will the fullness of Christ be complete till the church, his body, is all gathered in? Has the church yet come to the "unity of the faith"? Is the perfect church represented by the perfect man, Christ the head, and his church the body, yet consummated? To all these queries you will be ready to give a positive, No. Again: God placed, or set, certain gifts in the church for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Now if these gifts were necessary for the work to be done, if these were the means divine Wisdom used to reach a certain end, will that ever be reached without these means? It might be in man's plans, but God's wisdom is perfect. He designed the best means for the desired end, consequently those will be the means he will use for that end.

Once more: The church is likened to a human body, and these gifts to members in that body. See 1 Cor. 12. Now as a body would not be perfect deprived of a hand, a foot, an eye, or an ear, so will the church never be perfect deprived of these necessary gifts, which are given for her edification. It seems to me that all these conclusions are self-evident to the candid, reasoning mind. I need not advert to such texts as 1 Cor. 1:5-8; Rev. 12:17; 19:10; 22:9; Jas. 5 and others to show that the spirit of prophecy is to be found among the commandment-keeping people of God in the last days; this has been ably proved by Eld. Littlejohn in his recent articles in the REVIEW on that phase of the subject.

The gifts will be restored to the church. The testimony is ample, the arguments are plain, the

evidence is indubitable. Then, my friend, why do you doubt? Because the manifestation is given through a woman? Read the history of God's people in the past. It is not the first instance. Read Eld. Hutchins' article in the REVIEW, No. 25, Vol. 60. Is not such an objection but a cavil after all,—beneath one who is really seeking for truth? Is it not questioning the wisdom of Him who takes the weak "things to confound the wise"? Are not the Testimonies of the Spirit of such a nature intrinsically that we can place faith in them? Do they not agree with themselves and with the Bible? Do they not teach pure morals, lead to Christ, magnify God's law, honor, above all things else, the word of God, reprove and rebuke sin, encourage and comfort the mourning and oppressed? To all these queries, if you are honest and conversant with them, you will render an unqualified, "They do." They endure the two-fold test of Isa. 8:20 and Matt. 7:20. Then why the opposition or the doubts? The reason, my friend, I believe you will find in your own selfish heart, which has been condemned by the Testimonies. Cleanse the life instead of endeavoring to destroy that which points out your imperfections. I firmly believe that the doubting, the unbelief, and the enmity in regard to and against the Testimonies comes because of the unregenerated, carnal heart. I know of no words which express it better than the following which I copy from a work* by Eld. U. Smith. The author says in speaking of the visions:—

"This work, innocent as it is of all evil, fruitful as it is of all good, must not be suffered to go on in peace. And again we ask, Why? We wish the reader carefully to consider this question. . . . There are two classes which may be described, with the motives that govern them, as follows: The first class is composed of those who believe, or did believe at the time their opposition commenced, the views held by Seventh-day Adventists, but in whom, or in some one with whom they sympathized, wrongs were pointed out and reproved by the visions. These same individuals had no doubt often prayed, "Lord, show us our wrongs." The Lord answers their prayers in his own way, and chooses to point them out in vision. Now if they object to this, they show at once that there was no sincerity in their petitions; for they cannot sincerely wish to know their faults, if they are not willing to have them pointed out except in a way of their own choosing. They should rather be grateful that they are made known to them in any manner, and that time and opportunity are given them to put them away before it is too late. But here, too, many rebel; and here comes in the first class of objectors to the visions. Not being dead to sin, they give way to the promptings of their still dominant carnal heart, and set to work, not to repent of their wrongs which they cannot deny, but to break down that which has kindly yet plainly pointed out their wrongs, that they may see and put them away before the Judgment. They would prefer that the church should be without eyes, rather than that any of their wrongs should be seen and exposed." pp. 9, 10.

The other class, according to the author, are those outside of Seventh-day Adventists, open and avowed opponents, who know of no other way of hindering the progress of the truth, but by prejudicing people's minds against the visions and thus against the system of truth with which they are connected. "This," says the author, "covers the whole ground of the opposition; for we have never known any objection to arise which could not be traced to one or the other of these two sources. The opposer is always a person who has either been reprov'd for wrongs himself, or is in sympathy with those who have been so reprov'd, or he is openly hostile to the position of S. D. Adventists as a whole." p. 11.

Which of these reasons, my friend, lies at the foundation of your opposition? Oh! pause, and search your heart ere you blindly rush on against the warning of God, to destruction.

As Pilate asked in regard to Christ, "Why,

*The Visions of Mrs. E. G. White: A Manifestation of Spiritual Gift According to the Scriptures. For sale at this Office. Price 20 cents post paid.

* A sailor's phrase for a glimmer of light.

what evil hath he done?" so we would ask in regard to the Testimonies, What evil have they done? Will your answer be similar to that of the sin-loving Jews, "Let him be crucified"? God forbid! He in his mercy, despite our unfaithfulness, has given us a few drops of the latter rain which foretokens the outpouring of the more plentiful shower. Let us not despise the drops though they have fallen on other fields than our own, but prepare our own ground that we may be ready for the latter rain. Thank God the gifts will be—are being—restored in these last days, so fraught with evil and danger. The earnest, the truth-loving, the faithful, will partake of the refreshing. The church will come out of the long captivity and the dark "wilderness, leaning upon her Beloved," "fair as the moon, clear as the sun, and terrible as an army with banners." God speed the time, and may both reader and writer so heed his word and the warnings of his Spirit that they may partake of the crowning gift of immortality when the Lord shall bring again the captivity of Zion. My friend, do you believe in the Testimonies of the Spirit of God? If not, why not?

Battle Creek, Mich., June 14.

PARADISE LOST AND RESTORED.

BY A. SMITH.

(Concluded.)

CONCERNING the promise to David it is said, "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne." Ps. 132:11. How David understood the promise may be seen from the following testimony: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts 2:30. Partly in fulfillment of this prophecy Christ now reigns over the Israelitish nation in the kingdom of grace (1 Pet. 2:9), but to the prerogatives of prophet and king exercised by his father David are added those of the priesthood, and as the spiritual exceeds the natural, the divine the human, so does the ministration of Christ transcend in glory the ministrations of David and Aaron. 2 Chron. 3:7-11.

But the ministration of grace does not embrace the full scope of the promise. The King of Heaven thus addresses his Son, who is also the son of David: "But unto the Son he saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom. . . . And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." Heb. 1:8, 10-12.

Concerning David he thus further testifies: "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in Heaven." Ps. 89:35-37. When the angel of God announced to Mary the birth of Christ, he declared of him: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33. This perpetual reign of Christ, let it be borne in mind, is upon the *throne of David*, the territory of the kingdom embracing the land of Canaan as the location of Eden restored with the holy city, New Jerusalem, and the wide domain of the whole earth. On this point David thus testifies: "He [Christ] shall have dominion also from sea to sea, and from the rivers unto the ends of the earth" (Ps. 72:8); and Daniel says, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High,

whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27. See also Matt. 5:5; Heb. 10:35; Luke 14:14; Prov. 11:31; Matt. 19:28.

We think we have proved to the reader's satisfaction, by the foregoing testimony, that the promises made to Abraham, Isaac, and Jacob, and to all Israel are not to be more than partially fulfilled until after the resurrection of the just at the second advent of our Saviour when they enter upon the immortal state. We cannot forbear, however, in passing, to call the reader's attention to the four universal kingdoms of Babylon, Medo-Persia, Grecia, and Rome as brought to view in Dan. 2 and 7, where it will be observed that the fourth is followed by the immortal and everlasting kingdom of David's illustrious Son. The imminent proximity of that event, as brought to view in the prophecies of Scripture and the political events of the world, is a subject of too great magnitude to admit of more than a passing notice, as above, in this connection.* The earth in its present condition, groaning under its weight of sin and sorrow, is not a fitting territory for so distinguished a people and so illustrious a King. So long as sin and sinners are permitted to exist, the reign of Christ cannot be equal to the consequences of the fall; but when Satan and his angels, and the wicked inhabitants of the earth shall have become as though they had not been,† when all power arrayed against the authority of God shall have been put down,‡ and the will of the Father § be done in the earth as in Heaven, will the promise to Israel be fully verified.

Concerning the present earth Peter testifies that it is "reserved unto fire against the day of Judgment and perdition of ungodly men" when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3:7, 10. Also Deut. 32:22. In the following verse he tells us that "all these things shall be dissolved," implying that there will be no destruction of matter, but only a complete disorganization of its organized forms. But, says the apostle, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13.

We have not space to dwell upon more than a few of the points of interest brought to view in the prophecy referred to in Isa. 65:17-25. Doubtless the reader, in common with the writer, received the impression from his early education that the reward of the saints would consist, mainly, in the exercise of singing and adulation day and night forever, standing clad in white apparel before the awe-inspiring throne of God in Heaven,—an undefined something "beyond the bounds of time and space." But we believe the Bible reveals Heaven as a country far away from the earth, where is the capital of the universe, the throne of God, and the home of the angels; and that the saints will dwell there for a time. It also reveals the new earth, as brought to view in the prophecies as a very tangible world, inhabited by tangible beings. "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Isa. 65:21, 22. As appears from the context, Ps. 65:8-13 is descriptive of scenes in the new earth. Compare with Ps. 46:4; Zech. 14:8-11; Rev. 22:1.

The apostle John in a vision of the new earth saw that "there was no more sea" (Rev. 21:1), but he doubtless refers to the seas of the first, or present, earth, with the passing away of which he associates the term; for when the earth was first formed, there existed seas as consistent with its purity and fitness as the abode of sinless man; and in the new earth, according to Ps. 72:8, there will also be seas. John also further testifies concerning the New Jerusalem, verse 2,—the "Father's house," John 14:2; Paradise, Rev. 2:7;

* See works published at this Office on Daniel and Revelation.

† Obad. 16, Mal. 4:1, † 1 Cor. 15:24, § Matt. 6:10.

22:1, 2,—that it descended to the earth. Further on he describes its walls of jasper, its gates of pearl, its streets of gold, and the glory of God as its light, eclipsing the effulgence of the sun. Thus we see the capital of the universe transferred to the earth, the Father and Son on the throne of universal dominion, and the throne of Christ over the new earth within the holy city. And, although the city will have "no need of the sun," yet that luminary will swing through the vault of heaven from day to day, perhaps scarcely discernible for the glory of the city that excels it, shining with seven-fold its present light upon the broad expanse of the renovated earth, while the light of the moon will be equal to the present effulgence of the sun (Isa. 30:26; 24:23), ruling the day and the night, and measuring out the weekly cycles, bringing the Sabbath and the new moon in their order, when the redeemed from all the earth, dismissing their pleasant occupations, will go up to Jerusalem on the wings of light to worship the King of kings. Isa. 66:22, 23.

"Oh, how unlike the present world
Will be the one to come!"

Here "decay is enstamped everywhere." The reader is familiar with its scenes of blight and pollution, but in that world the seasons in their successive rounds will give birth to an endless and pleasing variety in the aspects of nature, untouched by the corrosive hand of decay. Here tears of sorrow fall, and death reigns triumphant.

"Friend after friend departs;
Who has not lost a friend?"

but—

"In that bright world no tears will flow,
Death ne'er can enter there."

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." Rev. 21:4. Oh, what joyful surprise awaits the blind who have never seen, when the beauty of that bright world first unfolds to their astonished vision! When the sweet music of Heaven shall blend with the song of Moses and the Lamb, what rapturous delight will thrill the deaf soul who for the first time recognizes the vibrations of sound! There the lame will leap for joy, and the deformed acquire the symmetry of the perfect human frame. The aged will assume the everlasting vigor and beauty of youth, and the dead will exchange mortality for eternal life. The inhabitants shall no more say, "I am sick;" nor will friends be compelled wearily "to watch the stars out by the bed of pain." Rejoicing surpassing that of the angels at creation's birth will be witnessed when "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." Isa. 35:10.

There Adam will again enter the paradise he so shamefully lost, and cast his crown at his Redeemer's feet with humble gratitude, too profound for utterance in the present dialect of earth, and only rendered vocal in the language of the heavenly world. There Abraham and his seed will receive the promised inheritance, and the kings of the earth will bring their glory and honor into the city of the great King, casting their crowns before the throne of the illustrious Son of Abraham and David. The 144,000 gathered and sealed from among men in the last generation, having passed through great tribulation, will sing the song of Moses and the Lamb, will ever attend the King of kings, visiting with him from starry world to world, viewing the glory of the Creator's works. Language fails to express the glory of that land of joy. None but the pure in heart will see its glory. None but the meek will inherit it.

"We shall sing on that beautiful shore,
The melodious songs of the blest;
And our spirits shall sorrow no more,
Nor sigh for the blessing of rest."

—The love of Christ is like the blue sky into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea into whose bosom you can look a little way, but its depths are unfathomable.

ROMANS 7 AND 8.

BY ELD. M. ENOCH.

THE experience of Paul in the seventh of Romans is that of many at the present time. We hear them using the language of Paul, "When I would do good, evil is present with me." "The good that I would I do not," etc. They quote the above language, and then go on as quietly and complacently as if there were great virtue in that condition. It was the experience of Paul, and as he was a good man and ran the race successfully, consequently they also, in the same condition, can also succeed as he did, and they try to be satisfied.

But let us look at Paul's experience as given in the seventh of Romans. After using the language above quoted, we hear him say in verse 24, "O wretched man that I am! who shall deliver me from the body of this death?" This language brings to our minds a state of bondage. He was in slavery, and he sighed for freedom. As he realized this, he cried in agony of soul, "O wretched man that I am!" What brought Paul to this wretched, abject condition? We can readily see by his previous language. He was in a condition that, though he wanted to do good, he was continually doing evil. Was not that a terrible condition? But he makes it more plain by the figure used, "Who shall deliver me from the body of this death?" Then what made him cry out with such agony of soul, was that he realized his condition. A body of death was clinging to him, and as he realized the corrupting influence of this body of death, he became alarmed.

We might notice the illustration here used, "The body of this death." This, no doubt, refers to an ancient custom of punishing criminals with death by binding to their bodies the body of a dead person. With this figure before us, we can have some idea of Paul's condition, or of persons similarly situated. For we can readily imagine the wretched condition of one to whom is clinging the corrupting body of a dead person. Though death does not immediately take place, we know what will be the inevitable result. No wonder Paul cried out in agony of soul as he realized his terrible condition, "O wretched man that I am! who shall deliver me from the body of this death?"

As stated above, many talk as if Paul's experience was their own. That being the case, they must of course have the same dead, corrupting body of sin clinging to them; and unless they get rid of it, we know the final results. Can a more terrible and wretched condition be conceived of? Consider it carefully, dear reader, if you are in a condition where, instead of doing right, you are constantly doing wrong; where you yield obedience to the law of sin instead of the law of God. Terrible bondage! But this language has no application to the unconverted, because Paul plainly shows that he had had an experience in the things of God, because he was certainly trying to do right, for he says: "The good that I would I do not; but the evil which I would not, that do I." So we find Paul was putting forth some efforts, but he was not in that condition where he could get complete victory over the law of sin. When he became fully aroused in reference to this terrible condition, and fully realized that ruin was before him, he cried out in anguish, "O wretched man that I am!" In his wretched condition he desired freedom from this body of death, for he cried out, "Who shall deliver me from the body of this death?" Then it seems as if light dawned upon his soul, for he immediately says, "I thank God through Jesus Christ our Lord."

He not only realized his condition, and his bondage, but he found out the way of deliverance, for he thanked God that it was through Christ. This resulted in freedom from bondage and condemnation; for he says (chap. 8:1), "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." Then Paul's condition in the eighth chapter is far different from his condition in the seventh chapter. Compare

with Ps. 39:40. In the seventh chapter he was constantly doing that which he did not want to do. He had not yet fully learned the lesson of faith. But while he considered his wretched condition, he grasped the idea that God had promised to forgive if he would only confess and forsake his sins. He then laid hold of the idea of the simplicity of Bible faith, and the result was that as he grasped the promises by faith, God, true to his promise, freed Paul from the bondage to that body of death. He could say with David, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." Ps. 40:2, 3. Hence his cry of joy, "There is therefore now no condemnation to them who are in Christ Jesus."

Dear reader, are you yet in bondage? Is the body of death, or any part of it, still clinging to you? If so, then go to God, and ask him to free you. But bear in mind, he will not until you forsake your sins, and ask him to pardon you. Remember he can save to the uttermost those who come to God through him; yes, to the utmost bounds of human necessity.

Hubbell, Neb., May 8.

WHERE IS THE BLESSING?

BY J. W. SCOLES.

In looking over a copy of a song-book which has of late been extensively used in the Sunday-schools throughout this country, my attention was drawn to one piece of music, the chorus of which ran about as follows:—

"Happy, happy Sunday, bringing peaceful rest!
Day of joy and gladness, our Father, God, has blest."

And inasmuch as the words were written by a gentleman who prefixed the title of "Rev." to his name, and who therefore should be qualified to know something in regard to the subject, the query instantly arose in my mind, Where is the blessing? Where do we have any record of God's blessing being bestowed upon Sunday, or the first day of the week?

God's own word, which should be our authority on such subjects, bears the following testimony: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work." Gen. 2:3. If this decree has been set aside by the Creator, we would be glad to be referred to the scripture proclaiming the fact.

But is it any wonder that "darkness covers the earth, and gross darkness the people," when the very children even are trained up in it? Do not those who are instrumental in thus teaching error take on themselves very grave responsibility? We think it is of this class that the prophet speaks when he says: "Her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken." Eze. 22:28. If there is any blessing or command for Sunday observance, the Bible should contain it. Where is it? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

QUARTERLY MEETINGS, TITHES, ETC.

BY ELD. C. H. BLISS.

"NOT forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."

That the above scriptures refer to the people of God in the last days is generally admitted by our people. But many fail to comprehend their full meaning. Some are very faithful in attending all the meetings of the church for a time after they embrace the truth. But there is more often a decrease of zeal in this respect than an

increase. Instead of "so much the more," it is so much the less, "as ye see the day approaching." Some will take their families away from the society of Sabbath-keepers, and deprive themselves of church privileges, with no other motive than that of worldly gain. "The love of money is the root of all evil: which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

But there are those who cannot by any reasonable way, enjoy the society of brethren. How, then, can they assemble themselves together, and exhort one another? Now, there have been resolutions passed in nearly all of our churches, having direct reference to such cases. Our absent members are requested to send in reports every quarter, accompanied with their tithes, donations to the T. and M. fund, the poor fund, and such other offerings as they are willing to make.

Now it sometimes happens that brethren move away from our churches, and fail to report. Perhaps at the end of six months or a year, the church clerk or elder writes to them, if he can find out their address. Possibly he may receive an answer on a postal card, if any at all, giving very indefinite statements as to the spiritual condition of the writer. No tithes are paid, no donations are made to the cause. Another year passes by, and nothing is heard from the absent member. The church then votes to drop his name from the roll. The anchor is cut loose, and he is left to float wherever the tide or wind may carry him. How much better it would be for these absent members to send in a report to the clerk or elder of the church every quarter, with their tithes and offerings, and thus, though absent in body, be present in a letter containing words of comfort and good cheer. My dear lonely brother or sister, try it; and while you are endeavoring to water other souls, your own will be watered. Let us exhort one another by letter, when we cannot by word of mouth, and so much the more as we see the day approaching.

PRAYER-MEETING.

BY ELD. JAMES SAWYER.

THE great work which is allotted to the little flock will require prayer. It may seem a small thing, but prayer moves the arm that governs the universe. It was in answer to only one man's prayer that it did not rain for three and a half years. Let not the people of God begin to lose faith in prayer. Some show by their acts that it is a matter of indifference whether the prayer-meeting is attended or not. There is a passage which urges upon us this duty: "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." Heb. 10:25. "As the manner of some is." In cities and towns it is often this way: The prayer-meeting is appointed; the bell is rung (of course the sexton gets paid for that). Ninety out of a hundred who belong to the church have forgotten Paul's caution. The ten or a dozen faithful souls are usually on hand. These are quite frequently widows and aged mothers, who often feel the need of daily communion with and help from the Lord. But the active business men who are to push forward the aggressive work, and snatch sinners from the power of Satan, where are they? Absent. And why? Can they excuse themselves with this exhortation before them? Are they so far advanced that they need no spiritual fitting up? Is it because they fear to lose a little time? Is the counting-room, the store, the shop, or the place of recreation worth more than communion with God? Must the world engross all their thoughts? Is their treasure in Heaven or on earth? Do they know that Christ offers to be at that meeting? Is it not strange that they stay away?

The outside world will pass judgment on such doings, and say that our broken vows are a witness against us. The enemy has regular seasons for recruit, and why should not Christians be at prayer-meeting unless sickness or some good

cause prevents? "Men ought always to pray and not to faint." "Without me ye can do nothing." Communion with God is worth more to us than the time we lose. We shall surely be found out. It will be known whether it is the fear of man or the fear of God that impels us forward. It is not well to neglect Paul's instruction. Christ says to us in about these words: I shall test you whether that leaven of the Pharisees is working in you or not. I shall send a delegate to the meetings which you have announced. You call them Christian. That really is an invitation for me; and either myself or my representative will be there at every appointment. I shall know what each member is doing, and your prayers will be answered accordingly. It will be known whether you speak often to one another, and exhort one another the more as ye see the signs of my near approach. If Mr. A., the merchant, Mr. B., the carpenter, Mr. C., the banker, and all the influential brethren and sisters stay away, then shall there be a spiritual dearth in your midst, and your rising generation shall fall away into vanity, and you will be like a barren tree. Instead of being a light to the world, you will be a stumbling-block for sinners, and all your former prayers shall be blotted out from the book of remembrance which is kept until the Judgment day closes.

We must be much in prayer if we would make progress in the divine life. When the message of truth was first proclaimed, how much we prayed! How often was the voice of intercession heard in the chamber, in the barn, in the orchard, or in the grove! Frequently we spent hours in earnest prayer, two or three together, claiming the promise. Often the sound of weeping was heard, and then the voice of thanksgiving and the song of praise. Now the day of God is nearer than when we first believed, and we should be more earnest, more zealous and fervent than in early days. Our perils are greater now than then. Souls are more hardened. We need now to be imbued with the Spirit of Christ, and we should not rest until we receive it.

"Brethren and sisters, have you forgotten that your prayers should go out like sharp sickles with the laborers in the great harvest field? As young men go forth to preach the truth, you should have seasons of prayer for them. Pray that God will connect them with himself, and give them wisdom, grace, and knowledge. Pray that they may be guarded from the snares of Satan, and kept pure in thought and holy in heart. I entreat you who fear the Lord to waste no time in unprofitable talk or in needless labor to gratify pride or indulge the appetite. Let the time be spent in wrestling with God for your ministers. Hold up their hands as did Aaron and Hur the hands of Moses."—*Testimony No. 31, page 157.*

AN ACKNOWLEDGMENT.

BY M. J. BAHLER.

As I traveled quite extensively immediately after the solemn season of prayer in my behalf last December, at which time a tumor, located internally, and pronounced beyond medical or surgical skill, was removed from my system, many who learned of God's mercy to me, and who could hardly believe that such a thing was done in answer to prayer, are wondering if I do not again begin to realize the effect of the disease. To such I desire to say, There is a God in Israel "who forgiveth all thine iniquities, who healeth all thy diseases." To his glory and honor I would say that *not one pain* have I felt in the place where the tumor lay, since we arose from our knees on that to me ever-to-be-remembered morning. The merciful Father in Heaven, by his holy power, not only removed the life of the tumor and stopped its growth, but removed it altogether. This fact I have realized most forcibly when walking a mile or more at a time. The weariness and pain which I had experienced for two years past, while walking, is entirely removed, and joy and thanksgiving well up from my heart for the mercy and love thus extended to one so utterly un-

worthy as I. Oh, God is so good! Whenever I let my mind go back to that memorable morning, Jesus seems very precious to my poor soul; and it seems to me now, even more vividly than then, that Heaven's own glory filled that little room. It is an oasis whose memory even, calms and rests my heart, and strengthens for the burdens still ahead. Dear brethren and sisters, words are too feeble to express the gratitude of my heart. No; I feel no returns of the disease. It was not an imaginary work. Oh, may I live every day a life that will honor Him who has shown me this great favor!

One thought I wish to add. While we must strive with all our powers to live near the dear Saviour, and to perfect a character which will stand the test of the Judgment, do not for one moment let any one think that he can become worthy of God's mercies in this respect. We never can become worthy of having the Lord work for us, never! Was man worthy the sacrifice God made of his own loved Son to ignominy and death? No, no! Never, never, can we be worthy his loving mercy! But may we so live as to be made worthy, through Christ, of becoming heirs of God.

THAT FATAL "IF."

BY WM. COCHRAN.

THERE are many short passages of Scripture which reveal to us the sum and substance of the conditions of salvation. We ask the reader to view the characters of the two that were put to death on either side of the Saviour. We cannot tell whether it was the one on the right hand or the left that made that noble and penitent confession, but we are certain that his prayer will be answered, and he will be found on the right hand when Christ comes in his kingdom. And as the assurance was given to him that he would be remembered in that day, so it will be given to all who see themselves in the same character, and humbly make the same confession, and exercise the same faith.

We are all in the same condemnation. We are hanging upon the cross between time and eternity in the character of one or the other, and we may easily decide which character we represent. The unconverted man or woman may express a desire to be remembered too in that day, and still harbor in the heart that same "if thou be the Christ," expressed by the other thief. It will do no good for any to plead in a land of Bibles, surrounded with a multitude of witnesses, that they know not Christ in the character of one that is able to save. It is reasonable to suppose that the malefactor that railed on him and said, "If thou be the Christ," and demanded to be saved without a word of confession, and manifesting his unbelief by that "if," knew as much about the character and work of the Saviour as the other one, who must have heard much concerning his life in order to testify to the truth that he had done nothing amiss, that in the future he was coming in his kingdom, and that there would be a resurrection from the dead, etc. And now the question with us is, Do we know less of his teachings than the malefactor did? "This is the condemnation, that light is come into the world." John 3:19.

With this slight view of the characters of the two malefactors representing the two classes of men, let us now try to view the character of the One who hung in the midst, with the rough nails driven through his hands and feet, the precious blood that cleanseth from all sin streaming from five bleeding wounds, moistening a sin-cursed earth. Suffering in agony, the Son of God could only survive a little longer. Goodness and mercy characterized his whole life; but will he respond to this last request of an unworthy malefactor? Are his sufferings so great that he no longer cares to heed the cry of the soul in need of consolation? Is the penitent soul forsaken, and left to plunge into eternity without hope? Hear his gracious words, and the questions are all answered.

Which of the two thieves, reader, do you think died the happier, the one who called him Lord,

or the one who justified himself, made no confession nor request, except to be saved with that fatal "if" lingering in his heart? May God help us all to put away that "if," and believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Lovington, Ill.,

IDOLATRY IN DRESS.

BY MRS. A. L.

DEAR SISTERS: Among the many snares which Satan has devised to take our feet, love of fashion is not the least, but one of the greatest, since it tries one of the weakest points in our nature. Ancient Israel worshiped idols of their own make; is there not danger of our following the idolatry of the fashionable world around us? I believe there are more true worshipers at the shrine of fashion to-day than ever worshiped at the shrine of Diana of the Ephesians. Many of these are professed Christians, and many, alas, are those who profess to be looking for the return of their Lord. Let me ask you, What would be your ideal of a Christian people at the time of Christ's expected return, when the world is immersed in iniquity? Should they not be separate from the world?

There is an old proverb which says, "Distance lends enchantment to the view." Let us try the present time by this rule. In order that we may see how we should live, let us put the end of time far enough off to get a good view of it. Let us imagine a people living away down the stream of time, a thousand years, just in the time of the Lord's preparation. How ought this people to live? How would you live were you to live in their time? Oh, you say, they ought to live very humble, and take little thought for this world, and walk far from fashionable idolaters. Their dress should be very modest and plain, unlike the rest of the world. How foolish you say those worldlings are, dressing so gayly, as if there was nothing to live for but the gratification of self! They have heard the last message; why do they not clothe themselves in sackcloth and ashes, and humble themselves in the dust that the Lord may have mercy upon them, that they be not destroyed by the brightness of his coming? Why will they perish in their folly? "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Why do they look so disdainfully upon that little band of the Lord's followers who are dressed in plain garb, saying by their lives, "We are pilgrims and strangers here; we seek a city which hath foundations whose builder and maker is God." The Lord has pronounced a woe upon those who offend one of these little ones.

Dear sisters, we are the people who are living in the end. We shall either be numbered among the humble ones, or among those who shall be destroyed. There is no danger of our dressing too plain; do not think it; no, not if we dressed in sackcloth, if we sufficiently realized our unworthiness and the nearness of the Master's coming. There is danger, on the other hand, of being too much conformed to the world. Let us rather, walk so far from the world that we are sure we are not one of them, and there will be a marked difference between us and them. We should present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service; and be not conformed to this world, but be transformed by the renewing of our minds.

We should not look one upon another and say, She dresses so and so, and I can. We are too apt to measure ourselves by ourselves, thereby following an imperfect pattern. I fear such will have an ill-fitting garment in which to meet the Bridegroom. Let us make our garments so plain that there will be no doubt as to their plainness. The Lord surely will not be displeased with us, and why do we care for the friendship of the world, which is enmity against God?

—God is nearer to the believer than the nearest danger.

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.

LOVE IN THE FAMILY.

Oh! sweet as vernal dews that fill
The closing buds on Zion's hill
When evening clouds draw thither,
So sweet, so heavenly 'tis to see
The members of one family
Live peacefully together.

The children, like the lily flowers,
On which descend the sun and showers,
Their hues of beauty blending;
The parents, like the willow boughs,
On which the lovely foliage grows,
Their friendly shade extending.

But leaves the greenest will decay,
And flowers the brightest fade away,
When autumn winds are sweeping;
And be the household e'er so fair,
The hand of death will soon be there,
And turn the scene to weeping.

Yet leaves again will clothe the trees,
And lilies wave beneath the breeze,
When spring comes smiling hither;
And friends who parted at the tomb
May yet renew their loveliest bloom,
And meet in Heaven together.

—Selected.

THE DUTY OF A MOTHER.

SHE should be firm, gentle, kind, always ready to attend to her child. She should never laugh at what he does that is cunning, nor allow him to think of his looks, except to be neat and clean in all his habits. She should teach him to obey a look, to respect those older than himself, and should never make a command without seeing it is performed in the right manner. Never speak of a child's faults or foibles, or repeat his remarks before him. It is a sure way to spoil a child. Never reprove a child when excited, nor let your tone of voice be raised when correcting. Strive to inspire love, not dread; respect, not fear. Remember you are training and educating a soul for eternity.

DAILY LIFE.

It is daily life that tests us,—that show the manner of men we are. It is not our prayers, it is not our profession, but it is the tone of daily intercourse and conduct that decides how we stand. The little homely graces; the cheerful, every-day amenities; the Christ-spirit uttering itself not so much in conscious act as in unconscious influence,—not so much in deeds as in that subtle aroma which without name exudes from the saintly soul to equals and inferiors, to agreeable and disagreeable, to rich, poor, ignorant, to young, to old; bearing burdens, accepting crosses, seeking no great thing to do, content to put self by, and be a servant of the lowest—these are the fruits of only one root,—fruits that none may counterfeit.—Ware.

WHY IS IT?

MR. EDITOR: In traveling through the district, I observe certain regulations which I find it difficult to understand, and I beg the privilege of asking for an explanation through the REVIEW.

Mashed potatoes for breakfast, mashed potatoes for dinner—mashed potatoes six days in the week; baked potatoes after I am gone—baked potatoes every day after I am gone. White bread for breakfast, white bread for dinner—white bread seven days in the week; corn bread, brown bread, and graham bread after I am gone—for many, many days after I am gone. Pie for breakfast, pie for dinner day after day. I am hardly out of sight, and a pot of beans is cooking over the stove. Must it always be so?

In a certain locality in Michigan three of our ministers came and preached in regular succession; and because these three men were so unfortunate as to be a little smoother on top of their heads than the rest of their brethren, it led to the proverbial saying that all Seventh-day Adventist ministers are baldheaded. Now can

it be possible that because some of our brethren wear a plate, all Seventh-day Adventist ministers must be regarded as toothless? As for those who have sound teeth, I have but a word to say. Be of good cheer; we are upon the eve of a new era, when this people shall greet with pleasure the return of baked potatoes, brown bread, and an abundance of beans. INQUIRER.

CHARACTER IN THE HOME.

HOME-LIFE is the sure test of character. Let a husband be cross and surly, and the wife grows cold and unamiable. The children grow up saucy and savage as young bears. The father becomes callous, peevish, hard, a kind of two-legged brute with clothes on. The wife bristles in self-defense. They develop an unnatural growth and sharpness of teeth, and the house is haunted by ugliness and domestic brawls. This is not what the family circle should be. If one must be rude to any, let it be to some one he does not love—not to wife, brother, or parent. Let one of the loved ones be taken away, and memory recalls a thousand sayings to regret. Death quickens recollection painfully. The grave cannot hide the white faces of those who sleep. The coffin and green ground are cruel magnets. They draw us farther than we would go. They force us to remember. A man never sees so far into human life as when he looks over a wife's or mother's grave. His eyes get wondrous clear then, and he sees as never before what it is to love and be loved; what it is to injure the feelings of the loved. It is a pitiable picture of human weakness when those that we love best are treated worst.

Choice Selections.

NOTHING IS LOST.

To talk with God, no *breath* is lost;
Talk on, talk on!
To walk with God, no *strength* is lost;
Walk on, walk on!
To wait on God, no *time* is lost;
Wait on, wait on!
To grind the ax, no *work* is lost;
Grind on, grind on!
The work is quicker, better done,
Not needing half the strength laid on;
Grind on!

Martha stood, but Mary sat;
Martha murmured much at that;
Martha *cared*, but Mary *heard*,
Listening to the Master's word,
And the Lord her choice preferred;
Sit on, hear on!
Work without God is labor lost;
Work on, work on!
Full soon you'll learn it to your cost;
Toil on, toil on!

Little is much when God is in it;
Man's busiest day's not worth God's minute;
Much is little everywhere,
If God the labor do not share;
So work *with* God, and *nothing's* lost,
Who works with him does *best* and *most*;
Work on, work on!

—British Evangelist.

ENOUGH TO POISON A PARISH.

A PROTESTANT little girl, being asked by a priest to attend his religious instruction, refused, saying it was against her father's wishes.

The priest said she should obey him, not her father.

"Oh, sir, we are taught in the Bible, 'Honor thy father and thy mother.'"

"You have no business to read the Bible," said the priest.

"But, sir, our Saviour said, in John 5:39, 'Search the Scriptures.'"

"That was only to the Jews, and not to children, and you don't understand it," said the priest.

"But, sir, St. Paul said to Timothy, 'From a child thou hast known the Holy Scriptures.'" 2 Tim. 3:15.

"Oh," said the priest, "Timothy was then being trained to be a bishop, and was taught by the authorities of the church,"

"Oh, no, sir," said the child, "he was taught by his mother and his grandmother."

On this the priest turned her away, saying she "knew enough of the Bible to poison a parish."

THREE SIMPLE TESTS.

WE recently found in an old magazine the three practical questions of Bernard, which seem to us to cover all the difficulties that may arise in deciding the right or wrong of any contemplated course of conduct.

1. Is it lawful? May I do it and not sin?
2. Is it becoming me as a Christian? May I do it and not wrong my profession?
3. Is it expedient? May I do it and not offend my weak brothers?

The prayerful application of these simple tests would dispose of a vast amount of fruitless discussion, especially touching the whole subject of "popular amusements."—United Presbyterian.

GOOD SERMONS.

A SERMON is too often like Hodge's horse. It is overdone with brasses and bells, harness and harmony, but there is no real strength in it, no life and vigor. It is fine, but not forcible. Now, it strikes everybody that the trappings of a poor, old, half-starved horse looked like mockery. You cannot plow fields with ribbons and bells; you want muscle and sinew; and so there is no moving men's hearts with pretty phrases and musical nothings. What is needed is thought, truth, and sound doctrine, and the Spirit of God. Young men are apt to think less of what to say than of how to say it; but our advice is, think of both in due proportion. Set the matter before the manner; get the horse first, and get a good one, and then harness him. Give the people the grand old gospel, and plenty of it, and they will not much mind the way in which you bring it forth. A good horse should be decently harnessed, and divine truth should be fitly spoken.

The mischief is that some appear to think that the harness makes the horse, and that a fine style is the main thing in a sermon. Churches and chapels would not so often be empty if ministers would take heed what they preach as well as how they preach.—Spurgeon.

A KEEN EDGE.

THERE is many a good sword which is well forged and beautifully polished, which has no keen edge. It is meant for show, not for war; for dress parade, but not for actual service. There is many a man, many a Christian, many a minister who has the same difficulty,—he has no keen edge. The words he speaks are pleasant words; he deals in truisms and platitudes; but there is nothing that *cuts*, nothing that breaks the sinner's heart, nothing that stirs the slumbering conscience, no voice that wakes the dead and bids the sleeper rise.

The gospel has a keen edge. It is the power of God unto salvation to every one that believeth. It breaks the hardest heart, it pierces the mail of hell, it finds its way to the depths of the sinful soul. And this is the message that the world needs to-day, a gospel that will *cut*, and that will prove itself "the power of God unto salvation to every one that believeth."

O man of God, see to it that you do not labor in vain, and spend your strength for naught. Preach a gospel which has first saved you; which has pierced your own heart, and stirred it to its inmost depths; and that gospel, proclaimed with the Holy Ghost sent down from Heaven, shall be the power of God and the wisdom of God to a world that lieth in wrath and wickedness. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.—Selected.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 26, 1883.

URIAH SMITH, Editor.

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

THE FLINT, MICH., CAMP-MEETING.

LAST week we brought the report of this meeting down only to the third day. The meeting increased in interest from that time forward to the close. The ministers spoke with freedom. The people listened with interest. In the social meetings the testimonies were prompt and sincere. The moving, melting Spirit of the Lord was present. The feelings manifested indicated contrition of heart, thankfulness for mercies past (of which there were some marked cases, including healing from physical disease pronounced incurable, and in the conversion of friends to the truth), confidence in God, and an inflexible purpose to continue steadfast to the end.

The number of Sabbath-keepers in attendance was increased before the Sabbath to nearly five hundred, which, considering that the meeting was designed more especially for only one section of the State, was a very good attendance.

Elds. Littlejohn and Lamson conducted the services through the daytime of the Sabbath. In the afternoon opportunity was given for those who wished to start in the service of God, and for backsliders who wished to return to him, to manifest it by coming forward for prayers. Fifty came forward. Some of these were cases of much interest, making such a move on their part the occasion of great joy of heart. On Sunday morning between the hours of eight and ten, twenty-nine were baptized by Bro. Daniels in a stream about half a mile from the camp-ground. The rite was very successfully administered, and the occasion was a happy one.

The attendance from without was largest Sunday afternoon, when the audience numbered some two thousand or twenty-five hundred. The large tent 80x120 feet was densely filled, while many listened from their carriages around the rear of the tent. The attendance Sunday evening was also good. And very close attention throughout the day was paid to the word spoken.

We were happy at this meeting to form the acquaintance of Eld. A. M. B. Graham, who has for the past ten years been laboring in the South. He is an earnest advocate of the doctrine of conditional immortality, or life only in Christ, and also cherishes with us the blessed hope of the soon-coming of the Saviour. Though not holding with us in regard to the observance of the seventh day as the Sabbath, he was nevertheless free to state in our meeting that the truths which we do hold in common are sufficient to lead him to feel an interest in this people, and to bid us Godspeed in our work. We trust he may be prospered in all his efforts to do good, and that he and we may be led into all truth, and thus be brought to see eye to eye.

The closing meeting, Monday morning, was one of great interest. Nearly one hundred testimonies were borne in a short time. While some felt that it was the best meeting they ever attended, the uniform testimony was that the occasion had been a great blessing and benefit to them. This was the design of the meeting by those who arranged it, and those who took part in it; and if the truths presented shall be remembered, and the feelings inspired shall be cherished, the end will be gained.

No meeting of this kind can be without its influence. All these efforts are telling toward the final result—the warning of the world, to prepare

a people for the coming of the Lord—as the rivulets unite to form the river current, sweeping on resistlessly toward the ocean. The work will all be over, and the results will be revealed by and by. Let us all so live and labor that the revelation may be to us, not a grief and disappointment, but a living, eternal joy.

THE OFFICE CHAPEL.

IT may be a matter of interest to some of our brethren to know that among the other rooms in the Office of publication, there is one which is known as the chapel. This room is located in the third story of the main building. It is about 27 feet in width by 34 feet in length, and is fitted up with a sufficient number of comfortable seats to accommodate all the hands who are at the present time employed in the Office.

It is customary to hold a season of prayer in the chapel every Sunday morning, preparatory to entering upon the week's work. On Monday evening also, a prayer and social meeting is regularly held, beginning precisely at a quarter after six o'clock, and lasting about one hour.

I had the pleasure recently, of meeting with the employees of the Office at their Monday evening service, and enjoyed the occasion very much. The prayers offered were sincere and earnest, and the testimonies given were candid and intelligent. The only feature of the meeting which was not quite satisfactory, was the fact that some were absent who should have been present. We believe that the time is near at hand when in the selection of men who are to hold responsible positions in connection with the publishing work, as well as that of those who are to be the helpers in the Office, strict inquiry will be made, respecting the spirituality of the persons who are to fill these places.

It is not enough that a person is a good financier or a skillful workman in order to be qualified for a place among those to whom is intrusted the important interests of our publishing works. The amount of means which are necessarily handled at our publishing houses is so great that consecration on the part of those employed therein is imperative.

Our brethren must be convinced that those who stand at the head of the work are men of prayer and strict moral integrity, before they will feel safe in committing to their hands those liberalities which are the result of hard work and strict economy.

Perhaps there is no place which furnishes a better test for determining whether an individual really loves the cause of God, than can be found in the record of the prayer and social meeting. We always feel comparatively safe in following the lead of those whose voices are often heard in earnest, public prayer, confession, or exhortation; but when we never hear these voices under such circumstances, and when above all, these persons are seldom seen in prayer and social meetings, we instinctively feel that all is not right.

In view of these facts, we are glad that the Office as well as the Sanitarium and the church has its place for and time of prayer. By observing these closely, we shall be able to ascertain who they are who are really anxious for the prosperity of the various departments of the work in which they are engaged.

W. H. L.

THE WISCONSIN CAMP-MEETING.

THIS camp-meeting was held at Portage, Wisconsin, June 14-19, on the same ground upon which similar meetings had been held in previous years. The location was very favorable and pleasant. A nice little lake lay in the immediate vicinity. The ground was sandy and dry, which was a great relief, compared with the Iowa mud of last week. There was plenty of timber for retirement and prayer. The weather was quite fa-

vorable. There were probably upwards of three hundred Sabbath-keepers present,—about one-half as many as last week in Iowa. The arrangements of tents, etc., were in good order. The meeting commenced on time, and good attention was given to the preaching. There were very few exceptions of those of our faith, present, the weather on Sunday being so rainy. There was quite a large number of ministers present besides those belonging to the Conference. Elds. Van Horn, Olsen, and myself did most of the preaching. Services were also held in the Scandinavian tent, conducted by Brn. O. A. Olsen and J. F. Hanson.

We cannot say that our meetings were as spiritual as some others we have attended. There has not been that prosperity in the missionary work, and that earnestness and spirituality in this Conference the last few years which we would be exceedingly glad to see. Wisconsin is one of our best Conferences, composed of intelligent, enterprising people, and we know of no good reason why the cause ought not to prosper here as well as in any part of the field. We are sorry that the tone and interest spiritually have decreased, and the aggressive spirit, which should characterize this message in every part of the field, has become considerably lowered here in Wisconsin. Many of the brethren realize this, and feel somewhat depressed in spirit because of it. We greatly desired to see a radical movement in the direction of greater spirituality and missionary zeal.

On the Sabbath, as many as two-thirds of the congregation came forward for prayers. The meetings were continued in the tents during the whole afternoon. On Sunday the rain broke into the interest of the meeting, and made the speaking quite difficult. On Monday morning we took up the subject of our missionary interests, the foreign missions, and the International Tract Society. Upwards of \$2,200 were subscribed for these important objects, to be paid during the coming year. The International Tract Society led somewhat in amount of either of the other objects. This has been the case in all of the meetings thus far this spring. We felt greatly blessed in speaking on the importance of the missionary work in all of its departments, and this subject brought greater light into the meeting than any other. The brethren and sisters seemed greatly cheered, and took hold nobly to help these interests. We have been at no place this spring where they were more liberal in proportion to their means. This was the brightest spot in all our meeting. We spoke at length on the importance of the canvassing work, and tried hard to stir up an interest in all the branches of the missionary work. These efforts met quite a response in the hearts of the people.

Monday afternoon, sixteen were baptized in the clear, beautiful lake contiguous to the ground. In our morning parting meeting, though the larger portion of the camp had gone on the early morning trains, yet there were excellent, encouraging testimonies given, which showed that the influence of the meeting had not been in vain. We are very glad to see a great improvement in the book-stand and in the Conference to dispose of our publications. A forty-foot tent was pitched, and tables placed in a middle circle, covered with our books; and more we think were sold than during any meeting for some time in the past. And so the meeting closed, and the people went to their homes. And the tired laborers started for another similar gathering.

GEO. I. BUTLER.

—Bowed knees and beautiful words cannot make prayer; but earnest desires from a heart bowed by love, inspired by God's Holy Spirit, and thirsting for God, the living God, will do it, anywhere, or in any place, at any time.

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 DUTIES OF LOCAL CHURCH OFFICERS.

ASIDE from the special guidance and blessing of Heaven, there is hardly anything more necessary to the growth and prosperity of local churches than the possession on the part of their officers of qualifications which fit them to fill advantageously their respective positions. It is very important, therefore, that the duties and qualifications of these officers should be fully comprehended by the membership of the churches themselves, as otherwise they could not act intelligently in selecting them. We give, therefore, below, in their proper order, the names of the various local church officers, and a concise statement of their duties and qualifications:—

1. Elders or Bishops.

In modern times, it is customary to make a distinction between elders and bishops. Such a course, nevertheless, finds no warrant in the Scriptures. That these are, according to the New Testament, but different names for the same officers, may be proved from the following considerations: (a.) "Bishops and elders are nowhere named as being orders distinct from each other; (b.) Bishops and deacons are named as apparently an exhaustive division of the officers of the church addressed by St. Paul as an apostle (Phil. 1:1; 1 Tim. 3:1, 8); (c.) The same persons are described by both names (Acts 20:17, 18; Titus 1:5, 7); (d.) Elders discharged functions which are essentially episcopal, *i. e.*, involving pastoral superintendence (1 Tim. 5:17; 1 Pet. 5:1, 2)."—*Smith's Bib. Dic.*, Art. Bishop.

The duties of an elder are greater than those of any other officer in a local church. He has a general oversight of everything which can affect the interests of his particular charge. By virtue of his office, he stands at the head, not only of the membership of the church proper, but he is also the superior of the other officers in the church. As the greater always includes the less, he is authorized to do anything which it would be legitimate for those below him in rank to undertake. While, however, such is the case, a wise elder will always employ the inferior officers of his church in matters to which it would be proper for them to attend. In other words, he will allow the other church officials, such as deacons, to discharge the responsibilities which rest upon them according to the dictates of their own judgment, so long as they proceed to do so in a satisfactory manner. When, however, they are negligent in duty, or act unwisely, he should be ready either to admonish or to assist them by his counsel.

So far as the clerk and treasurer are concerned, the case is somewhat different. As they are not, properly speaking, church officers, and as they are elected for a specific purpose, they are alone answerable to the church for the manner in which they discharge their duties. The elder would not be justified in assuming to act as either clerk or treasurer, unless he had been selected by a vote of the church to fill those positions. It will be proper for him to counsel such officers, and in case they were faulty in any particular, to bring the matter before the church.

A partial enumeration of the duties of a church elder would run somewhat as follows: 1. He should preside at all the business or religious meetings of the church; 2. Put all motions upon which votes are to be taken; 3. Present the names of candidates for church membership; 4. Apply

for letters for those desiring the same; 5. Give out appointments for meetings; 6. Look after the weak and discouraged ones, and visit the sick; 7. Take the oversight of the officers of the church, to see to it that they discharge their duties faithfully; 8. He should examine the clerk's and treasurer's books in order to determine whether they are properly kept; 9. In the absence of a minister, he should administer baptism, and the ordinances of the Lord's supper and feet-washing, in his own church; but it would never be proper for him to administer either of these in any other church than his own; 10. To exercise a general oversight over the life and conduct of the members of the church, with a view to see that none walk disorderly; 11. To settle all difficulties which may arise between members of the church, privately, if possible; otherwise, to bring offenders to the judgment of the church; 12. To see to it that the decisions of the church in all matters are properly executed; 13. To visit all the members of the church at their homes as often as circumstances will admit.

THE QUALIFICATIONS which an elder should possess are shadowed forth by the titles applied to him in the Scriptures. He is sometimes called an elder, sometimes a bishop, and sometimes a pastor. The original term for elder in the Greek is *presbuteros* (πρεσβυτερος), that for bishop is *episkopos* (επισκοπος), while that for pastor is *poimēn* (ποιμην). The first is applied to a person of advanced years; the second signifies an overseer or superintendent; the third, a shepherd or tender of sheep. These three terms taken together imply that the one to whom they are applied should be characterized by the dignity and wisdom of age, capabilities which fit him to act as an overseer or superintendent of the church, and that tender solicitude for the fold of Christ which the Eastern shepherd manifests toward the flock of sheep over which he is placed in charge. It is not necessary to infer from the ordinary signification of the term elder, that the office which it represents should be given only to aged persons. Any one who possesses the sobriety and knowledge which are naturally the products of a long experience, can safely be intrusted with the eldership of a church, though he may not have passed the noon of life.

Besides the qualifications of an elder suggested by the considerations offered above, the following additional ones might be advanced: (a.) An aptitude for teaching publicly and privately (1 Thess. 5:12; Titus 1:9; 1 Tim. 5:17); (b.) Strong faith in God, since the elder is expected to visit and pray for the recovery of the sick (James 5:14); (c.) A generous hospitality (1 Tim. 3:2; Titus 1:8); (d.) Experience in the Christian life (1 Tim. 3:6); (e.) Blameless (1 Tim. 3:2); (f.) Temperate (1 Tim. 3:3); (g.) The ability to govern well his own house (1 Tim. 3:4).

To sum up: The elder of a church should exhibit those traits of character which imply wisdom, spiritual discernment, faith, liberality, activity, and great firmness tempered by a kindness of feeling such as a natural father entertains toward his children.

In placing the standard as high as we have done, we would not wish to be understood as intimating that no one should be elected elder of a church, who does not meet all of these requirements. It is difficult to find a perfect man, but much more so to find one who would make a perfect church elder. Select the best man for the position in the church, co-operate with him to the fullest extent, and pray God that he may develop him into what he should be in the shortest time possible. It is better that a church should have an imperfect elder, than that they should be deprived of one altogether.

(To be continued.)

—Strength of mind is exercise, not rest.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

139.—COMMENCEMENT OF THE DAY.

At what hour did the 14th and 15th days of the first month begin, with the Jews? W. M. K.

ANS. At the same hour at which all other days began with them; *i. e.*, at the hour of sunset. In Lev. 23:32, we learn that the children of Israel commenced the Sabbath at even. In Mark 1:32, we learn that even fell at the sunset. Thus it is proved that the Sabbath commenced at sunset. The Sabbath being one of the days of the week, the other days of the week would commence at the same time at which it commenced. The days of the month and the days of the week were identical in the matters of duration and commencement, hence the 14th and 15th days of the first month would commence at the same time at which the Sabbath commenced; *i. e.*, at sunset.

140.—THE 430 YEARS OF EX. 12:40.

Do you think the Israelites were in Egypt four hundred years, or as some think, only two hundred and fifteen years? R. S. W.

ANS. I think that the children of Israel were in the land of Canaan and that of Egypt together four hundred and thirty years. It is evident that there is a mistake in the Hebrew version of Ex. 12:40, from which our translation was made. The Samaritan copy of the Pentateuch has these words: "Now the sojourning of the children of Israel and of their fathers which they sojourned in the land of Canaan and in the land of Egypt was four hundred and thirty years." That the Samaritan Pentateuch is correct is evident from the following considerations: 1. Because in Gal. 3:17 the apostle Paul allots four hundred and thirty years to the period between the covenant with Abraham and the giving of the law; or the period during which the children of Israel sojourned in Canaan and in Egypt, thus harmonizing exactly with the account in the Samaritan Pentateuch; 2. Because the following dates, as given by A. Clarke in his comments on Ex. 12:40, prove that the sojourn of the children of Israel in Canaan and Egypt covers precisely four hundred and thirty years: "From Abraham's entry into Canaan to the birth of Isaac was twenty-five years (Gen. 12:4; 17:1-21); Isaac was sixty years old at the birth of Jacob (Gen. 25:26); and Jacob was one hundred and thirty years old at his going down into Egypt (Gen. 47:9). These three sums make two hundred and fifteen years. And then Jacob and his children having continued in Egypt two hundred and fifteen years more, the whole sum of four hundred and thirty years is regularly completed."

141.—ABSTAINING FROM MEATS.

1. To whom did the apostle refer, in 1 Tim. 4:1-4?
2. Why is it that some people do abstain from meats? B. C. P.

ANS. 1. I understand that he refers to modern spiritualists. They have appeared at the right time, and either manifest, or promise to manifest in the future, the required characteristics: 1st. They give heed to seducing spirits; 2d. Quite a large percentage of them are favorable to the doctrine of free love, and hostile to the institution of marriage; 3d. While they have not assumed as yet a position in regard to meats and drinks as radical as the one brought to view in the text, there is an evident tendency in that direction.

2. I suppose your second question relates to the practice of a certain portion of the S. D. Adventist body. Upon that hypothesis I answer that I know of but very few of them who do not eat flesh meats under any circumstances. Many of them hold, however, that a vegetable diet is far preferable to any other, where the necessary

variety can be obtained. As a denomination, our people may be said to discountenance the use of pork altogether. They believe it to be unwholesome under all circumstances. They also entertain the opinion that one of the reasons why God discriminated against it was because of its peculiar unfitness for food. So far as beef, mutton, fish, etc., are concerned, or indeed pork itself, they do not command any person to abstain from their use. They think that there are certain special reasons why a flesh diet is particularly objectionable at the present time. Those reasons are found in the fact that as we approach the close of time, the flesh of animals is becoming more and more unwholesome, because the animals themselves are becoming more and more diseased. If you suppose that the advocates of health reform among S. D. Adventists favor an "impoverished diet," you are entirely mistaken; unless you can prove that the diet of Adam and Eve was of that character, since like them, health reformers are permitted to select for their table any and every thing which is found among the fruits, grains, and vegetables collected from all parts of the world. God never even permitted man to eat flesh until after the flood.

The Sabbath-School.

CONDUCTED BY OFFICERS OF THE GENERAL S. S. ASSOCIATION

LESSON FOR THE FIRST SABBATH IN JULY.

(See Instructor for June 27, 1883.)

NOTES ON THE TEXT.

(Acts 10:24-48; 11:1-18.)

§ CHAP. 10, ver. 26. **Stand up; I myself also am a man.**—Peter's conduct stands in strange contrast to that of the popes, who claim to be his successors, and have demanded, if not the worship, at least the homage, and in some cases humiliating homage, of potentates and people.—*Schaff*.

Ver. 28. **It is an unlawful thing.**—The word denotes rather what is opposed to venerable custom than what is contrary to positive law. There is no explicit text in the Old Testament which forbids intercourse between Jew and Gentile, but such a spirit was naturally developed by the Old Testament. As to the fact of this scrupulous separation, we have the evidence of contemporary facts and historians in harmony with that experience of Cornelius, to which appeal is made.—*Rev. Com.* **To join himself or come unto one of another nation.**—The primary reference is to the custom of eating together at the same table. This is the point specified in chap. 11:3 (Gal. 2:12). It is precisely in this particular that there would be the greatest risk of a violation of the law of Moses.—*Ibid.*

Ver. 30. **Until this hour.**—Probably this was the sixth hour, when the mid-day meal would naturally be taken. **The ninth.**—Three o'clock. **A man . . . in bright apparel.**—This was the angel (ver. 3). The angels who watched in the sepulcher (Luke 24:4) are described as being clad in "dazzling apparel," and those who appeared after the ascension as being clad in "white apparel" (Acts 1:10). Nowhere are the angels in the Bible described with wings. The seraphim (Isa. 6:2) and cherubim alone are so described.—*Rev. Com.*

Ver. 33. **Thou hast well done.**—This phrase was used anciently to express heartfelt gratitude, and not merely approval. **We are all here present before God.**—We could wish that these words were inscribed on every church door, or on every pulpit, so that men might properly consider the purpose for which they should enter the church.—*Bogatzky*.

Ver. 34. **Peter opened his mouth.**—This denotes that something grave and deliberate is about to be uttered. The most solemn instance of this phrase was at the opening of the sermon on the mount by our Lord. Matt. 5:2.—*Rev. Com.* **God is no respecter of persons.**—The word used here denotes the act of showing favor to one on account of rank, family, wealth, or partiality arising from any cause. It is explained in James 2:1-4. It simply affirms that God will not save a man because he is a Jew,

or because he is rich, or learned, or of elevated rank, or on account of external privilege, nor will he exclude a man because he is destitute of these privileges. But this does not affirm that he will not make a difference in their character, and then treat them according to their character.—*Barnes*. Here the meaning is that God does not judge a man by his nationality, but by his character. Up to this time, Peter had treated nationality as a kind of moral test.—*Rev. Com.*

Ver. 36. **The word which God sent, i. e., the message of the gospel. Peace.**—This word sometimes refers to the peace or union which was made between Jews and Gentiles, by breaking down the wall of partition between them. But it is here used in a wider sense, to denote peace or reconciliation with God. He announced the way by which man might be reconciled to God, and might find peace.—*Barnes*.

Ver. 42. **Judge of quick (living) and dead.**—Those who are living when Christ comes, and those who are then dead; the former to put on the resurrection nature by a change without death; the latter to be raised from the dead.—*Whedon*.

Ver. 44. **While Peter yet spake.**—Peter's speech, like Stephen's, is left unfinished; but he was not, like Stephen, interrupted by the outcries of a raging multitude, but by the inspired utterances and praises of believers.—*Gloag*.

Chap. 11, ver. 4. **Expounded the matter.**—This was his most judicious course. A simple statement of the facts was the most likely to be persuasive. He did not argue. The mere telling of the story was a proof of the divine teaching in this case, which was far beyond any argument.

Ver. 17. **When we believed on the Lord Jesus Christ.**—It was in virtue of faith, as Bengel says, and not because of circumcision, that they themselves had received the Holy Ghost. Hence the like faith among Gentiles was entitled to the same blessing.—*Rev. Com.* **What was I that I could withstand God?—What power or right had I to oppose or resist the manifest will of God, that the Gentiles should be received into the Christian church?**

Ver. 18. **They held their peace and glorified God.**—The climax of this history is most beautiful. Probably there was a solemn pause when Peter ceased to speak. But not only did they acquiesce in that to which no reply could be given, but they broke out into praise and thanksgiving.

Our Casket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—*Gen. 43:11.*

—Only a little thing—
A word, or smile, or tear—
May lighten the load for a weary heart,
Or rob that heart of cheer;
And all made up of little things
Are our lives from year to year.

—There are times when silence is eloquence, but it is not in the pauses of a prayer-meeting.—*Golden Rule*.

—Human investigation has reached no results in religion or morals higher than those taught by the Peasant of Galilee.—*Independent*.

—There is, and always will be, a vast deal of the self-denial which consists in denying somebody else's self.—*National Baptist*.

—The first question to ask in making choice of school for your child is the moral quality of the man or woman who is at its head. The parent who puts any other question before this is unworthy of the sacred relation.

—Exercise, or the use of every organ of the body, is necessary to the healthy and full performance of their functions. When any organ is in complete and prolonged disuse, it tends inevitably to decay.

—No man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks*.

IN THE MORNING.

"But when the morning was now come, Jesus stood on the shore."—*John 21:4.*

THEY had toiled all night and caught nothing,
But Jesus stood on the shore
In the gray, glad light of the morning,
And his face was kind as of yore;
So all their trouble was over,
And ended the weary pain
Of the work that was unrewarded,
And their hearts had joy again.

He looked at them all with pity;
So hungry and tired they were,
And sad with the disappointment
That followed their toil and care.
But the Master gave them a morning,
Sunny and glad and sweet,
With a harvest caught from the water,
And a feast spread for them to eat.

We, too, have our nights of darkness;
But whenever the morning breaks,
And shows us the Saviour near us,
Our life a new gladness takes.
His coming is always sunshine,
And happiness, rest, and peace;
The burden of care is lifted,
And sorrow and sighing cease.

O Jesus, where'er we journey,
Grant that the way may end
With thee on the shore beside us,
A pitiful, mighty Friend!
And then, as we fight with the waters,
Our hearts shall with hope grow strong;
The morning shall bring us a respite,
With leisure for praiseful song.

We know there is yet before us
A more mysterious night,
But we safely shall pass through its shadows,
To the shores of the land of light.
And we cannot picture the glory
And the joy that there shall be;
But this is the best of Heaven,
That there we shall dwell with Thee.

—Selected.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—*Ps. 126:6.*

THE CAUSE IN GREAT BRITAIN.

IN No. 26 of our "British Department" of *Signs of the Times*, under the head of "Our Northern Tour," we say:—

"When we wrote our last report, we were at Liverpool, where we remained for a few days to visit some who are interested in the doctrines advocated in the *Signs of the Times*. One of these, an aged Sister Irvine, to whom for over two years Bro. Israel of California has been sending the *Signs*, is rejoicing in the love of the truth, and in the observance of the seventh-day Sabbath. While we were there, it was arranged that Bro. Drew and Sr. Stanton should meet on the Sabbath at this sister's room for a Sabbath meeting. The first meeting, we learn by a letter from Bro. Drew, was held last Sabbath. The Lord grant that these few may soon have others to join them in Sabbath observance in Liverpool.

"We learned some things from sister I., which will, no doubt, be interesting to our readers. In her early life, she lived in the Shetland Islands, North Scotland. Dr. Adam Clarke used to preach in those parts. Many a time, when Sister I. was a little girl, has Dr. Clarke set her on his horse, held her on with one hand, while he led the horse about, or has taken her up to ride with him. These attentions were not forgotten by the little girl. As soon as she was old enough, she became a missionary to help this man of God in his work in Shetland. She induced her father, who was poor, to set apart one room in the house for the use of the ministers. With her own childish hands, she made nets to sell to get money to fit up the room, according to 2 Kings 4:10. For years she earned the money to buy the food to entertain these men of God while they were there laboring to convert men and women to Christ.

"Last year, Sister I. visited her old home in Shetland, taking with her the papers which Bro. Israel had sent her for two years. These she scattered, giving some to people living on the Islands, and some to sailors going farther north. She said, "Tell Bro. Israel that the papers have all gone on their mission up to the north pole." It was cheering to us to meet this sister, and we thought, May it not be that there are hundreds of others who would just as joyfully accept the light were it brought before them? The Lord help us in our work of searching them out,

"After leaving Liverpool, we spent an evening with a person in Sheffield, whom we found convinced on most of the subjects treated of in our journal, and who, being convicted of his duty to obey the truth as well as to believe it, is pleading with the Lord to open his way, that he may keep all of God's commandments.

"From this point we came on to Grimsby, where we remained over Sabbath, and very much enjoyed the privilege of speaking twice to the company who have come out under the labors of Bro. John. We were glad to learn that through the efforts of some of the sisters who are devoting their time to house-to-house mission-work in Hull and Grimsby, several persons have been found who are anxious to learn more of the truth. It seemed to us that if these cases were followed up by meetings and personal labor on the part of Bro. John, we might see more in those places taking their stand to obey. May the Lord give Bro. John wisdom and divine aid, that his labors may be effective in winning many souls to Christ.

"On our return to Southampton, we were pleased to find that matters at the Depository had gone on so favorably during our absence. We also found many tokens of good in the encouraging letters that had been received, showing that our seed-sowing through the circulating of the journals and books is steadily and surely doing a good work. One item we will mention here. Some person, unknown to us, has paid for a three months' insertion of a notice of one of our standard Sabbath tracts in a widely circulated, weekly, family journal, published in Scotland. For these, and all tokens of good, we thank God, and take courage."

J. N. LOUGHBOROUGH.

NORTHERN EUROPE.

In Christiana the interest is about as usual. Some are leaving us to seek homes in America, and others come in to take their places. For some time we have translated and read a portion of Testimony No. 31 in our Sabbath meetings. We have read all that is of general interest to our people, and by the majority of our members it has been thankfully received as a testimony from the Lord, containing timely and much needed instructions and admonitions. No one manifests any opposition, yet some are indifferent, and would rather hear something else.

Last Sabbath we read the principal part of the appeal by the General Conference Committee, and all seemed much interested in this. Bro. Rosqvist was present. A warrant is issued to bring him to prison on account of the fine imposed upon him for preaching a doctrine which tends to divide the State church; but the sheriff in Grythytted, who should apprehend Bro. R., is friendly, and does not wish to do anything against him. He said he did not know where Bro. Rosqvist was, and sent the warrant to the police-master of Christiana. The police, not finding him here, sent the warrant back, and it was sent to the sheriff in Karlskoga, where Bro. Rosqvist had been preaching. This man also sent messengers after Bro. R., but he had gone to another place, and could not be found. Bro. R., being informed of this, went immediately to the sheriff, and presented himself; but meanwhile the sheriff had attended his meetings, and said that he would not bring a man into prison who preached such good religion. Now the warrant is sent to higher authorities, and will no doubt be enforced before long.

All this is not against the truth, but for it. Wherever Bro. Rosqvist goes, people throng to hear him, and listen to the preaching with marked attention. Some have embraced the truth in the places where he has lately labored. School-rooms and mission-houses have been offered to preach in.

Bro. Johnson is also laboring in Sweden with some success. In one place three friends have commenced to keep the Sabbath. There is an excellent interest where he is laboring at present, and quite a revival has commenced.

Bro. Steen has been at work for some time in Frederikshald, Norway. This week he goes to Bergen. We have printed "The New Testament Sabbath" (64 pp.) and "Saints' Inheritance" (120 pp.) in Swedish. A few weeks ago we sent one hundred and forty copies of the pamphlet on the Sabbath to Bro. Norlin, Stockholm. He has sold them all, and ordered three hundred more. There seems to be an interest to read.

To-morrow I start on my way to Denmark

to attend the yearly Conference, and hold a series of meetings. Pray for us that the Lord may give strength and wisdom for this important work.

J. G. MATTESON.

Christiana, Norway, May 28.

KANSAS.

CEDAR VALE AND LOWE.—June 8-10 we were with the Cedar Vale church. Because of the straight and narrow way, two of the members here have decided to walk no more with us, preferring rather to hear smooth things preached unto them. Some of the brethren seem to realize the importance of the message, and are trying to live out the truth. The good Spirit of the Lord was with us in our meeting. On Sabbath six young persons of Sabbath-keeping families manifested a desire to start in the Christian life.

June 16, we were at Lowe, and were greatly encouraged by this visit. The brethren there are trying to draw near to God. Four were added to the church. Two were baptized.

OSCAR HILL.
RUE HILL.

Grenola, June 19.

WEST VIRGINIA.

THREE FORKS, REEDY, ROANE Co.—I commenced meetings near this place May 28, at a school-house, and have continued them until the present, although the congregations have been small from the beginning. There are several families that seem to be considerably interested. They say that we have the truth. This is a new field, and Bro. Jas. A. Butcher and his wife are the only Sabbath-keepers here. We expected Eld. A. A. Meredith to meet us at this place, but he could not on account of ill health. We were alone for a few days, and then Eld. J. R. S. Mourey came, and remained with us until the close of the meetings. We will return to this place, but not until after harvest, as it seems to be almost impossible to get the people out at present.

Brethren, pray for us here in W. Va., for many thousands among its hills and mountains have never heard the third angel's message. The harvest truly is great, but the laborers are few, and very weak. May God bless his truth in this place.

June 7.

W. R. FOGGIN.

WISCONSIN.

DUPONT AND CLINTONVILLE.—Commenced meetings at Dupont the 14th of May; preached twenty-two times, mostly in German; and although the weather at times was quite unfavorable, the house has always been pretty well filled, and the interest good. All admit that we have the truth, and several seem to feel the necessity of obeying it.

Last Sabbath we enjoyed a really good meeting at Clintonville. Sunday morning we organized a T. and M. society of ten members, and ordered a supply of tracts; also received \$16.00 in cash and \$19.00 in pledges to be applied on their church. Eleven of our number here are Germans, but they are so scattered that they cannot meet every Sabbath. They have increased their *Stimme* club to eighteen copies, and I pray that while they sow their seed, it may bear precious fruit, here and there, among the many Germans.

If the Lord permits, I expect to visit the German brethren at New London, and perhaps Milwaukee before camp-meeting. My address is Parker, D. T.

R. CONRADI.

June 1.

MICHIGAN.

SOUTH LOCKE, INGHAM Co.—We came here to visit one who has been keeping the Sabbath alone in her family a few years. We found her spending the day in fasting and prayer, that some one might be sent to bring the present truth to her neighbors. We were invited by the Wesleyan Methodists to hold meetings in their church, where we continued for two weeks in favor with the church, notwithstanding the constant protest of their pastor in the parsonage close by. They declared they had heard only Bible truth, and more of it than they had ever heard before, and said, "Why cannot our ministers thus explain the Scriptures?" But a gathering of their big ministers finally succeeded in making them believe (by cruel misrepresentations) that there was danger somewhere, but did not explain the danger,

We were locked out. The M. E. minister spoke to them in the forenoon yesterday. We reviewed him at the school-house in the evening. Praying for good results, we bade them farewell, and are on our way to pitch the tent in Eaton County. Address, Charlotte. G. K. OWEN.

BYRON CENTER AND LOCKWOOD.—May 19, 20, I met with the brethren at Byron Center. Sabbath the organization of the church was completed by the ordination of an elder and two deacons. Sunday afternoon we spoke in the town-hall to a fair audience. The work of building the church has been let, and its completion is expected by the middle of the summer. The brethren are doing nobly in their efforts to secure this house of worship, and we rejoice to see such apparent success crowning their labors. We enjoyed meeting with the friends here very much.

Sabbath, May 26, we were at Lockwood, where five dear souls were buried in baptism, and a church of ten members organized. An elder was also ordained. Quite a number more are keeping the Sabbath, and others are expected to unite with the church soon. Though small in numbers, the material we judge to be good for a permanent organization. This company is the result of the faithful labors of Bro. Parmelee and my brother, George, during the past winter. The opposition on the part of some has been very bitter, but the results have been against themselves and in favor of the truth.

Eld. E. Van Deusen and myself are now engaged in tent meetings at Saranac, Ionia Co.

D. A. WELLMAN.

GENERAL MEETING IN NEW ENGLAND.

This meeting was held just at the close of the present term of our school, from June 9 to 11. There was a fair representation of the brethren and sisters present. The most important question considered was the matter of canvassing. Several days before the meeting a class was formed, and instruction was given twice each day by Bro. Boynton, to those who desired to canvass. Twelve or fourteen will go out during vacation to engage in the work. Some success already begins to appear. Five brethren went out a part of two days, last week, and secured 109 monthly subscriptions to the *Signs*. One young brother who embraced the Sabbath in the school during the winter, secured seven in one hour. Three or four will go out with "Thoughts on Daniel and the Revelation." Including some pledges that were made before the meeting, about \$700 were raised to pay for our Repository, general expense, furnishing of safe, etc. About \$800 more are needed for the above purposes. Pledge papers will be sent to each church, and we trust our brethren and sisters will promptly make up this amount, and have it ready at the time of our camp-meeting.

The matter of the camp-meeting was discussed at some length, and all seemed to favor the idea of having it held in the city of Worcester. The fair-ground, a plot of twenty-eight acres, can be had at a very reasonable price. Worcester is centrally located for all parts of the Conference, and so far as we are acquainted with the circumstances, bids fair to be a good one for our camp-meeting this fall. Something definite no doubt will soon appear in regard to the matter. We mention it here to call the attention of our people in New England to this important meeting. Begin to lay your plans for it now, and when the time comes, be at the meeting. Some four hundred monthly subscriptions at 15cts. have been secured in the Conference during the past few weeks, and we hope to see the number reach thousands before the summer is gone. Some of our brethren and sisters promised to see if they could not induce some in their respective neighborhoods to subscribe. I believe there are many of our brethren who could take the *Signs* in the way proposed, and secure scores of subscribers to it in the next two months. There are 500 Sabbath-keepers in this Conference. Suppose we take two fifths of them. Let these two hundred each secure one subscriber in every two weeks for the next ten weeks, and it will make simply one thousand subscriptions to the *Signs* for a month. I believe it might be done. How many will try it? In one village where our people had been known for years, and where it was supposed nobody would read, a brother went out and secured his next-door neighbors on each side of his own house. Try it, brethren and sisters. Send your names with address to Mrs. E. T. Palmer,

South Lancaster, Mass., and the *Signs* will be sent at once.

Six persons were baptized on Sunday, two of whom were a man and his wife, who embraced the truth the past winter from reading the *Signs*. The other four were students from the school, making thirteen in all from our school who have been baptized during the year, about half of whom first began to serve God during this time. Our closing meeting was on Monday, at 5 A. M., and it was good to be there. D. A. ROBINSON.

IOWA CONFERENCE PROCEEDINGS.

TWENTIETH ANNUAL SESSION.

ACCORDING to appointment, the Iowa Conference of S. D. Adventists convened on the campground at Des Moines, June 7, 1883, at 9 A. M. Called to order by the President, H. Nicola. Prayer by C. A. Washburn. Forty-one churches were represented by some seventy delegates. Minutes of previous session read and approved. I. D. Van Horn of Michigan, H. Grant of Minnesota, A. J. Cudney of Nebraska, and O. A. Olsen of Wisconsin, were present.

On motion, the following churches, newly organized, were admitted to the Conference: Church at Grinnell, with thirty-six members; Radcliff, with fifteen members; Milford, with twenty-eight members; Herndon, with fifteen members.

By direction, the Chair appointed the following committees: On Nominations, Noah Hodges, Jacob Shively, and I. J. Hankins; on Credentials and Licenses, C. A. Washburn, J. T. Mitchell, and E. W. Farnsworth; on Auditing, A. R. Henry, Jacob Shively, Ellis Clarke, J. W. Adams, Burgess Vandorn, and Maitin Peterson; on Resolutions; I. D. Van Horn, L. McCoy, and O. A. Olsen.

Adjourned to call of Chair.

SECOND MEETING, JUNE 8, 9 A. M.—Prayer by Eld. G. I. Butler. Minutes of first meeting read and approved.

By vote the following named churches were received: Church at Storm Lake, with twelve members; Davenport, with twelve members; New Sharon, with ten members.

By vote, the name of the church at Altamouth was changed to that of Corley.

By vote, the church at Indianola was dismissed from the Conference.

The Committee on Resolutions made the following report:—

Whereas, The promptness and readiness with which our people have responded to the call for this State meeting, and the eagerness shown by those in attendance to hear the word spoken and to discharge the duties assigned them are ominous signs of good, and gratifying in the extreme; therefore—

Resolved, That we will aim to infuse this spirit of sacrifice and labor into all our efforts during this Conference year, determined to do all in our power to build up the cause of God in our midst, and extend it on every hand.

Whereas, The degree of prosperity, hope, and courage among us, is due in large measure to the influence and good counsel of Testimony No. 31; therefore—

Resolved, That we adopt as the sentiment of this Conference a resolution passed by the Gen. Conference at its last session: "That we express our unabated confidence in the Testimonies which have been so graciously given to the people, which have guided our ways, and corrected our errors, from the rise of the third angel's message to the present time, and that we especially express our gratitude for Testimony No. 31, which we accept as a token of the care of our God over us,—an evidence that he has not forsaken us, notwithstanding our many backslidings."

Resolved, That we renew our diligence in carrying out the health reform, and that we heartily endorse the following resolution adopted at the late session of the General Conference on this point: "That our ministers pay more attention to the subject of health reform; to study it in the light of the Bible, and to enforce it in our churches as an element of Christian character; and to counteract in a careful and judicious manner the prevailing tendency among our people to backsliding in regard to this important grace."

Resolved, That we stand unwaveringly in favor of constitutional prohibition as the most effective means for the suppression of intemperance in our commonwealth, and view with satisfaction the signal victory gained, June 27, 1882.

Resolved, That we deplore the defeat of the expressed will of the people on the ground of technical objections; that justice and good faith demand that the next General Assembly shall act in harmony with the will of the people.

Whereas, The Spirit of God in the Testimonies has clearly indicated that colporters and canvassers should be selected to engage in the work of judiciously distributing our books, tracts, and periodicals; and—

Whereas, The providence of God has shown his blessing signally to rest upon this work as recently done in Nebraska, New England, California, and other States; therefore—

Resolved, That we heartily concur in this movement, and that we will sustain by our prayers and our means, those who may be selected to give their time to this work.

Resolved, That means be raised by voluntary donations in all our churches to sustain this good and noble work in our Conference.

The foregoing resolutions were all adopted. Adjourned to call of Chair.

THIRD MEETING, JUNE 10, 5 P. M.—Prayer by Eld. O. A. Olsen. Minutes of second meeting read and approved. The Committee on Nominations made the following report: For President, E. W. Farnsworth; Secretary, C. F. Stevens, Knoxville; Treasurer, A. R. Henry, Battle Creek, Mich.; Conference Committee, E. W. Farnsworth, Henry Nicola, and C. A. Washburn; Camp-meeting Committee, Jacob Shively, B. N. Berry, James Bowles, and A. J. Stiffler, Grocer. These were duly elected.

Committee on Credentials and Licenses reported as follows: For credentials, Geo. I. Butler, E. W. Farnsworth, C. A. Washburn, J. T. Mitchell, J. F. Hanson, C. F. Stevens, L. McCoy, I. J. Hankins, J. H. Morrison, J. S. Hart, J. D. Pegg, A. W. H. Millard, A. G. Daniels, Richard Conrad, E. G. Olsen; for Licenses, R. C. Porter, Geo. E. Fifield, Jas. Willoughby, L. T. Nicola, Henry Holser, J. O. Beard. Recommended for ordination, J. H. Durland and R. A. Hart. For colporter's license, B. C. Chandler, S. B. McLaughlin, P. L. Hoen, J. T. Rogers, Geo. W. Lessenger, J. W. Lesan, L. G. Smith, Wm. Sammers, C. J. Barber, G. W. Hoskins, Geo. H. Porter. Report adopted. Interesting reports of canvassing work done in the State, was made by L. T. Nicola and Geo. A. King.

The Committee on Resolutions presented the following:—

Resolved, That it shall be the duty of s. b. treasurers to make quarterly reports to State Secretary of all moneys paid out by them, and also to make report at quarterly meetings to the church of all moneys received.—Adopted.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 11, 5 P. M.—By vote the church at Grinnell was allowed to retain \$100 of their s. b. money to apply on meeting-house. Church at Olin, \$40. Church at Algona, their tithes for one year.

The question of securing church property from loss in case of disorganization was discussed and referred to a special committee who recommended that a saving clause be placed in the deed to have realty go to S. D. A. Publishing Association, Battle Creek, Mich., when the church is disbanded.

The treasurer made following report:—

A. R. Henry in account with the Iowa Conference of S. D. Adventists:—

To Cash on hand June 2, 1882,	Dr.	\$ 216 08
" Received during the year,		6672.04
Total,		\$6888.12
By Cash paid out during year,	Cr.	\$7426.39
" " " tithes to Gen. Conf.,		677.20
Total,		\$8103.59
Excess of expenditures over receipts,		\$1215.47

The following resolutions, presented by Eld. G. I. Butler, were adopted:—

Resolved, That the Conference instruct the Conference Committee to take special supervision of the canvassing work in this Conference, and to make earnest efforts to encourage proper persons to engage in the canvassing and colporter work, and we further advise them to select some suitable person to take an oversight of the work of canvassing to make it efficient.

Resolved, That the Conference Committee be instructed to decide as to what part of the colporter's work these persons receiving license shall perform.

Resolved, That we advise our ministers and public laborers in their labor in our churches and among our people to make special efforts to impress upon them the importance of being workers for God, and diligently laboring to bring the light of truth before our fellow-men and to make special efforts to impress upon our young people the importance of dedicating themselves wholly to the work of the Lord.

Fall camp-meetings were asked for at Smithland and Algona, which was referred to the Conference Committee. By vote of Conference and audience present, it was decided to hold our next annual camp-meeting in the month of August or September.

This was the largest gathering of our people ever held in the State, between six and seven hundred being encamped on the ground. Of this number, one hundred and fifty were Scandinavians. Fifty-seven persons were baptized in a lake near by, and at the last meeting J. H. Durland was ordained to the ministry.

A vote of thanks was given to the different R. R. companies for reduction of fare, to the proprietor of Brown's Park, and to Mr. Kuote for reduction in hack-fare.

An appeal was made for aid to the European mission, International Tract Society, English mission, and Scandinavian mission, and about \$1,000 was realized for each mission. It was ordered that a copy of the proceedings of the Conference be furnished the Review for publication.

Adjourned *sine die*.

HENRY NICOLA, *Pres.*

L. McCoy, *Sec.*

OHIO CAMP-MEETING.

It may be well at this time to again call the attention of our people to our coming camp-meeting. We are anxious that all should fully understand about it in good season to make ample preparation. It is to be hoped that it will be the largest meeting of the kind ever held in the State.

You have already been informed that the place selected for the meeting is near Galion, Crawford Co. The site is a beautiful grove on Bro. Wm. Dunlap's farm, about four miles from Galion. Two railroads run quite near the ground, and an effort will be made to have the trains stop there; but if this is not secured, arrangements will be made to convey passengers to and from the camp for not more than seventy-five cents each, round trip, with ten cents extra for trunks. Now, who will remain away from our camp-meeting this year on account of this trifling expense? Parties have already offered to meet all trains day and evening, and take passengers to the camp, and return them at the close of the meetings, for the small sum of seventy-five cents, round trip. Lower rates may yet be obtained. Baggage, as before stated, will be extra. Now let it be distinctly understood, that in having our camp-meeting where it is now appointed, the expense to our Conference will be reduced one hundred dollars or more, from that of former years, because of the labor and sacrifice of our brethren living there; while at the same time, we have just as good prospect of benefiting the public as on any former occasion. And you know, brethren, that that policy which will save Conference expenses, just so far strengthens the cause in our State.

I will simply add that those who wish to buy tents will do well to correspond with Bro. Wm. Armstrong, 136 Lake street, Chicago, Ill., and those who wish to rent a tent, or tents, should write me soon. We will be able to furnish a limited number of tents to rent for not more than \$4.00 each, during the meeting, and the rent may be less.

Perhaps I should further add that it has been decided to hold the meeting just one week this year, beginning on Tuesday evening, Aug. 14, and closing on the following Tuesday morning, Aug. 21.

H. A. ST. JOHN.

IOWA SABBATH-SCHOOL ASSOCIATION.

THE sixth annual session of the Iowa Sabbath-school Association was held at Des Moines, Iowa, June 7-12, 1883.

FIRST MEETING, JUNE 8, AT 2 P. M.—President in the chair. Twenty-eight schools were represented by forty-one delegates. The secretary's report of the last annual session was read and approved. It was moved and supported that the Chair appoint the following usual committees: On Nominations, Theo. F. Kendall, H. W. Steel, and J. T. Rogers; on Resolutions, I. J. Hankins, P. A. Holly, and A. C. Hart.

Adjourned to call of Chair.

SECOND MEETING, JUNE 11, 9:30, P. M.—Prayer was offered by Eld. G. I. Butler, after which the minutes of the previous meeting were read and approved. Twelve more schools were represented by fourteen delegates, making in all forty schools, represented by fifty-five delegates.

The Committee on Nominations reported as follows: For President, J. H. Durland, Forest

City, Iowa; Secretary and Treasurer, P. A. Holly, State Center, Iowa; Executive Committee, J. H. Durland, R. C. Porter, Danbury, Iowa, J. B. Hodges, Sandyville, Iowa.

A motion was made and supported to adopt the report.—Carried.

The Committee on Resolutions presented the following:—

Whereas, We as a people believe that the Sabbath-school is one of the best agencies in bringing our children into the truth; therefore—

Resolved, That we recommend that great care be taken to select those persons for officers and teachers who are members of the church, and are, at the same time, qualified to labor for the spiritual interests of the school.

Whereas, We have abundant reason for sincere gratitude to God for the present system of conducting our Sabbath-schools; therefore—

Resolved, That we urge upon our people the importance of thorough and faithful work in harmony with this system, and especially would we insist upon each Sabbath-school secretary's reporting regularly to the State secretary at the end of each quarter.

Whereas, There has been a falling off from our organization of nearly four hundred members in less than four years; therefore—

Resolved, That a united effort of ministers and lay members be made to increase the membership in our schools by regaining those who have lost their interest, and by soliciting the attendance of others who are not children of Sabbath-keepers.

Each resolution was separately voted upon and adopted. The subject of Sabbath-school conventions was considered at some length, and a unanimous vote carried in favor of holding the same.

FINANCIAL REPORT.

Cash on hand at commencement of year,	\$37.97
“ sent as tithes to State Association,	18.87
Total,	\$56.84
Expenditures.	
Stationery, postage, etc.,	\$ 9.52
Tithes to General S. S. Association,	1.59
Cash on hand to balance,	45.73
Total,	\$56.84

Adjourned *sine die*.

P. A. HOLLY, Sec. J. H. DURLAND, 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.

IS IT PRACTICAL?

In every advance step taken in the cause of present truth, a question which very naturally arises is, Is it practical? Will the the plan work? Some are so fearful of a failure that they do not move until the more venturesome have tried it. If the plan advocated does work well, the more cautious will finally take hold and make a success, and they seldom fail in what they undertake, while the more venturesome at times make a failure. To decide which is the more commendable course is not the object of this article, but to speak of the present movement in connection with the missionary work.

Considerable has been said in the Supplement to the REVIEW also in the *Signs* and its Supplement, concerning obtaining monthly subscribers for the *Signs of the Times*, especially in advance of tent and camp-meetings. The plan adopted thus far has seemed to work well. An interest, in many instances, has been awakened far beyond the expectation of those who first tremblingly entered upon the work. Fields that were considered hard and burned over by missionary effort, have proved to be successful places in obtaining monthly subscribers and awaking an interest in the solemn truths for this time. We anticipate much in the final result of that phase of the missionary work when men become interested to investigate Bible truth for themselves, it being an interest that is not impulsive,—an interest that will not die out when left alone. Before God's people is a harvest of souls to be gathered. Thousands will embrace the truth and be saved in the kingdom of God who now are out of the ark of safety. These will come from those who have read, and whose judgments have been convinced that these things are so.

No doubt the readers of the REVIEW fully understand the plan which is adopted. A thorough canvass is made by individuals acting as colporters, and subscriptions are taken for one month on trial. Then the colporter visits the subscriber

each week, carrying other publications to furnish those who may have become interested in any doctrinal point by reading the paper, thus connecting personal labor with the reading matter. This plan is also adopted where a series of meetings is not to be held. The visiting by the colporter continues as long as the interest demands. In that case, Bible-readings or Bible-classes are held at such times and places as are deemed proper, with good results. There is no one method which should be arbitrarily adopted to the exclusion of all others. In some parts of the field our Vigilant Missionary Societies are adopting a course in their work which seems to make their efforts more successful. It is that of sending out canvassers to secure monthly subscribers, and then the interest is followed up by correspondence. Also those who can do so, who are passing through some section of the country, and cannot re-canvass the field as those who devote themselves to the work, solicit monthly subscriptions, and receive the pay in advance, then forward the names to some experienced Vigilant Missionary Society, who at once commence a correspondence with them. Then, about the expiration of their monthly subscription, a prospectus of the *Signs* will be sent to them stating the offer that the publishers have made in giving as a premium the “Life and Epistles of St. Paul,” thus seeking a renewal of their subscription.

The object of the work at the present time is to get the reading matter before the people in a favorable way, and induce them to read and investigate the Scriptures. This creates a demand for other publications, so that many tracts and pamphlets are sold. The above plans present many advantages over some plans which have been adopted. Not that the plans which have been adopted have accomplished no good and should be abandoned; but every new phase of the missionary work that the providence of God indicates and adds his blessing to, should be zealously carried forward.

It is not every person that is prepared to enter the fields as a canvasser. Only those who are devoted to the service of God,—individuals of good address and fair ability who can have the approval of the church in which they live, and a good report from them which are without,—should engage in the canvassing work. Besides if they are to devote their time, and expect support from the Conference, they should have the approbation of the Conference. Should an interest be left when once awakened after this manner, the people are far more likely to continue their investigations than they would have been had they simply heard the truth spoken.

Another advantage in this method of labor is that communities will be thoroughly canvassed, and the individuals will become acquainted with the colporter, which will add interest to the reading matter. Not unfrequently the prejudice that exists in the mind is so great that when our publications are received by mail they will be cast one side as entirely worthless; whereas, if a visit could be made by a proper person, and the attention be called to certain articles, an interest to read would be created when otherwise there would be no such result.

Again, this method does not involve any society financially. None of our colporters at the present time receive less than fifteen cents for a month's subscription, and this will pay the cost of the paper when taken in clubs. Many obtain twenty cents, and this extra five cents has been found sufficient to pay the expenses of a canvasser, as a canvasser will receive twenty or more subscribers per day. In the Eastern States fifteen cents is about the same as twenty cents in the Western States. In some portions of the country which have been considered the hardest fields, and where the persons have taken hold of the work reluctantly because of its being old missionary ground, canvassers have met with good success. One brother writes from the East: “In four hours I took thirteen orders for the *Signs*, all within five minutes walk from my house.” Again he says: “I took seven orders for the *Signs* this p. m., making twenty to-day. Have found some quite interesting cases of persons who seem to be interested in present truth; one in particular, where a lady and her husband have been praying for light on the Sabbath question. My heart cries out after God that the truth may shine through all my actions.”

This was this brother's first effort. If the person who thus labors humbly seeks God for his blessing, and moves out by faith, he will be surprised to find in his own neighborhood individuals

with whom God's Spirit has been striving. It is evident that God is raising up humble men to labor in his cause. It becomes us to renew our courage and zeal in the missionary work.

State societies in the vicinity of Michigan can make arrangements with the Battle Creek club by paying them fifteen cents a month for the paper, and can have the paper sent directly from there. Those State societies which have received the pound-rate postage can accommodate those societies in their vicinity with monthly subscriptions at the same rates.

The whole country can be warned in a comparatively brief period, providing we, as a people, would arise in the work of God, and put forth efforts in the different phases of the missionary work, and the way be speedily prepared for the outpouring of God's Spirit, and the loud cry of the third angel's message.

It is now forty years since the proclamation of the first angel's message. We have looked for the time to come when God would prepare hearts to receive the truth everywhere. And shall we not expect that some move will be inaugurated that will show indications of this? Can we expect that thousands will embrace the truth unless there is first an enlightenment of their judgments as to what is truth? The thousands converted on the day of Pentecost were simply acting out, under the influence of God's Spirit, what their judgments had been previously convinced of. They had heard of the Son of God, and they were convicted that he was more than mortal man; and when Peter preached his pointed discourse, showing that he was the Son of God, and the Spirit of God accompanied the words to the hearts of those who had come together at Jerusalem from many nations, they yielded to its influence and received the gospel.

A time like this is just before us, and we ask, Who are they that will enter the work and prepare the way for the second coming of our Lord Jesus Christ? Where are the individuals who will consider this work of more importance than their farms, their merchandise, than their daily interests, and their pleasures? We want consecrated men and women in every part of the field; those who will feel the importance and the burden of the work; those who possess some of that love that led Christ to lay aside his royalty, his glory, and come to this earth to save a lost race. It is those whose souls can be stirred, and who can realize the importance of this time, that are needed.

The work should be systematically carried forward. The pound-rate postage can be secured by any State secretary acting as agent for the offices of our publications, where a proper course is pursued. But where the secretaries are so employed by other duties that they cannot make a business of sending out papers weekly, arrangements should be made with some other Conference which has secured the pound-rate postage, and from whom the papers can be received in a few days. For further particulars concerning this method and the good results attending this movement, we refer the readers of the REVIEW to the Supplement of the *Signs*, which can be had from each of the State tract society secretaries.

S. N. HASKELL.

A CALL FOR VOLUNTEERS.

THREE months ago we were praying in this State that God would raise up more laborers who would be willing to bear burdens in this part of his great harvest field, and were trying to urge young men and women to give themselves to the missionary work. A great change has taken place since that time. Some have had the courage to try the work, and God has crowned their labors with success; and now there seems to be a general awakening in this direction. We could have had as many as forty in the field by this time, had we thought best to set all at work who made application. As it is, there are, at present, fourteen who are in the employ of the Conference and are spending all their time canvassing for “Thoughts on Daniel and the Revelation,” and the *Signs of the Times*.

The book canvassers are doing well, each agent averaging over \$100 worth of sales or orders each week. This part of the canvassing work is self-sustaining. The *Signs* canvassers are sending in a steady stream of about two thousand orders per month. This good work causes our hearts to rejoice and to praise God for his goodness in blessing the feeble efforts of his servants in this way. But what shall be done with the many

who would like to engage in the work? We do not wish to say a discouraging word to any. I believe that *every one* who has a mind to work can find a place and something to do, and would recommend that all who wish to take subscriptions for the *Signs* at 20 cts. per month, the *Tidende* two months at 20 cts., the *Good Health* two months at 20 cts., the *Harolden* and *Stimme* three months at 20 cts., commence work in their own neighborhood. Quite a number are doing this at the present time. Those who wish to labor in this way can keep one fourth of all they receive, and send to this office the remaining 15 cts. on each trial order. The names may be sent directly to us, and the papers will be sent to the subscribers from this office. Fifteen cents will pay for the paper, the Supplement, and the remaining; thus we can, as stated above, let the agent retain 5 cts. on each order, and not lose thereby. I now ask, How many will volunteer to engage in the work in this way?

We do not think it prudent to have any more employed by the Conference at present. We must have an eye open to the finances as well as to the work. Those taking hold of this work should visit *every* family, and do the work thoroughly as far as their labor extends. Write all names plainly: A. J. CUDNEY.

Fremont, Neb., June 17.

MISSIONARY WORK IN KENTUCKY.

PERHAPS the following extracts from letters recently received from libraries may be of interest to missionary workers.

A professor of Berea College says: "I feel under obligations to read with care the books which you specially designate. We are in the midst of a busy term's work, and I shall not be able to attend to them until after commencement; but I will promise you to read them as soon as possible afterward. I have seen Eld. U. Smith, having spent several weeks at Battle Creek, and my wife a longer time. I am desirous of all truth, and I love the people of God, of whatever name. I shall be glad to hear from you at your future convenience, and will give you my impression of books, etc."

The librarian of Lexington Philocean Society says: "Our society wishes to again thank you for the very fine present of books received. I can assure you they are read and studied by the members. I have read a part of them with much interest, and was almost wishing they were part of my own library. My home is in the far off land of Australia, and there I had read of you as a people, but had never read any of your books. Before returning, I desire to be more familiar with your views as a people. It is as you say a time of great peril in which we live, and it behooves every follower of Christ to follow in the paths he trod. My sincere desire is to be guided into all truth."

The following is from the State librarian at Frankfort: "It doubtless seems to you unpardonable that your courteous note of Jan. 10 has passed so long unanswered. I have been ill for the last three months. We should be very glad to receive anything you may choose to bestow upon us, if it is not now too late. Our miscellaneous books are not numerous, and it is a pleasure to have donations made us."

The Professor of Georgetown College says: "The books have been placed on our shelves where they can be seen and read. I have had no time as yet to read them, but will soon have an opportunity. I have also publicly acknowledged them with thanks in our Catalogue."

Our Shaker librarian of South Union claims that the Saviour has already appeared. The books, he says, are read, and he encourages their persual on account of their moral and religious tone. He thinks we are in a good work, and wishes us much blessing and prosperity. He says, "I am posted on the Sabbath question, and cannot dissent from you on this point." These will suffice.

Dear brethren and sisters of the Kentucky Conference, I know that you have an earnest desire to see the work of God go forward. You remember when Eld. Haskell was here seven years ago that he talked up the missionary work, and the majority of us commenced to canvass for our periodicals. Several of us really made a success of the business, while engaged in the ordinary duties of life. Now for more than three years very little has been done. We have gradually

lost our interest in the work. *When we had the cause of God first in our hearts, God blessed our efforts.* It was not hard then to obtain a T. and M. report from you. Can we not revive this canvassing spirit again? When we had it, we were alive to the work; but it is a sad fact now, that the majority of us have lost our interest in the missionary work. Let us awake and get back our lost zeal or we will eventually die out spiritually. Jesus, the precious Saviour, is soon coming. The thought should nerve us to action. Soon our farms and lands will avail us nothing. Oh for that spirit of sacrifice and self-denial that should characterize us who wait for our Lord's return!

BETTIE COOMBS.

News of the Week.

For the Week Ending June 23.

DOMESTIC.

—It was reported last week that Pomeroy, Iowa, was destroyed by fire.

—Gray's Opera House at Boston burned last Sabbath. Loss, \$100,000.

—The town of Grant's Station, Oregon, was almost consumed Monday night. The loss is \$150,000.

—Six-shooter Jack, the noted outlaw, was killed, and his band of six men captured near Haily, Idaho, June 15.

—Two men stood under a tree at Bay St. Louis, La., Tuesday, disputing over a small debt, when lightning killed them both.

—750 impoverished Irish emigrants arrived in New York last week, their passage having been paid by the British Government.

—Owing to the recent heavy rains throughout the West and Northwest, the crop reports are not as favorable as last week. Corn is especially backward.

—President Arthur, Friday, appointed Captain S. L. Phelps, of the district of Columbia, Minister to Peru, and Richard Gibbs, of New York, Minister to Bolivia.

—Business failures the past week numbered 178, exceeding the record of the week ending June 16 by 13, and being 41 more than in the corresponding period last year.

—The Secretary of the Interior has received from the Northern Pacific Railway Company checks for \$23,625, to be paid the Flathead Indians for right of way through their Reservation in Montana.

—Olives are successfully cultivated on St. Simon's Island, Ga., and oil made from them has been pronounced by competent judges not inferior to the best productions of France or Spain.

—Near Powers Junction, Mich., Monday evening, an ore train of a locomotive and thirty cars on the Chicago and Northwestern Road was wrecked in a deep cut by a misplaced switch. The track is torn up for rods, and the cars are piled one on another.

—While a southwest gale was blowing at Long Point, De Witt County, Ill., Thursday, with a drizzling rain, the wind suddenly shifted to the northwest, bringing a scorching atmosphere that wilted oats and burnt blades of grass, causing amazement among the inhabitants.

—In the few days past, 2,000 packages—over 150,000 pounds—of tea, out of one ship-load, have been condemned at the port of New York, and the examination is not yet concluded. The condemned tea was found to be so highly colored and adulterated as to be dangerous to use.

—Charles Doering, an aged and decrepit resident of Cincinnati, who has long been an object of charity, died in a hospital Sunday, and among his effects more than \$1,000 in money and bonds was found. Manuscripts in German showed that he was well educated, and current belief now is that he was a criminal or a political refugee.

—The fourth natural gas well in the vicinity was struck near Wheeling, W. Va., Thursday, by the Central Glass Works Company, which, when lighted at the opening, made a blaze thirty feet high. The well was discovered at a depth of 840 feet, and the gas will be utilized for heating and fuel.

—Sixteen years ago there were only 40 Christians among the Telegus in India; now they number 20,000. Among them there are 80 native preachers, 150 school teachers, and 10 Bible readers. There are 175 students in the theological seminary. And this glorious work goes on still. During the present year the Rev. J. S. Clough has baptized 1,500 converts. This remarkable mission is under the care of the American Baptists.

—The storm king rages as usual this week in high winds, floods, and cyclones. Up to Friday the storms reported by the dailies are as follows: Heavy rain at Scranton, Pa., Monday, did much damage and so flooded cellars and houses that many people were obliged to leave. . . A tornado at Neligh, Neb., damaged many dwellings by unroofing and demolishing the upper stories. One woman was fatally injured. . . Terrific rainstorms have occurred in Central Illinois and Nebraska, doing much damage to crops and stock. Hailstones as large as hens' eggs fell at Pittsburg. . . The heavy rains in the West have washed out miles of railway track, carried away bridges and flooded towns. At the last report, the

Mississippi was above danger line, and is still rising. Another inundation is feared. Later: Livingston Co., Mo., was swept by a tornado last Wednesday, wrecking numerous farm-houses, and causing great damage to crops. . . The freshets in Southern Nebraska have been very disastrous, fourteen persons having been drowned in Pawnee County alone. Corn in cribs rotted from the heat and damp. . . The Mississippi overflow on the bottom lands of Union County, Ill., is five feet deep in some places, and stretches of wheat and corn fields are submerged. Harvested wheat has been floated away in many cases.

—The *Inter Ocean* reports Hon. T. F. Singisus as saying: "The Mormons are more disloyal to this government than the most uncivilized race on the face of the earth. In their processions they treat with contempt the flag of our country. They permit the stars and stripes to drag in the dust, and the oath taken in the Endowment House is worse than disloyal; it is infamous, and every syllable of it is impregnated with death to the government of the United States. They have no more idea of the purity of a woman than you or I have of the wardrobe of an angel. They are utterly and hopelessly destitute of any of the finer feelings of mankind. Polygamy is the smallest feature of their institution. Perjury, lust, theft, bigotry, ignorance, and all that is terrible are the planks in their platform."

FOREIGN.

—The difficulties between France and China have been amicably arranged.

—The improvements in crops in England give promise of an abundant harvest.

—Seven of the famous Black-Hand Society have been sentenced to death, and eight to seventeen years imprisonment.

—China is purchasing munitions of war of the United States in large quantities, evidently preparing for war with France.

—A recent explosion of a powder magazine at Scutari, Abania, by lightning, caused the death of 150 persons and severely injured 53 others.

—Equador was visited by an earthquake last Tuesday, several villages being destroyed. Mount Cotopaxi is in active eruption, and the people near by are in great terror.

—In a battle, June 15, between the Turks and Albanians, 250 of the Turkish troops were killed and wounded. The loss was heavy on the Albanian side. Later news states that the Turks have succeeded in suppressing the insurrection.

—Two American missionaries were recently almost beaten to death at Bitlis, Asiatic Turkey, and General Wallace has demanded of the Turkish Government that the perpetrators of the outrage be punished.

In Victoria Hall, Sunderland, Eng., June 16, in which a magician had been giving performances, 202 children were killed by a crush and panic. When the entertainment was finished, the little ones, between the ages of four and fourteen, who principally occupied the gallery, descended the stairs hurriedly, and encountering a door which opened but twenty inches, a jam resulted. Here some were lifted from the stairs by the struggling mass, and fell, only to be trampled to death. This brought on a panic, resulting in scenes similar to those which recently occurred on the Brooklyn bridge, and ending by over two hundred children perishing. The excitement in the town was terrific, and soldiers were sent to the scene, of horror to preserve order.

Appointments.

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

THE ORDER AND TIME OF CAMP-MEETINGS.

DAKOTA, Parker, Turner Co.,	June 27 to July 2
TEXAS, Waxahachie,	July 13-23
VIRGINIA, New Market,	Aug. 9-14
KANSAS, Bull City, Osborne Co.,	" 9-20
OHIO, Gallon, 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.

QUARTERLY meeting for Dist. No. 2, Nebraska, will be held at Waco, July 14, 15. Let all librarians be prompt in reporting. E. D. HURLBUR.

No providence hindering, I will meet with the church at Jonesboro, Grant Co., Ind., June 30 and July 1; with the church at Mechanicsburg, Henry Co., July 7, 8. Let there be a general turnout at each place. S. H. LANE.

No providence preventing, I will meet with the church in Monticello, Aroostook Co., Me., Sabbath and Sunday, June 30 and July 1. The Lord willing, I will also attend the quarterly meeting in Dist. No. 5, at Oakfield, July 14, 15. We hope to see a general gathering of our people at this meeting. J. B. GOODRICH.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 26, 1883.

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

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ARTICLES ACCEPTED.—Trust—None but Christ—Eternity—Temptation—Christ the Sufferer and Christ the Conqueror—To the Workers.

RECEIVED TOO LATE FOR THIS NUMBER.—Business Proceedings of the Pennsylvania Conference—Report from Maine, J. B. G.—New York, M. H. B. and C. O. T.—Florida, A. W. B.—Iowa, J. S. and R. A. H.—Minnesota, J. I. C. and W. S.—Ohio, H. A. St. J., R. A. U., and E. H. G.—Kentucky, S. O.

We are happy to present this week the sermon preached by Eld. H. A. St. John, in Battle Creek, Sabbath, May 26, which was requested for publication in the REVIEW. In sending in his manuscript, Bro. S. writes, by way of explanation, that as he prepares no sermons in writing, and is pressed with other duties, he has only attempted in this effort to give the substance of what was spoken on that occasion. We are very sure the reader will see no need of an apology, when he comes to peruse it.

SPECIAL NOTICE.

THE Manton, Mich., camp-meeting will be postponed till August, date to be given hereafter.

J. FARGO. R. C. HORTON.

CORRECTION.

It should have been stated in "Kansas Conference Proceedings," that D. T. Shireman, Topeka; Geo. H. Smith, Ft. Scott; and Geo. D. Symms, Moline, were elected Camp-meeting Committee. T. H. GIBBS, Sec.

TO THE BRETHREN IN MAINE.

As I was authorized at our State Conference last fall to appoint the third member of our Camp-meeting Committee, I hereby designate E. C. Taylor, of South Norridgewock, to fill that position the present year. J. B. GOODRICH, Pres.

TAKE NOTICE.

THE man who carried the mail for the Flint camp-meeting, has a ring of keys, among which is the key to my lock box here at Flint. I cannot get into my box until I get them; will the person who has them send them to me at once, at Flint, Genesee Co., Mich., Lock Box 1552.

E. P. DANIELS.

TO LIBRARIANS IN DIST. NO. 4, N. Y.

ALL in need of a supply of books and tracts for their societies, or for individuals, will please send in their orders at once, so that I can fill them at our district meeting at Silver Hill, and thus save expense. All orders for periodicals sent to the secretary or myself, will be attended to promptly. The present address of the secretary is, F. M. Wilcox, Heuvelton, St. Law. Co., N. Y. Address me at Redwood, N. Y.

H. R. WILCOX, Director.

TO THE BRETHREN IN TEXAS.

In another column you will see appointments for the sessions of our coming annual meetings. Of the importance of these, I need not speak; their value, and the advantages afforded for spiritual growth is well known by those who attend them. Some will never fail, when it is possible, to be present every time; but there are others with whom the cares of this life seem more important than the things of eternal interests. We would call the attention of such to Luke 21:34. The day of God is very near, and you cannot take the world in one hand and salvation in the other. You have now the privilege of choosing that which will bring the best final returns.

We have reason to expect laborers from abroad sent by the General Conference, who will be able to help us in obtaining a good growth in the divine life. We all need the instruction which will be given at these meetings. We must humble ourselves before God, and draw nigh to him, that he may come very nigh to us. Brethren, we will have to make some sacrifices if we would secure the salvation of our souls. But should we look upon it as a sacrifice to leave our home cares, and come up to this feast of tabernacles? No, ought we not to consider it a great sacrifice to deprive ourselves of the privileges of this meeting, and lose the blessings to be obtained at such a place?

The meeting last year was so interrupted by the wet weather that the committee locate the meeting this year upon the same grounds. It is to be hoped that the weather will be more favorable. As we are laboring with the tent in Waxahachie, and as there are three canvassers at work in this vicinity, we hope for a greater interest on the part of the people in this community; and we hope our brethren will come with a mind to labor to help us to round off the work. As we have the grounds this year under our own control, the committee expect to have provisions on the ground for both man and beast, which will be furnished at the lowest rates possible.

One word about delegates. Each church is entitled to a delegate, and an additional delegate for each fifteen members, after allowing twenty for the first delegate.

And now, as the time is so near, I would suggest that each church elect all delegates at the time of their regular quarterly meeting, the first

Sunday in July; then let the officers prepare the necessary reports and credentials, that the delegates may bring them, with the tithe, to the meeting, in time.

I hope those who may be appointed delegates will all be on the ground ready to hold our first business meeting at 9 o'clock, Friday morning, the 13th, for the appointing of committees, etc. Let all concerned take heed that the work be not hindered. Brethren, be on time; those on the ground first have choice of grounds. Those without tents will be provided with shelter as heretofore. Come at the first, and remain till the closing meeting, Monday, the 23d.

R. M. KILGORE.

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