

# Adventist Review

AND SABBATH HERALD.

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

VOL. 60, No. 28.

BATTLE CREEK, MICH., TUESDAY, JULY 10, 1883.

WHOLE No. 1522.

## The Review and Herald,

ISSUED WEEKLY, BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

### SOMETIMES.

SOMETIMES the way seems long, and clouds as black  
As blackest night hang in the dismal sky,  
And hope seems almost dead within my heart,  
I know not why.

Sometimes the heavens are brass, and not one ray,—  
One cheering ray of blessed light I see;  
No radiant star with kindling beam appears  
To comfort me.

Sometimes the waves in restless surges beat,  
And tempests rage within my weary soul;  
Sometimes it seems my bark can never reach  
The farther goal.

Sometimes I tremble with a nameless fear,  
And hideous vampires flit along my path;  
The dreaded future seems devoid of cheer,  
And full of wrath.

Sometimes the tender flowers that I have loved  
Beneath the north wind's withering breath decay,  
And beauteous forms, like visions of the night,  
All pass away.

Sometimes, but oh, it is not always thus,  
Sometimes my happy heart is blithe and gay,  
And lovely flowers in richest perfume bloom  
Along life's way.

Sometimes I deem I see the Master's face,  
And hear the music of the glory-land;  
And through the parting clouds I sometimes see  
My Master's hand.

Sometimes the earth seems beautiful and bright,  
A fair elysium of sweetest bliss;  
Sometimes I ask if Beulah's land can be  
More fair than this.

Sometimes the path is smooth and sometimes rough,  
Sometimes the way I may not understand;  
But whether dark or light, if I may clasp  
My Saviour's hand,

Then he the sky above my trusting soul  
Or dark or light, it matters not to me;  
For through the blackest night or sunniest day  
His face I see.

—Mrs. L. D. A. Stuttle, in *Christian Weekly*.

## Our Contributors.

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

### THE TRUE MISSIONARY SPIRIT.

BY MRS. E. G. WHITE.

THE true missionary spirit is the spirit of Christ. The world's Redeemer was the great model missionary. Many of his followers have labored earnestly and unselfishly in the cause of human salvation; but no man's labor can bear comparison with the self-denial, the sacrifice, the benevolence of our Exemplar.

The love which Christ has evinced for us is without a parallel. How earnestly he labored! How often was he alone in fervent prayer, on the mountain side or in the retirement of the

garden, pouring out his supplications with strong crying and tears. How perseveringly he urged his petitions in behalf of sinners! Even on the cross, he forgot his own sufferings in his deep love for those whom he came to save. How cold our love, how feeble our interest, when compared with the love and interest manifested by our Saviour! Jesus gave himself to redeem our race; and yet how ready are we to excuse ourselves from giving all that we have for Jesus. Our Saviour submitted to wearing labor, ignominy and suffering. He was repulsed, mocked, derided, while engaged in the great work which he came to earth to do.

Do you, my brethren and sisters, inquire, What model shall we copy? I do not point you to great and good men, but to the world's Redeemer. If we would have the true missionary spirit, we must be imbued with the love of Christ; we must look to the Author and Finisher of our faith, study his character, cultivate his spirit of meekness and humility, and walk in his footsteps.

Many suppose that the missionary spirit, and qualification for missionary work, are a special gift or endowment bestowed upon the ministers and a few members of the church, and that all others are to be mere spectators. Never was there a greater mistake. Every true Christian will possess a missionary spirit; for to be a Christian is to be Christlike. "No man liveth to himself," and "if any man have not the spirit of Christ, he is none of his." Every one who has tasted of the powers of the world to come, whether he be young or old, learned or unlearned, will be stirred with the spirit which actuated Christ. The very first impulse of the renewed heart is to bring others also to the Saviour. Those who do not possess this desire, give evidence that they have lost their first love; they should closely examine their own hearts in the light of God's word, and earnestly seek a fresh baptism of the spirit of Christ; they should pray for a deeper comprehension of that wondrous love which Jesus manifested for us in leaving the realms of glory, and coming to a fallen world to save the perishing.

There is work for every one of us in the vineyard of the Lord. We are not to seek that position which will yield us the most enjoyment or the greatest gain. True religion is free from selfishness. The missionary spirit is a spirit of personal sacrifice. We are to work anywhere and everywhere, to the utmost of our ability, for the cause of our Master.

Just as soon as a person is really converted to the truth, there springs up in his heart an earnest desire to go and tell some friend or neighbor of the precious light shining forth from the sacred pages. In his unselfish labor to save others, he is a living epistle, known and read of all men. His life shows that he has been converted to Christ, and has become a co-laborer with him.

As a class, Seventh-day Adventists are a generous and warm-hearted people. In the proclamation of the truth for this time, we can rely upon their strong and ready sympathy. When a proper object for their liberality is presented, appealing to their judgment and conscience, it calls forth a hearty response. Their gifts in support of the cause testify that they believe it to be the cause of truth. There are, indeed, exceptions among us. Not all who profess to accept the faith are earnest and true-hearted believers.

But the same was true in the days of Christ. Even among the apostles there was a Judas; but that did not prove all to be of the same character. We have no reason for discouragement while we know that there are so many who are devoted to the cause of truth, and are ready to make noble sacrifices to advance it. But there is still a great lack, a great need among us. There is too little of the true missionary spirit. All missionary workers should possess that deep interest for the souls of their fellow-men that will lead heart to heart, in sympathy, and in the love of Jesus. They should plead earnestly for divine aid, and should work wisely to win souls to Christ. A cold, spiritless effort will accomplish nothing. There is need that the spirit of Christ fall upon the sons of the prophets. Then will they manifest such love for the souls of men as Jesus exemplified in his life.

The reason why there is no deeper religious fervor, and no more earnest love for one another in the church is, the missionary spirit has been dying out. Little is now said concerning Christ's coming, which was once the theme of thought and of conversation. There is an unaccountable reluctance, a growing disrelish, for religious conversation; and in its stead, idle, frivolous chit-chat is indulged in, even by the professed followers of Christ.

My brethren and sisters, do you desire to break the spell that holds you? Would you arouse from this sluggishness that resembles the torpor of death? Go to work, whether you feel like it or not. Engage in personal effort to bring souls to Jesus and the knowledge of the truth. In such labor you will find both a stimulant and a tonic; it will both arouse and strengthen. By exercise, your spiritual powers will become more vigorous, so that you can, with better success, work out your own salvation. The stupor of death is upon many who profess Christ. Make every effort to arouse them. Warn, entreat, expostulate. Pray that the melting love of God may warm and soften their ice-bound natures. Though they may refuse to hear, your efforts will not be lost. In the effort to bless others, your own souls will be blessed.

The ministers of the word are God's chosen agency to spread the knowledge of his will; but there is too little of a missionary spirit, even among our ministers. After preaching the word, some confine themselves almost wholly to reading and study, to the neglect of other and vitally important duties. While it is right to devote some time to study, every minister should feel a deep interest to do all that it is possible for him to do for the salvation of souls for whom Christ died. He should visit the people, and with care and wisdom seek to interest them in spiritual things.

Ministers of Christ should be united,—of one heart and one mind. They should counsel with one another. None should require their brethren to labor exactly after their plan, but each should preserve his individuality, and all labor for the good of others, esteeming their brethren better than themselves. It is Satan's work to excite envy and jealousy, to alienate affection, weaken confidence, and engender distrust and suspicion. All this hinders unity of faith in intercession with God for the weak and the desponding, for the grace of Christ, for the conversion of sinners, and thus shuts away the blessing which might be ours.

We have the theory of the truth, and now we need to seek most earnestly for its sanctifying power. I dare not hold my peace in this time of peril. It is a time of temptation, of despondency. Every one is beset by the wiles of Satan, and we should press together to resist his power. We should be of one mind, speaking the same things, and with one mouth glorifying God. Then may we successfully enlarge our plans, and by vigilant missionary effort, take advantage of every talent we can use in the various departments of the work. When the people see the unity, the wisdom, and the grace of Christ exemplified in their teachers, they will have increased confidence in the work.

The light of truth is shedding its bright beams upon the world through missionary effort. The press is an instrumentality by which many are reached whom it would be impossible to reach by ministerial effort. A great work can be done by presenting to the people the Bible just as it reads. Carry the word of God to every man's door, urge its plain statements upon every man's conscience, repeat to all the Saviour's command, "Search the Scriptures." Admonish them to take the Bible as it is, to implore the divine enlightenment, and then, when the light shines, to gladly accept each precious ray, and fearlessly abide the consequences.

The down-trodden law of God is to be exalted before the people; as soon as they turn with earnestness and reverence to the holy Scriptures, light from Heaven will reveal to them wondrous things out of God's law. Great truths that have long been obscured by superstition and false doctrine, will blaze forth from the illuminated pages of the sacred word. The living oracles pour forth their treasures new and old, bringing light and joy to all who will receive them. Many are roused from their slumber. They rise as it were from the dead, and receive the light and life which Christ alone can give. Truths which have proved an overmatch for giant intellects are understood by babes in Christ. To these is plainly revealed that which has clouded the spiritual perception of the most learned expositors of the word, because, like the Sadducees of old, they were ignorant of the Scriptures and of the power of God.

Those who study the Bible with a sincere desire to know and do the will of God, will become wise unto salvation. The Sabbath-school is an important branch of missionary work, not only to give to young and old a knowledge of God's word, but to awaken in them a love for its sacred truths, and a desire to study it for themselves; above all, to teach them to regulate their lives by its holy teachings.

All who take the word of God as their rule of life are brought into close relationship with one another. The Bible is their bond of union. But their companionship will not be sought or desired by those who do not bow to the sacred word as the one unerring guide. They will be at variance, both in faith and practice. There can be no harmony between them; they are unreconcilable. As Seventh-day Adventists we appeal from custom and tradition to the plain "Thus saith the Lord," and for this reason we are not, and we cannot be, in harmony with the multitudes who teach and follow the doctrines and commandments of men.

All who are born of God will become co-workers with Christ. Such are the salt of the earth. "But if the salt have lost his savor, wherewith shall it be salted?" If the religion we profess fails to renew our hearts and sanctify our lives, how shall it exert a saving power upon unbelievers? "It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." That religion which will not exert a regenerating power upon the world, is of no value. We cannot trust it for our own salvation. The sooner we cast it away the better; for it is powerless and spurious.

We are to serve under our great Leader, to press against every opposing influence, to be laborers together with God. The work appointed us is to sow the gospel seed beside all waters. In this work every one must act a part. The

manifold grace of Christ imparted to us constitutes us stewards of talents which we must increase by putting them out to the exchangers, that when the Master calls for them, he may receive his own with usury.

#### JUDGMENTS, RETRIBUTIVE AND PREMONITORY.

BY ELD. R. F. COTTRELL.

No one who believes in the providence of God as taught in the Scriptures, will deny that the frequent and overwhelming calamities of the present time have a special meaning, especially those which are the result of an extraordinary state of the elements. The devastating fires of a few years past were of a character different from what is common, the flames leaping from object to object great distances through the air. And the frequency of unprecedented floods, tornadoes, and cyclones is truly alarming. Men's hearts seem to be failing them for fear of what is coming upon the earth.

What view shall we take of these terrible calamities? He that could calm the rage of the storm upon Gallilee holds the elements in his hand. The winds and the sea obey him. It is not by chance nor accident that these things transpire. Not a sparrow falls to the ground without our heavenly Father. We must come to the conclusion that these things come as just retributions upon the pride and wickedness of men; that the state of the world is as it was in the days of Noah. Then the wickedness of men was great upon the earth, and for this cause they were swept away by the flood.

Men are proud in their infidelity. Instead of glorifying God for that which he by his wisdom has enabled them to do, they take the honor to themselves, boasting of their achievements. "See what we have done," is their language. They imagine that such exalted beings as themselves can get along without God, and hope to see the time when by their wisdom they can control the elements, and manufacture the weather. But there is a day before us when "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." That day is "the day of the Lord." Isa. 2:11, 12; 13:6-11. It is also called "the great day of his wrath." Rev. 6:17.

The judgments that now abound on the earth are not only retributive, but they are premonitory of that more terrible day which is near. They are merciful warnings to those who will heed them. Alarmists are not held in much favor in these days; and well they may become odious, since so many raise false alarms founded upon their own superior astronomical and scientific knowledge. But the Lord has bid his people to sound an alarm when the great day of the Lord is at hand. This word of the Lord will be fulfilled; the alarm will be—*is being*—sounded: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

The trumpet is being blown, the last merciful warning, that of Rev. 14:9-12, is being proclaimed in fulfillment of the prophecy. Happy will they be who truly heed it. Those who faithfully fulfill their part in this last message of the gospel will be highly honored of God, though now they be despised of men and persecuted. They will stand with the Lamb on Mount Zion, and follow him whithersoever he goeth. That will be glorious. But let us all remember—

"There is suffering ere the glory,  
There's a cross before the crown."

"If we suffer, we shall also reign with him; if we deny him, he also will deny us." Let us not imagine that we shall enter into the promised rest not having borne our part in the labor. Now is the time to work in the cause of God. Let us heed the call to labor.

—Three things should be thought of by the Christian every morning,—his daily cross, his duty, and his privilege; how he shall bear the one, perform the other, and enjoy the third.

#### BETTER TO WEAR OUT THAN RUST.

BY ELD. H. A. ST. JOHN.

EVER he diligent, watchful, and brave,  
Working with ardor the erring to save,  
Never forgetting that we are but dust,  
And it is better to wear out than rust.

Down from the bright, shining courts on high  
Came our Redeemer, for mortals to die;  
He toiled all the day, through heat and through dust,  
Showing 'tis better to wear out than rust.

His heart and his hands with blessings were filled,  
Which he scattered abroad till the hour he was killed.  
From his life of devotion the conclusion is just,  
That 'tis better by far to wear out than rust.

He arose from the dead and ascended on high,  
And returned the best word that no more would he die.  
He exhorts all to labor in his cause, who is "Just,"  
Thus virtually saying, "Better wear out than rust."

He promised his Spirit to largely bestow  
On all who would tread in his footsteps below;  
His promise is sure; in him we may trust,  
While heeding the motto, "Wear out, but do n't rust."

Thousands have fought in defense of the right,—  
Fought in the ranks of reform with their might.  
Now they have left us, returned to their dust,  
After showing 'tis better to wear out than rust.

The strong tide of evil is surging to-day,  
Calling for soldiers to join in the fray;  
To rescue our comrades from ruining lust  
Oh, yes! 'tis better to wear out than rust.

Truth long trampled down is beginning to rise,  
Believe it, obey it, and contend for the prize.  
Far better to wear, and die if we must,  
Than idly to live, and die of the rust.

All Heaven is full of activity now,  
On earth earnest workers are holding the plow;  
Press into the ranks, yield not to distrust,  
'Tis better by far to wear out than rust.

Some stalwart reformers are passing away,  
Who long bore the burden and heat of the day.  
Oh! where are the men to fill posts of trust,  
And show that 'tis better to wear out than rust?

The conflict now raging will not always last,—  
A struggle, a victory, and all will be past.  
The victors all crowned in the home of the just  
Will evermore live where none wear out nor rust.

#### HUMILITY.

BY ELD. M. C. WILCOX.

"BEFORE honor is humility." Prov. 15:33. Humility is one of the loveliest of Christian graces, and brings the largest returns. If it be genuine, it is sure to be rewarded with great honor; not always by man in this life, it is true, but honored of God in the life to come. Bunyan likens humility to a valley; and another writer has aptly said that it is a difficult place to reach, but a pleasant place to walk. Some of the most precious lessons of life are learned in the quiet retreats of this valley. As some of the grandest and most beautiful apartments of the Mammoth Cave are entered by passages so low and narrow that one can scarcely get through, so some of the richest blessings Heaven can bestow come through humility,—lowliness of heart. Well it is for those descending into its lowly depths that they do not give way to bitterness of soul or rashness of spirit, and thus lose the lesson which an all-wise God designed to teach.

Rarely or never is the lesson learned or the grace developed voluntarily. It oftener comes through affliction or humbling mistakes which bow the proud spirit, and lead man to see his littleness. Not that the Lord loves to do it in these ways, "For he doth not afflict willingly, nor grieve the children of men"; but the grace can be developed in us in no other way. So he suffers us to make mistakes, or permits affliction to come upon us, that we may know our weakness and his strength.

Look at some of the illustrious examples of the past. Joseph was led from a shepherd lad to the second place in the kingdom of Egypt, but it was through the experience of a slave and the prison cell. Moses learned that lovely grace in the shepherd's night watches, on the plains of Midian, under the starry dome of heaven. David, the sweet psalmist of Israel, sung some of his sweetest and most trusting inspirations when

fleeing for his life from the cruel hands of his enemies. John the Baptist learned the littleness of man in the solitudes of the Judean wilderness. Peter found lessons of man's nothingness in his humiliating walk on the waves and his denial of the Master. And so all, somehow, sometime, must learn the lesson before receiving the honor which comes from God. Our great Exemplar, Christ, a Creator, humbled himself to man, and from man to an ignominious death on the cross as one guilty. "Wherefore hath God highly exalted him." Once he was forsaken by his own, and derided by his enemies; but in the future, "at the name of Jesus every knee shall bow."

Yes, the lesson of humility must be learned. God dwells with the humble in heart and the lowly in life, and despises the haughty and proud. The attainments of the world avail us nothing. We may be as learned as Webster, as eloquent as Demosthenes, as profound as Newton; all these are as dross before God, compared with the heavenly grace of humility. Happy is he who has learned lowliness of heart, whose soul will humble itself under the sorest trials, who will realize that the lowliest place in God's work is a precious privilege for which he should be thankful. Such can say, "It is good for me that I have been afflicted, that I might learn thy statutes."

Precious grace of humility, lovely daughter of affliction, abide with us! Teach us the littleness of little things and the greatness of great things. Thus may we walk before God, and hold communion with him. Thus will we invite Christ into our hearts, from which pride has been cast out. Thus shall we realize the truth of the passage, "I was brought low, and he helped me."

"THOU SHALT NOT COVET."

ELD. R. A. UNDERWOOD.

SELFISHNESS is the root that develops all the fruits of the carnal mind. Every sin that has marred our world can be traced to this most-to-be-feared germ. Covetousness is one of its earliest out-shoots. It will grow equally well in all climates. Selfishness enters every avenue of life. No race is exempt from its curse; even the angels have felt its withering blight. It led to the revolt in Heaven, to the fall in Eden, to the betrayal of Heaven's honored Prince, and it will finally prove the utter ruin of the majority of the inhabitants of this world. What an enemy! God "abhors" it. Ps. 10:3. He gave an express command against it. Ex. 20:17. Jesus, knowing that it would lead men to hide the truth and the cross by exhibiting *their* attainments to gratify a selfish pride and to increase their store of filthy lucre, warns us to "take heed and *beware*" of its poisonous fangs. Luke 12:15. In view of the ruin already seen, it must be obvious that the great *want* of fallen man is a divine remedy for selfishness, the epidemic disease of our nature.

This remedy is provided in the plan of salvation. The bewitching power of the love of gain and its legitimate fruits are in forcible language set before us by the apostle: "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that *will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For 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 thou, O man of God, flee these things." Where shall he go? Answer: "Follow after righteousness, godliness, faith, love, patience, meekness, fight the good fight of faith, lay hold on eternal life. . . . I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." 1 Tim. 6:6-14. Solemn charge!

Self-denial was the marked feature of Christ's

mission among men. "Christ pleased not himself" (Rom. 15:3) is written of him; and his life of toil, mingled with anguish of soul for his enemies, are tangible proofs of his disinterested benevolence. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23. Our Lord well knew that the only means that would effectually remove selfishness would be a *daily* practical application of benevolence and self-denial. At every turn in life opportunities meet us to use these principles, and thus prove the sincerity of our love to God and man. Here is the great test of our characters. He that saith, "I know thy works," in the great day for which all other days were made, will not be unrighteous to forget our labor of love which we have showed toward his name.

When the friends of Cyrus remonstrated with him for giving large sums for benevolent purposes, he replied, "The chests I keep my riches in are the hearts and affections of my subjects." To convince his friends of the truth of this statement he immediately called for a large sum of money, to which a response came bringing much more than he had asked. Is not the means intrusted to Christ's children drawn from them to carry forward his work in the same way? God loves the cheerful giver. Shall the accuser of our brethren, which accused them before our God day and night (Rev. 12:10), taunt Heaven with the base ingratitude of Christ's subjects being less willing to open the chests of his treasures than are the subjects of earthly kings? "By their fruits ye shall know them." We should remember that God is the one who gives us power to get wealth (Deut. 8:18), and that this power is a talent committed to us for which we must return a faithful account. Does the record in Heaven show that we, like the sponge, are always receiving, but dispense only **as we are pressed?**

Christ is not dependent upon us or our means to carry forward his cause. The silver and the gold are his. While this is true, Christ has connected mortal men with himself in the plan of redemption, that he might lift us above our own self-interests. The car of truth may be retarded in its progress, while Jesus is long-suffering to us-ward, in that he patiently waits to see if we will use the talents he has intrusted to us. But, alas! how frequently angels turn away grieved, and make the record: "They seek their own, not the things which are Jesus Christ's." Phil. 2:21.

God wants an army of soldiers,—able men such as fear God, men of truth, *hating covetousness*" (Ex. 18:21), to carry forward his closing message of mercy and warning to a perishing world. To such will be said, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Yellow Springs, O.

"FEAR NOT."

BY ELD. JAS. SAWYER.

"FEAR not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." Luke 12:32, 33.

The above words present the force and application of the former conversation which Jesus had with a few of his disciples. They are designed to be a consolation to the poor, and present a duty to those who have more of this world's goods than they need.

The first word of my subject is *fear*. It has reference to that which is human. This is seen from reading the 4th and 5th verses of the chapter referred to. Such fear is the great motive power of the hypocrite. A little of it acts like leaven. It works in a man like yeast in the baker's dough. "Beware ye of the leaven of the Pharisees, which is hypocrisy." It is our purpose to say a few plain words about this

characteristic which Jesus would have his followers put away.

Fear is sometimes the turning-point of life, after which we begin to sink lower and lower till we are unfit for the society of earth, and never can be admitted into Heaven. "He that denieth me before men shall be denied before the angels of God." Verse 9.

*Fear not, little flock.* The church or people to whom we belong may be few in numbers; that is not a reason for fear; there is a reward for moral courage. A certain king once offered a kingdom for a horse. Here you have the promise of a kingdom, if you do not fear. It is also your heavenly Father's good pleasure to give you the kingdom. The great design was to have the earth inhabited by holy beings. And after it becomes restored, it will be a fit place for those who developed moral courage. "And 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."

*Fear not.* If this caution applies to any special people, it certainly reaches the last generation of the righteous. The last church is sometimes called a remnant. That means "a few." In almost all ages God's people have been a little flock; and certainly if the last days are like those in which Noah lived, his people will be a little flock then.

Covetousness is one cause of fear set forth, and to more forcibly impress his hearers with its result, Jesus uttered the parable contained in Luke 12:15-21. It is stated in the account that a man had such abundant prosperity that his barns would not contain his harvests, so he built larger, and kept on laying up, thinking that after awhile he would have a good time enjoying the products of his labors. One night he found that he must die. He then saw how foolish he had been. His property could do him no good; it would doubtless be left for men to quarrel over, and the thieves would have it at last. It was the miserable motive of fear that impelled him on all the time,—that deceived him to the last. This man got but little honor for his wealth.

The covetous man always has fears; he is either laying up for fear of a "rainy day," or for fear that his family will come to want. How often is avarice cherished in his heart until it is as hard as adamant, and unsusceptible to the divine Spirit! His hope of salvation is pointed out in the 33d verse: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens."

Covetousness is a snare to the people of God. This gathering of earthly possessions has a tendency to blind men. "Because iniquity abounds, the love of many shall wax cold." This is the terrible condition of the world before the Lord comes. Yes, professors of religion will be in danger of being thus blinded,—of thinking that "gain is godliness;" while God has given them the gift to acquire property that his cause may be advanced by it.

If those who hold the Lord's treasures fear to give them up, and thus fail of providing themselves bags which wax not old, they will certainly suffer a terrible loss; but the cause of truth will go forward nevertheless. Fear not, ye rich, ye covetous! Sell that ye have; but when you sell, it will not be so well for you to buy a larger farm or a bigger city block in order that you can finally leave your children able to bequeath more to the cause. No! just as soon as you sell, remember that you have the Lord's money, and don't be afraid of paying over to him what he loaned you. That some will hesitate over this matter there is no doubt. Some possessing their thousands, who are even on the brink of the grave, are in trial about the giving of a tenth of the income. A few days since, a certain person who is expecting the soon return of Christ, looked in the New Testament to find a passage to prove that the plan of giving a tenth was changed. She thought that it was set forth in Hebrews 7:12. Such discoveries are a soothing balm to the consciences of the covetous who wish to give just what they please, which often amounts to nothing.

But there is no need of being in darkness in this matter. Once Christ took up this subject when there was a rich publican present. It was Zaccheus. He was a little man, but he had a big heart. As the truth began to cut like a two-edged sword, a flood of light was cast over his past life, and he repented. In his confession and conversion we see that there had been a change of the tithing system. This man started his s. b. with a half instead of a tenth. Where he had cheated anybody he paid them four times over.

But it was the conversation of the Saviour with the lawyer that set this subject of covetousness in a true light. A young man had large possessions, and became concerned about the salvation of his soul. "What good thing," said he to Jesus, "shall I do that I may have eternal life?" The Master replied, "Sell that thou hast and give to the poor." It was not a tenth or a half, it was the whole. It is said that the young man went away sorrowful. Then said Jesus, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

The early disciples understood this matter well. Perhaps Peter taught the same on the day of Pentecost. At least there were some who used their means freely. One man who had a good farm at Cyprus turned it all over to the cause. "And Joses . . . having land, sold it, and brought the money and laid it at the apostles' feet." Perhaps that very money helped pay the expenses of one apostle to Ethiopia, and of another to Asia Minor. Joses was called "the son of consolation." Widows' prayers and orphans' tears of joy were his treasure. And he never got to be a pauper for giving his farm to the cause. It is easy to believe that many hearts were made to rejoice in the truth by the means of his money.

Men who are not rich toward God, that is, men who act the miser instead of using the Lord's means as it should be used, will soon give way to lusts which drown their spirituality. They can't avoid such a result. "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" 1 Tim. 6:10. The man of God is to flee these things. We pray that God's people may not backslide in this way.

#### CHRISTIAN TEMPERANCE.

[THE following article is a portion of a communication from the pen of a member of the Sanitarium Health and Temperance Club. This club holds its meetings regularly once in two weeks, for the promotion of the work of temperance reform. It also publishes semi-monthly, in manuscript form, a wide-awake paper, devoted exclusively to the interests of the temperance work, under the significant title, "The Broad Axe." In this the article in question appeared. Judging from the first two numbers of this new paper, we may justly conclude that "The Broad Axe" will cut *wide* and *deep*; and we cannot but hope that whenever, or wherever, it may meet the monster intemperance, it may as thoroughly cut it to pieces as was the body of Agag hewed to pieces in Gilgal.

A. S. HUTCHINS.]

If health reform is the right arm of the third angel's message, it becomes a matter of the greatest importance that we should have a correct understanding of its principles. Many who profess to be waiting and watching for the return of the Master are not practicing self-denial; and instead of presenting their bodies a living sacrifice, holy and acceptable unto God, many are looking upon health reform as a yoke of bondage. We have no excuse for ignorance; the path of duty has been plainly marked out for us, and our only hope of eternal life is in heeding the instructions God has given us, and walking in the light. We read in Testimony No. 21 that the Lord has been for years calling the attention of his people to health reform. This is one of the greatest branches of the work of preparation for the coming of the Son of man. John the Baptist went forth in the spirit and

power of Elijah to prepare the way of the Lord. He was a representative of those living in these last days, to whom God has intrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ. John was a reformer. The angel Gabriel, direct from Heaven, gave a discourse on health reform to the father and mother of John. He said he should not drink wine or strong drink, and should be filled with the Holy Ghost from his birth. John separated himself from his friends, and from the luxuries of life. His diet, purely vegetable, was a rebuke to the indulgence of appetite, and the gluttony that prevailed everywhere.

Those who are to prepare the way for the second advent of Christ are represented by faithful Elijah, as John came in the spirit of Elijah to prepare the way for the first advent. The great subject of reform is to be agitated, and the public mind is to be stirred. Temperance in all things is to be connected with the message, to turn the hearts of the people from idolatry, gluttony, extravagance in dress, and other things. The self-denial, humility, and temperance required of the righteous whom God has especially led and blessed, is to be presented to them in contrast to the health-destroying habits of the people who live in this degenerate age. Those who are indulging their appetites and passions, and close their eyes to the light for fear they shall see sinful indulgences which they are unwilling to forsake, are guilty before God. Whoever turns from the light in one instance hardens his heart to disregard the light in other matters. Whoever violates moral obligations in the matter of eating and dressing, prepares the way to violate the claims of God in regard to eternal interests. Our bodies belong to Him who made them, and we are in duty bound to become intelligent in regard to the best means of preserving the habitation he has given us from decay. Those who have not learned to deny themselves, are destitute of vital, practical godliness.

#### THOUGHTS ON SABBATH HOUSE-KEEPING.

WHILE attending our late excellent camp-meeting at Portage, Wis., I was surprised to see our people make as much preparation for breakfast on Sabbath morning as on any other day of the week; and my surprise was still greater to see many fires built at noon for the sole purpose of getting warm dinners. I would not be an extremist, but it seems to me that when we go to so much trouble and expense expressly to spend a few days in the undivided service of God, we should take just as little time as possible in preparing our tables. In the case of old and feeble people, I can see no harm in making some warm gruel on the Sabbath, which can be prepared in a few minutes; but the strong and healthy can live on cold food one day without injury, and I believe God would be better pleased with us if we would deny our appetites for the sake of honoring his holy day. We have an unchangeable God, and he forbade the Israelites making fires throughout their habitations on the Sabbath; how then must he look upon us when we not only build fires on warm, dry mornings, but prepare food to pamper our appetites? I have no doubt it would be far more pleasing to him if every Sabbath-keeper at every camp-meeting would set the Sabbath apart as a day of fasting and prayer. I think if he could see us thus earnestly trying to get nearer to him, his Spirit would come in in greater measure, and we would all feel more encouraged to persevere in his service.

My sisters, let us remember the Sabbath day; let us not keep it as first-day observers do Sunday, but let us abstain from all unnecessary labor. Our dishes need not all be washed Sabbath morning, our beds need not be made; and if our floors have been well cleaned on Friday, but little sweeping need be done; and if we thus neglect our work because we desire to honor and obey God, I believe he will not forget to honor us in due time, besides giving us that peace the world knows not of. \* \* \*

#### DISCOURAGED.

BY JOSEPH CLARKE.

DEAR BROTHER: I hear that you are discouraged, and that you contemplate going back to the world again. Is this so, or is it only a report? Now in the name of common sense, what are you discouraged about? Has the Lord demanded something of you that you cannot fulfill? This cannot be, for he is the most merciful Master in the whole universe. Has the Lord done you any harm? This cannot be, for he is doing you good and nothing but good. Are you fearful of not obtaining your reward? This cannot be, for you are in debt to him now more than you can ever repay; and if you are a real, honest man, you will try to pay a little at least on this immense debt.

Now what is the matter with you? Are you not just a little like a child who cries over his little troubles, thinking no one was ever so much abused as he is, though his parents are viewing his little trials with love in their hearts, ready to relieve their dear child at the proper time, and in the proper way?

Why do you become discouraged? Perhaps it is because your brethren are not as attentive to you as you think they ought to be. You must recollect that your brethren are all so full of the work in which they are engaged, that they are not always able to do as they would like to do. Our ministers are so few in number, the field is so large, and the harvest is so far advanced, that while they are cutting the wheat in one locality, the sheaves are spoiling in another.

Now I will tell you what will dispel all this sense of discouragement. It is this: You see the harvest is ripe; just roll up your sleeves and go to work. Work with a will until you are tired; then rest a little, and go at it again; and so keep at work until you feel that you are a hand in the Lord's harvest-field. The T. and M. work offers inducements to true-hearted workers, and I believe that you will find yourself a true-hearted, happy, and contented Christian, if you will consistently live, and humbly and prayerfully work. Once in this work, you must never stop to look back to the world again; *remember Lot's wife*. We have books to sell and to canvass for, periodicals to be canvassed for, and a variety of work on hand. It is all pleasant work for a loving heart and a wise head, and you will find an abundant supply of wisdom at the Fountain-head if you apply soon. I cannot say that the employment will be of long duration, not because the supply of work is limited, but because the time is limited, as the Judgment is now in session, and the writs are soon to be served upon delinquents. So you will have to be in haste; not that haste which savors of distraction, but the haste which you are in to be in time at a wedding; it is the haste love makes to secure its rightful pledge. Trim your lamp, fill it with oil, and take an abundant supply besides. It is no time now to be discouraged. Do not wait till the next camp-meeting, nor till a minister can come to your place.

By the way, you want one of the smartest and most talented ministers to come and visit you, and preach in your place. I do not blame you for this; but if you cannot have Paul or Apollos, be content with a Thomas, a Titus, or a Timothy; and if no one can come, you can obtain the presence of the Lord Jesus Christ, who is the one altogether lovely. His presence will grace the darkest spot on earth; it will be to you better than the company of the highest and best of earth's brightest stars. Take him with you.

#### ALL THE TIME.

BY ALPHONSO FORD.

THERE are those who believe there is danger of thinking too much about religion. They think there is danger of becoming foolish, weak-minded, and fanatical, unless they mix up a few worldly thoughts with their religion, and do a few worldly actions just to rest them. To such I would say, "Ye cannot serve God and mammon." If we love the Lord our God with all

our heart, might, mind, and strength, and our neighbor as ourself, we shall have no time to do anything else. But we are not required to have the same thoughts all the week that we have in the prayer and social meeting. We are to do all we do heartily as unto the Lord. We are to do no act, or think no thought, that would be displeasing to God. God requires us to do whatever we are capable of doing to provide for our wants and the wants of others. He does not require that we shall think of one thing all the time, but he would have us grow in grace and in the knowledge of the truth.

When we consider the excellency of Him who is infinite in goodness, purity, and love, and consider how happy we all might have been had we never done wrong, and when we consider how much misery, disease, deformity and pollution has been caused by doing wrong, we should endeavor to have nothing to do with that which only brings misery and shame.

CREATION VS. REDEMPTION.

BY A. SMITH.

It is urged by opposers of the Bible Sabbath that the work of redemption is greater than that of creation, and that therefore the observance of the first day of the week as a memorial of that act eclipses the glory of creation's memorial, and entirely supersedes it. But we think that when subjected to the test of Scripture and sound reasoning, the hypothesis will become too transparent to possess perceptible substance.

When God had completed the work of creation, and had rested on the seventh day from all his work, he thought the event of sufficient importance to be forever memorialized by the children of men, and instituted the observance of the regularly recurring seventh day as such memorial by an immutable statute, ever bearing upon its face the reason of its obligation. Gen. 2:3; Ex. 20:8-11; 31:16, 17.

The work of redemption was not confined to the six days preceding that of the resurrection of Jesus, but it extends over the vast period from the fall of man to the creation of the new earth. We look in vain through the Scriptures for indications that the first day of the weekly cycle, whose very existence as such rests upon the facts of the creation, was ever instituted or designed to be instituted as a memorial of redemption, or to be employed otherwise than as a day of labor in common with other days of the secular week. Had God designed that we should commemorate the Saviour's life of toil and poverty, his tragic death, his burial and resurrection by the sanctity of the first or any other day of the week, how strange that that day is not made to stand on an equal footing with the memorial of creation, in an expressed command requiring its sanctification!

It was impossible to institute the first day of the week as a memorial of redemption for reasons that we have seen, and for the further consideration that it would stultify the institution of the Lord's supper as a memorial of his death (1 Cor. 11:23-26), and that of baptism as a memorial of his burial and resurrection (Rom. 6:3-5), being parts of the work of redemption which is claimed to be commemorated in first-day sanctity.

The magnitude of the Creator's work is thus attested: "The works of the Lord are great, sought out of all them that have pleasure therein. . . He hath made his wonderful works to be remembered." Ps. 111:2, 4. "The heavens declare the glory of God; and the firmament showeth his handi-work." Ps. 19:1. "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." Ps. 104:24. Of the work of redemption, Paul thus testifies: "Great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16.

It will thus be seen that while the work of creation and that of redemption are each called great, no comparison whatever is instituted be-

tween them. Each stands upon its own merit. The one is an exhibition of God's omnipotence and wisdom, the other of his love and mercy; and each has its appropriate and harmonious memorial.

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.

HEART-CONTENT.

A SIMPLE lesson, hard to learn,  
Is this of heart-content;  
And yet life's jarring notes by it  
In harmony are blent.

The grandest symphonies sustain  
A tender, inner life;  
The strongest souls are those which grow,  
'Gainst wind, and storm, and strife.

Sometimes a fierce sirocco blows,  
Or flaming sun-rays burn,  
Dead calms of waiting force the cry,  
O wind, unpitying, turn!

The daily frets of circumstance,  
The hope made desolate,  
The obstacles which bar our path,  
Bend hearts beneath their weight.

But need and use bring greater strength,  
Weak souls fall 'neath despair,  
While love, determined will, and faith,  
Rise up to do and bear.

The subtle, happy art to win  
Some good from all that's sent,—  
This is the blessed secret of  
A quiet heart-content.

—H. Coddington, in S. S. Times.

—William Penn was an inveterate enemy of tobacco. This was well known to friends and acquaintances, and whenever he was seen approaching, the pipe was speedily put out of sight. Observing many of his smoking friends in the act of hiding their pipes on one occasion, he remarked, "I am glad to see that you are ashamed of your practice." The smokers of the present generation have less regard for the feelings of their more cleanly fellows than did their smoking ancestors,—another proof of the degenerating influence of the drug. Once in a while, however, an insolent smoker gets a sharp hint of his impertinence, as did a man in a railroad car the other day, who received a thrust from his seat-mate's umbrella for puffing the smoke of a cigar in his face. The devotee of the weed sued for damages, but lost his suit, and was obliged to pay costs.—*Student's Journal.*

GOD'S CARE.

It has been said, and I will repeat it, "God is great in great things, but he is very great in little things." I will illustrate this by an incident which occurred in the room of a relative during Scripture reading. There was a beautiful engraving on the wall, of the Matterhorn Mountain. We were remarking that the wondrous works of God were not only shown in those lofty snow-clad mountains, but also in the tiny mosses found in its crevices. A friend present said, "Yes, I was with a party at the Matterhorn, and while we were admiring the sublimity of the scene, a gentleman of the company produced a pocket microscope, and having caught a tiny fly, placed it under the glass. He reminded us that the legs of the household fly in England were naked, then called our attention to the legs of this little fly, which were thickly covered with hair;" thus showing that the same God who made those lofty mountains rise, attended to the comfort of the tiniest of his creatures, even providing socks and mittens for the little flies whose home these mountains were.—*T. Newberry.*

APPROVED REMEDIES FOR EVERY-DAY MALADIES.

FOR a Fit of Passion: Walk out in the open air; you may speak your mind to the winds without hurting any one or proclaiming yourself a simpleton.

For a Fit of Idleness: Count the tickings of

a clock; do this for one hour, and you will be glad to pull off your coat for the next, and work like a negro.

For a Fit of Extravagance and Folly: Go to the work-house, or speak with the ragged inmates of a jail, and you will be convinced that—

"Who makes his bed of brier and thorn  
Must be content to lie forlorn."

For a Fit of Ambition: Go into the church-yard and read the gravestones; they will tell you the end of ambition. The grave will soon become your bed-chamber, the earth your pillow, corruption your father, and the worm your mother and your sister.

For a Fit of Repining: Look about for the halt and the blind, and visit the bedridden and afflicted and deranged; they will make you ashamed of complaining of your lighter afflictions.—*Sel.*

SUNSHINY HUSBANDS.

WE read so much about the obligation laid upon the wife to be a perpetual sunbeam in the house that a word to husbands on the same topic may not be amiss.

A cheerful atmosphere is important to happy home life. It is very hard for children to be good when they are exposed to an incessant hail-storm of fault-finding from their parents. It is very difficult for a wife to maintain a calm and charmingly sweet demeanor when her husband is critical, cynical, or sullen, and takes all her tender efforts with indifferent appreciation.

I know full well the air of polite amazement, or amiable incredulity with which men receive the statement of a woman's opinion that, in the home partnership, wife and not husband pulls the laboring oar. Still it is true that, let a man's business be ever so engrossing, ever so wearisome, ever so laborious, the mere fact that he goes to it in the morning, and returns from it at night, sets him above his wife in ease and comfort. For him, the slavery of routine has its intervals and its breaks. He gets a breath of the world outside; he has change of scene daily; he sees people and hears them talk, and his home is distinctly his refuge and shelter.

Let a wife and mother love her home and her children with the most absolute, unswerving devotion, and serve them with the most unselfish fidelity, there are, nevertheless, times when she is very weary. She knows, better than any one else, the steps and the stitches, the same things done over and over, and the pettiness of the trials that come to nursery and kitchen. They are so insignificant that she is ashamed to talk about them, and I fear she sometimes forgets to tell her Saviour how hard they press her, and so, bearing her cross all alone, its weight becomes crushing.

A sunshiny husband makes a merry, beautiful home, worth having, worth working in and for. If the man is breezy, cheery, considerate, and sympathetic, his wife sings in her heart over her puddings and her mending basket; counts the hours till he returns at night, and renews her youth in the security she feels of his approbation and admiration.

You may think it weak or childish, if you please, but it is the admired wife, the wife who hears words of praise and receives smiles of commendation, who is capable, discreet, and executive. I have seen a timid, meek, self-distrusting little body fairly bloom into strong, self-reliant womanhood, under the tonic and the cordial of companionship with a husband who really went out of his way to find occasions for showing her how fully he trusted her judgment, and how tenderly he deferred to her opinion.

In home life there should be no jar, no striving for place, no insisting on prerogatives, or division of interests. The husband and the wife are each the complement of the other. And it is just as much his duty to be cheerful, as it is hers to be patient; his right to bring joy into the door, as it is hers to sweep and garnish the pleasant interior. A family where the daily walk of the father makes life a festival is filled with something like a heavenly benediction.—*The Congregationalist.*

## Choice Selections.

### A LESSON LEARNED.

"THY will be done!" The broken words fell slow,  
For I was weary of the harrowing strife—  
My bleeding heart lay quivering from the blow,  
And "all was lost except a little life"—  
As suddenly, at crimson set of sun,  
I bowed, and, panting, sobbed, "Thy will be done!"

Once more, the Reaper walked amid the grain,—  
The yellow, bending grain of hope grown strong,—  
And reaped my life's joys with the scythe of pain,  
While I sat by and wept. The hours were long,  
But, ere the last pink cloud had westward flown,  
I meekly knelt, and sighed, "Thy will be done!"

He came once more, but I had slowly learned  
The God-love that must smite, if it would save;  
And, though the tears fell, and the spirit yearned,  
I sat and smiled beside my dead hopes' grave,  
And looked away from earth, up to God's throne,  
And gladly, truly cried, "Thy will be done!"

—G. M., in S. S. Times.

### NOT ALONE.

WE do not labor alone. However feeble our hands, that mighty hand is laid on them to direct their movements, and to lend strength to their weakness. It is not our speech which will secure results, but His presence with our words which will bring it about, that even through them a great number shall believe and turn to the Lord. There is our encouragement when we are despondent. There is our rebuke when we are self-confident. There is our stimulus when we are indolent. There is our quietness when we are impatient. If ever we are tempted to think our task heavy, let us not forget that He who sets it helps us to do it, and from his throne shares in all our toils, the Lord still, as of old, working with us. If ever we feel that our strength is nothing, and that we stand solitary against many foes, let us fall back on the peace-giving thought that one man against the world, with Christ to help him, is always in the majority; and let us leave issues of our work in his hands, whose hands will guard the seed sown in weakness, whose smile will bless the springing thereof.—A. Maclaren.

### OUR LIVES.

OUR Saviour tells us that the result of the maintenance of our position will be a marked fruitfulness, whereby God will be glorified. "He that abideth in me, and I in him, the same bringeth forth much fruit." Let us endeavor to interpret this statement. Now we are not to understand, of course, that the man who is "out" of Christ, who has no personal connection with the Saviour, and who, it may be, openly disavows all allegiance to his name, is thereby rendered incompetent to perform actions which might, very properly and legitimately, be denominated "good." We believe most fully that the life of such a person may be characterized, and characterized in a marked degree, by integrity and uprightness, by freedom from gross sin, by liberality and open-handedness, by a kindness of disposition which shall serve to endear him to a wide circle of admiring acquaintances. We would give honor where honor is due; but at the same time, we are anxious to distinguish. What the Lord speaks of in this passage are spiritual actions; and those only are spiritual actions which flow from the impulse and inspiration of the indwelling Holy Ghost, and which have God as their ultimate object and end. And what our Lord speaks of is "fruit whereby his Father is glorified;" and God can hardly be glorified in the conduct of those who repudiate his authority, and turn their backs upon the offers of salvation made to them in the name of his incarnate Son. It stands to reason, does it not, that if a man pours scorn and contempt upon God practically by the rejection of Jesus Christ, God cannot be honored, but can only be dishonored, by the life that the man leads?—Sel.

### TRUE POLITENESS.

A POOR Arab going through the desert met with a sparkling spring. Accustomed to brackish water, a draught from this sweet well in the wilderness seemed, to his simple mind, a present to the caliph. So he filled the leather bottle, and, after a weary tramp, laid his gift at his sovereign's feet.

The monarch, with a magnanimity that may put many a Christian to blush, called for a cup and drank freely, and then with a smile thanked the Arab, and presented him with a reward.

The courtiers pressed eagerly around for a draught of the wonderful water which was regarded as worthy such a princely acknowledgment. To their surprise, the caliph forbade them to touch a drop. Then after the simple-hearted giver left the royal presence with a new spring of joy welling up in his heart, the monarch explained his motive of prohibition:—

"During his long journey, the water in his leather bottle had become impure and distasteful; but it was an offering of love, and as such I accepted it with pleasure. I feared, however, that if I allowed another to taste it, he would not conceal his disgust. Therefore it was that I forbade you to partake, lest the heart of the poor man would be wounded."

## The Sabbath-School.

CONDUCTED BY OFFICERS OF THE GENERAL S. S. ASSOCIATION

### LESSON FOR THE THIRD SABBATH IN JULY.

(See Instructor for July 11, 1883.)

#### NOTES ON THE TEXT.

(Acts 11:19-30; 12:1-19.)

CHAP. 11:25. Then departed Barnabas to Tarsus.—From Antioch to Tarsus is a short journey down the river to Seleucia, and across the arm of the Mediterranean Sea.—*Vincent*. Saul had escaped from Jerusalem, A. D. 39, and ever since made Tarsus his headquarters in preaching the gospel through Cilicia, and perhaps beyond its borders. Of all the disciples of that day, Barnabas was best acquainted with the talents and character of Saul.—*Arnot*. As Barnabas was the first to take the converted persecutor by the hand and procure his recognition as a disciple by the brethren at Jerusalem (chap. 9:27), so he alone seems at that early period to have discerned in him those peculiar endowments in virtue of which he was to eclipse all others.—*Cambridge Bible*.

Ver. 27. Came prophets.—The prophet was not necessarily a foreteller. The Hebrew word is derived from a root signifying to boil or bubble over, and simply conveys the idea of the bursting forth, as of a fountain, of truth with which God has inspired the soul. In both the Old Testament and the New Testament the prominent idea in prophecy and prophesying is not prediction but inspiration; not telling before what is to happen, but delivering messages of warning, instruction, comfort, helpfulness, such as are commissioned by or given under the inspiration of the divine Spirit.—*Abbott*.

Ver. 28. Agabus.—Agabus at this time must have been comparatively a young man, as twenty years afterward he is mentioned as coming from Jerusalem on purpose to warn Paul not to approach that city. Acts 21:10.—*Gloag*.

Chap. 12:1. Herod the king.—Herod Agrippa I. was the grandson of Herod the Great, and after the murder of his father Aristobulus (B. C. 7) he was sent to Rome to be educated. He fell into disgrace with the emperor Tiberius toward the end of his reign, and was imprisoned, but released by Caligula on his ascension (37 A. D.), and treated with distinguished honor. The emperor exchanged his iron chain for one of gold of equal weight, and bestowed on him the tetrarchies of Philip and Ly-sanias, with the title of king (37 A. D.). To these countries was subsequently added other territory, till his dominion was equal in area to that of Herod the Great, his grandfather. Like the other princes of his house, Herod Agrippa I. adopted a policy designed to conciliate and win the Jewish people. The rest which the church had enjoyed (Acts 9:31) was in great measure owing to the hostile and in-

sulting policy of Rome in the reign of Caligula, which diverted the attention of the Jewish rulers. They were too uneasy and alarmed for themselves and the temple, in which Caligula desired to have placed a statue of himself, to have any leisure to devise special persecution against the Christians; but now a new era had commenced for Israel. Once more and for the last time, the ancient monarchy was united under the scepter of one sovereign, who was intensely desirous to win for himself popular favor among the Jews. No policy was more likely to secure this than to persecute the increasing sect, which was so hated by the Jewish party rulers. This was the reason why "Herod put forth his hands to afflict certain of the church."—*Rev. Com.*

Ver. 2. He killed . . . with the sword.—That he was "slain by the sword" would seem to imply that he was sentenced by the king himself, rather than by the usual Jewish court of orthodoxy, which would have condemned him to be stoned.—*Hackett*.

Ver. 3. Then were the days of unleavened bread.—The Passover, during the eight days of which no leaven was allowed in Jewish houses.—*Peloubet*. According to the Jewish laws, no criminals were to be executed during that week.

Ver. 6. Peter was sleeping between two soldiers, bound with two chains.—It was the usual Roman custom to chain a prisoner only to one soldier. Meyer supposes that in the case of Peter the additional severity of the double chain was adopted as an extra precaution to secure an important prisoner lying under sentence of death.—*Rev. Com.*

Ver. 7. A light shined in the cell.—The light corresponds with the "glory of the Lord" which flashed upon the shepherds of Bethlehem.—*Ibid*. And he smote Peter on the side, and raised him up.—Rather, roused him up. The verb indicates that he awoke him from his sleep, but not that he helped him to arise.—*Cambridge Bible*.

Ver. 8. Bind on thy sandals.—The sandal, which did not cover the foot, but was simply a sole of wood or leather underneath the foot, was bound on it by straps or thongs of leather in a manner similar to that of a skate in modern times.—*Abbott*. Cast thy garment.—This cloak was an outer garment, a sort of shawl or blanket, used as a cloak by day and a covering by night.—*Ibid*.

Ver. 10. Past the first and second ward.—The terms *ward* and *guard* are but different forms of the same word. The first *guard* was the two keepers of the four to whom Peter was chained; the second was the two of the quaternion at the door of his particular room or cell.—*Whedon*. Unto the iron gate.—It is probable that the prison was within the city, and the gate here referred to was the one leading from the prison courtyard out into the street.—*Abbott*. These gates are large, massive, and two-leaved, built of heavy timber, plated with iron. A strong iron bar, hooked at one end, hangs from a heavy ring of the same metal made fast in a strong post, built into the wall behind each fold of the gate. When the gate is closed, the hooks are set into other iron rings, on the back of its folds, enabling the gate to resist a very heavy pressure from without. The lock is massive, and of wrought iron.—*Abbott*.

Ver. 11. When Peter was come to himself.—Up to this time, all had seemed to Peter as a dream; but now, when he stood alone in the midst of the city, and called to mind distinctly the varied circumstances of his deliverance, he at once with deep gratitude recognized whence his deliverance had come.—*Rev. Com.* The expectation of the people of the Jews.—They were looking forward with interest and expectancy to the execution of a second leader of the Christians. The execution of James had given great satisfaction to the people (ver. 3).—*Ibid*.

Ver. 13. A maid named Rhoda, or, as we should render the Greek name, Rose. The names of plants and flowers were favorite names for the daughters of Israel. So Susannah signifies a lily, Esther a myrtle, Tamar a palm.—*Rev. Com.*

Ver. 17. Unto James, who was practically the pastor of the church at Jerusalem. He was the Lord's brother. But whether he was the apostle James, the son of Alphaeus, or whether there were two Jameses left, is uncertain.—*Peloubet*. Went to another place.—It is probable that he left the city for a time, as after his miraculous deliverance he would not needlessly expose himself to fresh dangers.—*Rev. Com.*

## Our Tract Societies.

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

ONLY A DREAM, BUT YET HOW TRUE!

BY IDA W. BALLENGER.

DEDICATED TO THE SILENT WORKERS.

'Twas eve. The sun had sunk to rest,  
Spreading bright tints o'er all the west,  
Robing the clouds in purple gold  
As seemingly from its light they rolled,  
Opening to view a scene most fair,  
As if Heaven's opening gates were there,  
Letting some gleams of the light within  
Fall on this earth so dark with sin,  
And draw our minds awhile away  
From the care and toil of the closing day.  
I thought I saw through the gate ajar  
The beautiful heavenly home afar,  
From which speed the angels to and fro  
On missions of love to men below;  
Some bearing tidings of victories won,  
Some weeping o'er deeds by sinners done,  
And in the light of that vision's gleam,  
I sunk away to a blissful dream.  
Not long could my eager spirit wait,  
But flew at once to the golden gate.  
The angel that held the gate ajar  
Kindly inquired my mission there.  
I pleadingly asked to enter in,  
And view that home where, free from sin,  
Friends long parted again will meet  
And walk together the golden street;  
Where tears forever are wiped away  
And the victor's song is sung for aye.  
With pitying glance he heard the while,  
Then tenderly answered me with a smile:  
"You may enter in, but remember I said  
Its sacred paths you must silently tread;  
Not a word nor sound from your lips must fall  
To mar its music. And when I call,  
In cheerfulness the summons obey,  
Speeding again on your homeward way,  
Bearing the truths you here may learn  
As an angel of mercy to hearts that yearn."

I entered. O joy, O joy profound!  
Such music as echoed its portals round!  
I longed to join the angelic song,  
But no, I dare not with mortal tongue.  
While viewing the scene, too fair to last,  
In through the portals an angel passed;  
I followed on, not knowing where,  
Thinking perhaps that he bore a prayer  
To Him who heareth the raven's cry,  
And knoweth when even the sparrows die.  
The glories we passed, words cannot recall,  
But oh! it seemed real and will be to all  
Who enter the mansions prepared for the blest,  
To go no more out from its peaceful rest.  
On bended knees before the throne,  
The angel pleaded in tender tone:  
"Father, one weary, tired, and worn,  
Discouraged and saddened, to-night doth mourn  
O'er what seems to her a wasted life,  
Because she has fought in no open strife;  
She has nobly battled with self and pride,  
Has walked with poverty side by side;  
Yet constantly giving, although unasked,  
Kind words and looks to those who passed;  
A cup of cold water she often gave  
To those who have filled an unknown grave,  
Supported the weak, and led the blind,  
Raised the fallen; in truth, I find  
Her whole life has been silent deeds of love,  
Known only to those who friendless rove,  
And yet she pleads in her earnest prayers  
For work, that her crown may have some stars.  
To many their labor seems thus in vain,  
Let me bear a message of comfort to them."

O'er a scene like this I could but weep,  
And long to fall at the angel's feet,  
There in that beautiful home above,  
To see for mortals such tender love,—  
An angel, in tears, before the throne  
Seeking comfort for a weary one,  
And oh! thought I, could they only know  
How the angels share in their grief and woe!

Hushed were the songs the angels wake,  
And silence reigned when the Father spake:  
"Hasten to earth with this message for me,  
To her who I know hath charity;  
I heard the words that were kindly spoken  
Which fell like balm on the heart near broken.  
I have bottled the tears of sympathy,  
Shed o'er the one who had strayed from me,  
Seen that look of grief and pain  
Whene'er my name was taken in vain;  
I know the result of each word and look,  
It is safely kept in my record book.  
There awaits her here a starry crown,  
A robe of white, and a victor's palm  
No starless crowns will I prepare  
For stars may be won by even prayer."

With these comforting words sped the angel away.  
I followed not, for I longed to stay,  
But the angel to me was calling, "Come!"  
At thought of leaving that beautiful home  
I 'woke, to find it was only a dream,  
But to me it will ever reality seem.  
In simple rhyme I have told it you,  
It was only a dream, but yet how true!

### REPORT OF WISCONSIN TRACT SOCIETY.

No. of members.....	653
" " reports returned.....	251
" " members added.....	18
" " " dismissed.....	7
" " missionary visits.....	578
" " letters written.....	296
" " Signs taken in clubs.....	195
" " pages tracts and pamphlets distributed.....	158,199
" " periodicals distributed.....	3,909
" " annuals.....	50

Received on membership and donations, \$61.45; on sales, \$16.39; on periodicals, \$56.87; collected on other funds, \$71.55. Subscribers obtained for REVIEW, 50; Signs, 25; Good Health, 35; Instructor, 28; other periodicals, 151.

MRS. MATTIE A. KERR, Sec.

### CANVASSING IN KENTUCKY.

PERHAPS a short sketch of my experience while at work in the field would be of interest to our brethren, as some of them have thought that not much could be done here in Kentucky.

I left home June 18, to see what I could do at Glasgow. In changing cars at Glasgow Junction I had to wait three hours. This time I improved. I called at ten houses and secured nine names, eight for the Signs, and one for the Instructor. In one house I took four names.

Glasgow is an old town, of two thousand five hundred inhabitants. It is a place of considerable wealth, and as it occupies much territory, it gave me a vast amount of walking. The first day I took twenty-seven names, twenty in five hours. The next day I also took twenty-seven names, besides often stopping to read from my Bible or a tract. The next day, Thursday, was rainy, so I was only out three hours. Prof. Mell has a large school and a good library, and as he had written to me that he was much interested in the Signs which I sent him two years ago, I visited him. He gladly received a set of our books. His mother had already subscribed for the Signs, and had given me a cordial invitation to call again. He told me he should renew for the Signs and take Good Health with premium. I was much pleased with my interview with him. I was also much pleased to meet Prof. Elrod of Liberty College, who received a set of books this spring. He took the Signs, and his wife Good Health. As I told her how much health reform had done for me, and the success that the Sanitarium is having in the treatment of the sick, she almost decided to go at once.

Every body with whom I talked is delighted with the thought that our camp-meeting is to be held there in October. Friday noon closed my work for the week, as my brother, Dr. Coombs, came to take me eight miles in the country to spend the Sabbath with his wife and daughter, who are S. D. Adventists. In three and a half days I had received sixty-three names for the Signs, three for the Instructor, and one for Good Health. I expected to continue my work on Monday, but I was taken sick. It was indeed a "grief of mind" to have to stop in the midst. But my five days' sickness was truly a blessing. My mind was clear, so that I made my Bible and Testimony No. 31 my study. I believe I have never had such a blessing. I shall ever think of those days as green spots in my Christian warfare.

I am now at home, and hope, if the Lord will, to be able to return the first of August and finish my work in Glasgow. I sincerely ask an interest in the prayers of the brethren and sisters for the success of the work in Kentucky.

BETTIE COOMBS.

P. S. I am just in receipt of a letter from the librarian of the Kentucky Penitentiary, Frankfort, and he says that he is satisfied that our set of books are a source of comfort to the prisoners.

B. C.

### TO OUR MISSIONARY WORKERS IN IOWA.

I HAVE been spending a few days in Davenport and Rock Island, looking after the interests of our depository and society. We found it necessary to seek another place for our depository. It is well known by most of our people in Iowa, that when Sister Beaumont moved to Dakota, our secretary was left without a home, and our books without a permanent place. It was necessary for Sister Hornby to move, and as no other suitable place could be secured at that time, she moved the depository into Bro. Kendall's house in Rock Island, expecting to move into a larger house near by as soon as it was vacated. But in this she was disappointed. Bro. Kendall's house is so small that it is very inconvenient to have the depository

there. We have now rented a small house in Davenport, where our depository will be located, and where all letters should be addressed designed for the secretary. Let there be no mistake in the address: Lizzie Hornby, 1322 Brady St., Davenport, Iowa.

We have been trying to find some company that would do some printing for us, but as yet we find none with whom we dare trust the interests of so important matters, neither could we agree on the price. We will speak more definitely about this soon. We have ordered a club of two hundred and fifty Signs, and the secretary sent out the first order to-day. We have about three hundred monthly subscribers already, but the Nebraska tract society furnishes the Signs to a part of these. Let the subscriptions come in; all orders will be promptly filled. We wish there were one hundred canvassers in Iowa, and there ought to be. Some of our canvassers have taken as many as thirty orders in one afternoon. Who can tell the result that may grow out of that half-day's work? We will write more specifically about this next week.

As I have no permanent home, all letters sent to me here will be forwarded to me.

E. W. FARNSWORTH.

1322 Brady St., Davenport, Iowa.

### TO DISTRICT NO. 6, MICH.

Not being favored this summer with a camp-meeting, as some of the districts have been, shall we not put forth an effort to make our district quarterly meeting of July 14, 15, one of unusual interest? It may be said that the appointment comes in such a hurrying time of the year, and the season is so wet and backward, that it will be impossible to have a full meeting. If we continually look at the things of this world, we certainly will not attend to the Lord's work as we should, and get ready for his coming. Paul tells us that even afflictions will work out a far more exceeding and eternal weight of glory if we will look on the things that are eternal and not temporal. 2 Cor. 4: 17, 18.

We ought to believe God. We must do as he says, and then we shall have his blessing. While from an earthly view it may look difficult to carry forward the work of the Lord, yet every closing line of prophecy and every sign of the end tells us that probation is fast drawing to a close. "We have but a little time left in which to labor. Now is the most favorable opportunity we shall ever have, and how carefully ought every moment to be employed." "A great work of saving souls remains yet to be done. Every angel in glory is engaged in this work, while every demon of darkness is opposing it." With which of these powers will you engage? Remember that neglecting the Lord's work is enough to put you on the side of the latter. Judges 5: 23. "Worldly prosperity comes first; nothing is made equal to this. The cause of Christ must wait till they gather a certain portion for themselves. They must increase their gains at all hazards. Souls must perish without a knowledge of the truth. Of what value is a soul for whom Christ died, in comparison with their gains,—their merchandise, their houses and lands? Souls must wait till they get prepared to do something." "The missionary spirit is feeble; devotion is weak." These quotations we have given you from Testimony No. 31. Let each one act as though the Lord was speaking to him. What a mighty work could be done in the earth if all would heed these things.

Brethren, let us make our quarterly meeting all it should be by earnestly seeking the Lord and attending the meeting. It will be held in the tent at Saranac. There is room where the tent is located to pitch a few family tents. If some of those coming would bring their tents, and if all would bring provisions, then all could be accommodated without placing too great a burden on the few who live at Saranac. If any will take their tents, let them send a card to Eld. E. VanDeusen, Saranac, Mich., notifying him of the fact.

M. B. MILLER.

—A grain of sand could not make a watch; but then it could stop a watch. An atom of lime would make a poor show in helping a body to see; but it can put an eye out with but little effort. A small child could not, it is likely, make a steam engine; but then he could throw a handful of gravel in among the wheels and bring it to a stand-still.—Dr. Philetus Dobbs.

## The Review and Herald.

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

BATTLE CREEK, MICH., JULY 10, 1883.

URIAH SMITH, Editor.

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

### DYING.

THIS is the process which is inevitably going forward with the Turkish Empire. The London Daily News says:—

"Whether we like it or not, the Ottoman Empire is dying fast; and as Russia is the only power capable of taking its place in those regions, it is useless to lament what is inevitable."

The Paris Temps, of May 31, 1883, gives its view of the Turkish question in these words:—

"Mr. Gladstone, by taking Egypt, has not only lost the good wishes of France, but has re-opened the Eastern question, and furnished Russia with a pretext for accomplishing her immense projects, the last step in which will be the conquest of British India."

### A NATIONAL RELIGION.

The *Christian Statesman*, of Philadelphia, the religious organ of the National Reform Association, has recently added to its working force a business manager and managing editor, in the person of J. W. Pritchard, a publisher of some prominence of Mc Keesport, Pa. In making the announcement of this change, the *Statesman* uses the term at the head of this note, which fitly expresses the underlying principle of this movement. It is to secure a national religion, which means an effort to control the conscience by law. These are its words:—

"This broadening of the affairs of the *Statesman* has been made necessary by its increased constituency of believers in a national religion, the principles of which it has been advocating for sixteen years."

### A TERRIBLE PICTURE.

SUCH a picture of intemperance as is described in the following paragraph from the last issue of the Potsdam (N. Y.) *Herald*, would be sufficiently repulsive in the lowest places of vice. It is all the worse as it applies to the village of Potsdam, which has been considered almost a standard community for sobriety and morality. That paper feels itself called upon to say:—

"The citizens of Potsdam appear to be asleep on the terrible evil of drunkenness in their midst. Hardly a day passes that drunken men are not seen on our streets. I am informed upon good authority that last Sabbath, near the depot, sixteen men, dead drunk, were counted lying around on the ground and on piles of lumber. Men in a beastly state of intoxication stagger into alleys and back yards with bottles of liquor in their pockets, where they drink, swear, talk like idiots, quarrel, and by smoking endanger private and public property."

### ARE WE FOLLOWERS OF CHRIST?

THE *Christian Union*, in a late issue, administers the following well-timed rebuke of the religious standard maintained in the churches of to-day. The language shows that the present wide departure from the apostolic standard is not because people do not know their duty. It says:—

"We call ourselves the followers of Christ. He went out into the highways and hedges; preached in the streets and lanes and on the hillsides; mingled with publicans and sinners; brought the harlots and drunkards about him; left the ninety

and nine in the fold to go into the wilderness after the one that had strayed away; passed by all the homes of priests in Jericho to be a guest of the half-heathen Zaccheus. When we gather in our æsthetic churches, pay from \$100 to \$1,000 a year for fifty sacred concerts, accompanying as many sacred orations, and delectate ourselves with the dim religious light of an exquisitely decorated and luxuriously warmed and carpeted and cushioned church, and are thrilled by the eloquence of a popular preacher, or exhilarated by the music of a skilfully-trained choir, give a cordial invitation to wealthy and respectable sinners who belong to our set, and are able to pay our price for admission to our Christian church and keep all others out, are we following Him who came to seek and to save that which was lost?"

### BACKSLIDING.

WE have heard of church members pluming themselves on the fact that not many backsliders were to be found in their church. Whether this is a matter for congratulation or not depends on circumstances. Backsliding is a relative term. There may be such a thing as having nothing to backslide from. Churches which permit among their members card-playing, theater-going, horse-racing, wine-drinking, dancing, extravagant dressing, and every indulgence and pleasure which does not fall below the world's standard of respectability, as many of the popular churches do, could hardly look for backsliding among its members, as it would be difficult to depart much further from the high religious standard of the New Testament, and maintain any standing in society.

Statements are to be found in almost every paper we take up showing how completely the line of demarkation between the world has been obliterated. The following have most recently come to our notice:—

"In New York," writes a well-known correspondent, "I was once shocked to hear a mother say to her daughter (and she was a very estimable woman, too): 'I wish you to be confirmed at Grace church, because it is a more fashionable church than Ascension. I should be very much ashamed of you if you married a poor man. I should be ashamed of myself and unworthy of your father's confidence if I allowed any girl to be better dressed than you are.'"

The type of religion which will be developed by such training it is not difficult to determine.

Here is another item describing one of the methods, now becoming so common, to gratify the fun-loving propensities of the people:—

"The weight social at the Methodist-Episcopal church in Seneca Falls was a new and novel affair. The gentlemen drew partners by lot for the sum of twenty-five cents a hundred pounds on the weight of the share which fell to them."

Another noteworthy fact is that an unusual number of ministers are in these days leaving the pulpit for the stage. In addition to prominent cases already noticed, we now have the following:—

"Rev. Charles Steck, late pastor of the Lutheran Evangelical church at Indiana, Pa., made his debut there as *Hamlet*, Saturday evening. The performance was well received by a large audience."

—Truth is consistent with itself. Its advocates all pursue one and the same line of argument in its defense. Their inventive ingenuity is not taxed; for all the necessary material is ready and at hand. But the multifarious and contradictory inventions to set aside the Sabbath of the Lord stare one another in the face like so many statues placed on every side of a hall, confronting one another.

R. F. C.

### THE CAMP-MEETING AT MINNEAPOLIS, MINN.

THIS meeting was held June 21–26, in a nice grove lying between two miniature lakes, about four miles from the city of Minneapolis, on the same ground used for this purpose several years ago. We reached the ground Wednesday afternoon, and found the camp in a very good state of readiness, and a goodly number in attendance. The weather was reasonably good, with an occasional sprinkle of rain, but quite cool for the season.

The attendance was not as large as at some meetings I have attended in the State, especially from the outside. Nearly six hundred encamped on the ground. Services were held in the English and Scandinavian tongues, and the camp was a place of activity. We had a very profitable meeting, one of the very best we have attended thus far this season. For this we felt exceedingly grateful. We hope it will be a turning-point in the history of this Conference, and that we will see a higher degree of prosperity, a greater growth and increase of spiritual life from this onward.

This Conference has been passing through some unpleasant experiences the last few years. There has not been that harmony of feeling, that love and union, which is so very desirable; but far less of discord was perceptible during the present meeting than in some preceding ones which we have attended. The business meetings were conducted in harmony. During the last few years, there has not been that prosperous growth in this Conference which was manifest before. There was a time, eight or ten years ago, when there was a more rapid growth in numbers and strength than in any other Conference we have ever known. In a few years the number of members was nearly quadrupled; but during the last two or three years there has been far less growth apparent. Some discord and feelings of alienation have come in, and the ministry has not seemed to be so efficient, and it has been hard work to keep up the tone and interest in the Conference. At this meeting many of the brethren seemed to feel an earnest desire for a better state of things.

The preaching was very plain and searching. On the Sabbath there was apparently much deep feeling. Perhaps one hundred and fifty came forward for prayers, and our meetings were very solemn. Some excellent confessions were made by ministers and people, and there was a real humbling of heart before God. On Monday forenoon another season of this kind was held. A special call to sinners and backsliders was made, to which a goodly number responded. The Lord's Spirit came in, and light shone through the camp. The hearts of many were deeply affected, and all felt that the Lord came very near. Some who had apostatized from the truth confessed with deep penitence and sorrow of heart, and tried to return to God. One who, some years in the past, had received a testimony of reproof from the Spirit of the Lord, which he claimed was unjust, and had manifested much opposition against it, till he had finally ceased to observe the Sabbath, came forward for prayers, broke down in tears and confessed before the congregation that the testimony was all true, and that his own heart had been filled with opposition; but now he could see that he himself was wrong. Thus the Spirit of God at times illuminates the mind, and we can see ourselves as we are. It was truly a precious season. In the afternoon, thirty were baptized in the clear waters of Lake Calhoun.

The wants of our foreign missionary funds were presented before the people Monday morning; and about \$1,300 were subscribed for the three funds, and the International T. and M. Society. After a careful consideration, the nominating committee of



the Conference presented the name of Eld. O. A. Olsen for President of the Minnesota Conference, and he was elected to that position, with Elds. Grant and Fulton as assistant members of the Conference Committee. It is hoped that, with his experience and earnest zeal, he will help the brethren to bring up the Conference and tract society into a greater state of efficiency.

The importance of our missionary work, canvassing, etc., was dwelt upon, and forcibly impressed upon the minds of the people. God's Spirit witnessed to these appeals. Elds. Van Horn and Olsen assisted in the preaching. Some very interesting children's meetings were held by Eld. Van Horn, and a good influence was brought to bear upon them.

After the meeting dispersed Tuesday forenoon, we had a meeting of the ministers, licentiates, colporters, canvassers, and others who thought of giving themselves to the cause to labor. We spent several hours together in conversation and instruction. It was a precious season. Many were in tears, and we consulted together relative to a proper method of labor, and concerning a spirit of devotion and consecration which should characterize all who labor in the cause of Christ. We tried to impress upon the minds of those present the importance of devotion to the work and faithfulness therein. The remarks seemed to be received with an excellent spirit, and we trust good was accomplished by the meeting. May God bless the ministers and the Conference, and may prosperity attend it in all its departments.

Our brethren went home feeling encouraged. The prospects of peace and union are better than in the past, and we greatly hope there will be a general increase of zeal and efficiency in the Conference the coming year. GEO. I. BUTLER.

THE CAMP-MEETING AT PARKER, DAKOTA.

THIS meeting was held upon the same ground as last year, about three miles from the village of Parker, in an artificial grove on the farm of Bro. Burgess. It has in some respects been the most interesting meeting we have held this year. The attendance has been remarkable. There were sixty-one family tents besides the three large ones. The census taken showed an attendance of four hundred and fifty who camped upon the ground. This would be nothing remarkable in some of our larger Conferences; but when it is remembered that according to the statistics of the Year-Book, the Dakota Conference has only a membership of two hundred and seventy, the attendance at this meeting will seem somewhat surprising, especially so when compared with other annual meetings. Wisconsin has a membership, according to the Year-Book, of fifteen hundred; but there were not quite as many present at that camp-meeting as here. There were thirty more Sabbath-school scholars in the tent Sabbath morning than in Wisconsin. Iowa, with a membership of fourteen hundred and fifty, had perhaps seven hundred present at the camp-meeting. Minnesota with a membership of thirteen hundred, had perhaps six hundred present. The camp presented a neat and tasty appearance. There was an excellent book-stand in a tent 25x40, and a good supply of our precious publications.

Our meetings were conducted in three languages,—English, Danish, and German,—so the time was well filled. While we had our three regular services in English, all attended. As soon as they closed, the meetings in German and Danish, and the Conference and tract society meetings, etc., came in very rapidly. The weather was intensely warm, dry, and dusty. Not a drop of rain fell from the beginning to the close, presenting quite a contrast to all the previous meet-

ings of this year, where we have had rainy, cold weather.

The preaching in English was by Elds. Van Horn, O. A. and A. D. Olsen, and myself. Eld. Shultz was present from Nebraska, and assisted Eld. Conradi in the German meetings; Bro. Olsen preached to the Scandinavians.

The German work is becoming a very interesting feature in this Conference. About eighty have embraced the truth already in Dakota. Many of these were formerly Russian Mennonites. One fact which I learned is very significant and encouraging, showing as it does the way this truth is spreading. Some of these converted Russians have sent the *Stimme* and other publications of the truth to Russia, and ten have already commenced to keep the Sabbath, rejoicing in the truth. They are pleading for more light and for help. It is well known that the Mennonites have been leaving Russia for fear of being drafted into the army, not believing in war. Many have come to this country. Others have emigrated to Asia. Those in Russia have sent the truth to friends in Bessarabia and Bokhara in Central Asia. We know not how these facts will strike the readers of the REVIEW, but we can say that they send a thrill of joy through our hearts. Thus the truth reaches out into all parts of the earth, and will continue to spread until the earth is lightened "with the glory of the closing message." The German work is rapidly increasing in our country. Eld. Shultz has already got out quite a company in Nebraska who are rejoicing in the truth. Calls are coming in from Kansas and other places for labor in the German tongue. The work is spreading; and we shall be greatly disappointed if there are not hundreds of Germans in this country embracing the truth within a short time. It was touching to see the love and interest manifested by these Germans upon the camp-ground. When we took them by the hand to bid them farewell, the tears ran down their faces. They went away strong in the faith.

The Scandinavian cause in the Territory is moving onward. The business meetings of the Conference and tract society were harmonious. The progress of the latter the last year has been remarkable. We had an excellent report from the secretary, which showed a large increase of the work and of means paid into the society, and a large increase of publications on hand. It was thought advisable to raise a reserve fund of \$1,000 to place the society out of debt, and increase its efficiency. About \$800 was subscribed in a short space of time for this purpose. The remainder will be easily raised during the year. We felt anxious that the society should take this step, though we expected it would cut short their liberalities in behalf of our foreign missions, etc.; but Monday morning we laid before the people the subject of our missionary work in other lands; and \$900 were immediately subscribed. One brother had previously subscribed \$500, making \$1400 from Dakota to be divided among the English, European, and Scandinavian mission funds, and the International T. and M. Society. This, with the amount raised for the reserve fund, makes \$2200 pledged in the Territory for the work of God. This is certainly as liberal as any of our Conferences have been in proportion to the numbers and means, yes, more so. These things give us great hope that the Lord will bless this Conference.

The spiritual interests of the meeting were not neglected. The preaching was practical and pointed. On the Sabbath, upwards of one hundred came forward for prayers, and there was a deep feeling manifested. On Monday also another effort was made, and quite a number came forward for prayers. Twenty-five were baptized. Our closing meeting, Tuesday morning, was the best

one of the kind we have attended this year. The brethren went home in excellent spirits.

This finishes our earlier camp-meetings. Eld. I. D. Van Horn has attended the last four of these with me, and his labors have been efficient, and highly prized by our people. He will attend the Texas camp-meeting with Bro. O. A. Olsen, and probably many of the later camp-meetings with me. One feature in our meetings this summer has been profitable and interesting. Bro. Van Horn has held several children's meetings between the regular services, calling all the children and young people together, and as many of the older ones as saw fit to come. He has given instruction to them in various important, practical duties, and labored to make serious impressions upon their minds and hearts. The children prize these meetings much, and they left a serious impression upon them. We think they were very profitable.

I expect now to be at Battle Creek several weeks and look after important matters in connection with our institutions until the time for the Virginia camp-meeting.

GEO. I. BUTLER.

Ministers' Department.

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

CHURCH MANUAL.

(Continued.)

THE DUTIES OF LOCAL CHURCH OFFICERS.

5. The Church Treasurer.

THE office of church treasurer is one of great importance. In the wisdom of God, the prosperity of his cause has been made to depend very largely upon the collection and expenditure of money. Without it, ministers cannot be supported in the field, missionary work cannot be carried on, publishing houses cannot be sustained, nor the current expenses of the churches and Conferences met. Were the fountains of church liberality to be dried up for a single year, we should be appalled at the terrible results which would follow in the work of God. There is, however, no class of persons outside of the ministry upon whom the financial prosperity of the church depends more largely than it does upon the church treasurers. If they are men who feel the responsibilities of their position, and meet them in the fear of God, his treasury will not lack the means necessary for the spread of the truth. If, on the other hand, they are incapable or inactive, the work of God will be crippled at every point.

THE DUTIES of a church treasurer are those which relate to the collecting, keeping safely, and disbursing of the tithes of all the members of his church, and other funds which may be committed to his charge. All the money which comes into his hands is to be held or disbursed by him as the church may direct by vote.

He should provide himself with a suitable book for that purpose, and keep therein a strict account of all the money received and paid out. That account should be so kept that it will show at a glance the sources from which he received all the money which has come into his hands, the dates at which he received the various amounts, as well as the parties to whom, and the dates at which, money has at any time been paid out by him. His accounts should be so kept that he can tell just how much money has been paid in to him by each member of the church for tithes or other purposes. At the expiration of each quarter, he should make to the church a report of all the funds received or paid out during the quarter, and of the balance on hand, if any there be.

Where any person is negligent in the payment of tithes, he should take occasion to visit that person, and in a careful and judicious manner remind him of his delinquencies in that particular. It should be the aim of the treasurer to secure as far as possible the payment of the full amount of the tithes due at the expiration of each quarter.

Immediately after the quarterly meeting he should make out and send to the treasurer of the State Conference a report of all the tithes received by him during the quarter, stating therein the names of those who have paid the same, and the amount paid by each.

For his own protection, and for the purpose of removing every occasion for dissatisfaction on the part of those paying tithes into his hands, he should provide himself with a book of blank receipts with stubs. Whenever any person pays money to him, he should immediately make out and give to such persons, a receipt for the same. That receipt should specify the amount of money paid, the object for which, and the dates at which, it was paid. He should then fill out the stub of the receipt so that it will correspond with the receipt given in the matters of the name, date, amount, etc., etc. That stub he should carefully preserve for future reference.

THE QUALIFICATIONS of a church treasurer are the following among others:—

1. He should bear a reputation for strict integrity. 2. He should be prompt in his business habits. 3. He should understand book-keeping sufficiently well to enable him to keep his accounts in a satisfactory manner. 4. He should be a fair penman. 5. He should possess a sufficient amount of discretion to enable him to lead all to a prompt payment of their pledges without giving occasion of offense to any.

#### THE ELECTION OF CHURCH OFFICERS.

It is the province of each church to elect its own local officers. We have proof of this in the example of the church of Jerusalem. The apostles did not presume to appoint over them the seven deacons spoken of in the sixth chapter of Acts, but they instructed the church to elect them for themselves. Acts 6:1-6.

It is customary among Seventh-day Adventists to elect their local church officers once each year. That election usually takes place at the regular annual meeting of the church. Where necessity requires it, however, such elections may take place at any time which the church may designate. For various reasons it is thought advisable to elect the church officers as often as once in each year. If the elder, deacon, treasurer, or clerk is incompetent to fill the place which he occupies, he should not be allowed to remain therein for a longer period than one year. If, on the other hand, all of these officers fill their respective positions to the satisfaction of the church, it is due to them that the latter should attest its appreciation of their labors at least as often as once in twelve months by a re-election. Since a certain amount of experience is necessary to enable one to discharge properly the duties of church officers, the latter should seldom be changed unless they are incompetent or unfaithful.

In the selection of officers, no person should be actuated by a desire to advance either himself or his personal friends. He should remember that what he is about to do will materially affect the cause of God, and that it is his duty, regardless of personal considerations, to vote for the persons who will serve its interests best. In case it is at all probable that difficulties will arise at a given time out of any election which is expected to take place, the church in which such election is to occur, will do well to apply to the State Conference committee to send to their aid a competent minister.

The elder or leader of a church should take great pains to notify the members of the same of the time at which each election is expected to transpire. If he cannot notify the members individually, he should at least cause the notice of the election to be read in the public congregation one or more times at a regular meeting or meetings of the church. If possible, he should avoid having the reading of the notice the first time and the day of the election separated by less than a week; as otherwise the intervening time might not be sufficient for a general circulation of the appointment.

When the hour for the election has arrived, the following programme of business should be carried out: 1. Open the meeting with singing and prayer. 2. Let the minister, elder, or leader state the object of the meeting, and impress upon all the importance of the guidance of the Holy Spirit in the work upon which they are about to enter.\* 3. In case the church clerk is not present, select a secretary *pro tem*. 4. Select two tellers to distribute, collect, and count the votes. 5. Before distributing the ballots, let the person in charge of the meeting explain in regard to the office which is to be filled at that ballot, and the proper method of writing the name upon the vote. 6. Let the tellers distribute the blank ballots among the voters. 7. Let the tellers gather up the ballots, count them, and declare to the congregation the number of votes cast in all, and the number cast for each individual who received any of the same. 8. In case any one person has received a majority of all the votes cast, he is elected, provided the vote was a formal one; but it would be well for the chairman to suggest that some one should move that the election be declared unanimous. In case such a motion should be made and seconded, the chairman should put the same. 9. Proceed to elect the remaining officers in a manner similar to the one suggested above.

(To be continued.)

## The Commentary.

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

### SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

#### 145.—THE TITHE.

Would it be right after one has pledged to pay a tithe to the Lord, to give a part of the same to any one in need around him? \*

ANS. Not if he intends to carry out the Bible plan of tithing. According to it each Jew was expected to give yearly to God, through his representatives, the Levites and the priests, one-tenth of his income. That tenth was to be sacred to the purpose in question. There was a second tithe which every three years was given to the poor. The following from the "Dictionary of the Holy Bible," Art. Tithes, is in point: "A two-fold tithe was required of each Jewish citizen. The first consisted of one-tenth of the produce of his fields, trees, flocks, and herds, to be given to God as the sovereign proprietor of all things, and as the King of the Jews. Lev. 27:30-32; 1 Sam. 8:15-17. The proceeds of this tax were devoted to the maintenance of the Levites in their respective cities. Num. 18:21-24. A person might pay this tax in money, adding one-fifth to its estimated value. The Levites paid a tenth part of what they received to the priests. Num. 18:26-28. The second tithe required of each landholder was one-tenth of the nine parts of his produce remaining after the first tithe, to be expended at the tabernacle or temple in entertaining the Levites, his own family, etc., changing

\* In case an elder is to be elected, the following texts might be read with profit: 1 Tim. 5:1-7; Titus 1:5-9; Acts 20:17-32; 1 Pet. 5:1-5. When the officer to be chosen is that of a deacon, the following selections should be read: Acts 6:1-7; 1 Tim. 8:3-18.

it first into money, if on account of his remoteness, he chose to do so. Deut. 12:17-29; 14:22-27. Every third year, a special provision was made for the poor, either of this second tithe, or in addition to it."

At the present time free-will offerings to the poor and for other religious purposes, take the place of the second tithe.

#### 146.—PULPIT PROPRIETIES.

1. Would you recommend that our ministers bow in silent devotion on entering the desk or place of preaching?  
2. What is your opinion in regard to reading a Scripture lesson as one of the introductory exercises to the sermon?  
3. In a course of lectures, which would you recommend to be presented first in order, the Sabbath question, or that of the nature and destiny of man?

J. W. R.

ANS. 1. I think that such a practice is an excellent one, where circumstances will admit. It serves to solemnize the minds of the congregation, and gives the minister an opportunity to plead for divine help as he could not in a public prayer.

2. A very desirable thing. No words which man can frame, will reach the heart like those of inspiration. There are those who never hear the Bible read elsewhere than in the public congregation. The length of the Bible reading should be gauged by the probable length of the other exercises.

3. As a general rule, the Sabbath question. Where, however, there is a special interest in a community to hear on the nature of man, I would present that subject first.

#### 147.—COLLECTIONS.

1. How do you understand 1 Cor. 16:1, 2?  
2. Did inspiration render the apostles infallible when acting as such?  
L. A. T.

1. Paul was about to go to Jerusalem to carry contributions to the poor saints in that city, who had been despoiled of their goods. He proposed to call at Corinth on his way, in order to take with him the liberalities of that church. His stay would necessarily be short. He did not wish to be delayed by the necessity of waiting to have "gatherings" made after he had reached Corinth. Those gatherings could not have been collections through the contribution box, as they would have required but a few moments. They must have referred, therefore, to the gathering of food, clothing, money, etc., which individuals intended to send by him. If they should be compelled to collect these from those who owed them after he came, that would take time and cause delay. If, on the other hand, they collected and laid by in store each week at home, their charities would be ready for him whenever he might come. That the laying by was to be done at home is rendered certain by the original which is equivalent to "lay by himself at home, or in his own house." (See seven or eight versions quoted by J. W. Morton on this passage in his "Vindication of the True Sabbath.") But if the laying by was to be done at home on the first day of the week, then it was not to be done at the church; and if not at the church, then the passage proves nothing in regard to meetings on Sunday. Again, the gatherings spoken of were such as could not be well undertaken on holy time; therefore, the passage proves that Paul did not look upon Sunday as a holy day.

2. They were infallible when actually inspired to do or say that which they did or said. It was possible for them to err in judgment when they did not speak or act from inspiration.

W. H. L.

—The voice of God is clear and calm. The voice of the people is changeful and uncertain. The voice of God is the same yesterday, to-day, and forever. The voice of the people is this to-day, that to-morrow, and another next day. The voice of God is justice, mercy, truth. The voice of the people is prejudice, passion, folly. Crowds are cowards. Nations are full of fears.—*Dr. Deems*.

ANYWHERE.

ANY little corner, Lord,  
In thy vineyard wide,  
Where thou bid'st me work for thee,  
There would I abide;  
Miracle of saving grace  
That thou givest me a place  
Anywhere.

Where we pitch our nightly tent  
Surely matters not;  
If the day for thee is spent,  
Blessed is the spot;  
Quickly we the tent may fold,  
Cheerful march through storm and cold,  
With thy care.

All along the wilderness,  
Let us keep our sight  
On the moving pillar fixed,  
Constant day and night;  
Then the heart will make its home,  
Willing, led by thee, to roam  
Anywhere.

—N. Y. Evangelist.

Progress of the Cause.

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

BRITISH MISSION.

In a country where everything moves so slowly as in this kingdom, we are glad to see indications of advancement in our work. If the cause moves slow, the truth is surely taking root in some minds. We hear of many who are convinced of the truth. Some of these are prayerfully and seriously considering how they can keep the Sabbath. The following is from our British Supplement to the *Signs*, No. 27:—

"We made mention in our last that some friend had paid for a three months' notice of one of our standard tracts in a Scottish journal. Now, in addition to this, a notice of the book "Who Changed the Sabbath," appears as a paid advertisement in the two leading secular papers of Scotland, the *Scotsman* of Edinburgh and the *Weekly Mail* of Glasgow. The latter has a circulation of 200,000 copies per week. We thank some unknown party for striking so effective a blow in our favor. The orders for the book are coming in. As it is sent out, it is accompanied with a complete catalogue of our publications. Thus attention is being called more fully to our depository and work.

We continue to receive words of good cheer from readers of our Journal. Mr. N., writing to renew his subscription, says, "It is an excellent paper, and well worth careful perusal." Mr. T. on paying for half a year, says, "We like the paper very much." Mr. B., having read the paper one year, sends another year's subscription to "your excellent paper, *Signs of the Times*." Mr. L., who has read the paper two years, says, "It seems to me that God always has something in that paper to cheer the drooping soul. I have found it so." Mr. S., having read four numbers of the *Signs*, sends his subscription, and says of the paper, "I have found it both instructive and interesting." Mr. B., renewing his subscription, says, "I don't think I should like Sunday to pass without the paper. To compare it with the cost would be nonsense; it is worth a great deal more." Mr. K., who has read the paper for eighteen months, says, "I continue to read with increased interest. I only regret the limited time at my disposal for reading literature published at your depot." Mr. E. J. S., in subscribing, says: "I am just wondering, and I should very much like to know, if there be any record in the history of the Christian church when the first day of the week was substituted for the seventh. We really have not the divine authority for such substitution. Read Eccl 3:14; Matt. 17:11, 12. . . . I am of the opinion that a great work of restoration is going on, and that everything which the church has lost will be restored."

Bro. John writes that the meetings held on Sunday afternoons in the Market Place at Grimsby have been quite well attended from the first, and the interest in the word spoken is good. He is arranging to hold meetings in several other places near Grimsby, and to follow up the interest awakened in individuals by the tract work.

Bro. Drew gives us some items of interest in his shipwork at Liverpool. On visiting one ship, he found the captain a decided Sabbath-keeper. This man obtained over £3 worth of books in the

port of San Francisco. As the result of their perusal, another is added to the list of Sabbath-keeping ships." J. N. LOUGHBOROUGH.

KENTUCKY.

GARFIELD, JUNE 29.—Our tent meeting is beginning to stir up the enemy. Mr. Gardner, considered one of the ablest divines in the whole country, has been sent for, and is to preach against the Sabbath next Sunday, July 1. We offered him the free use of the tent. May the Lord overrule all to his glory.

S. OSBORN.  
R. M. J. POUND.

PENNSYLVANIA.

COLUMBUS, WARREN CO., JUNE 28.—Owing to unfavorable circumstances, we did not get our tent pitched and ready to commence meetings here till last evening. Our notice was posted only a few hours before the time of meeting, yet there were some over one hundred in attendance, who gave very close attention to the word spoken. While the result of our effort here is yet wholly a matter of the future, we hope to be so related to God in it that such may be saved through the truth as can possibly be reached and rescued by it. Will our dear brethren and sisters, especially of our Conference, remember us before the Lord?

J. W. RAYMOND.  
J. G. SAUNDERS.

WISCONSIN.

LEON AND VICTORY.—Since camp-meeting I have spent one Sabbath with the church at Leon, and found them feeling much interested in canvassing for the *Signs*.

I have also spent one week with the church at Victory, and had some very profitable meetings. The importance of canvassing for the *Signs* and "Thoughts on Daniel and the Revelation," was discussed with much interest. One sister obtained four monthly subscribers for the *Signs* within twenty-four hours, where it was thought none could be obtained because the people had heard preaching so often. Three were baptized at this place.

Our courage in this good work was never better than now. We believe the truth will triumph gloriously. Pray for us. I. SANBORN.

TENNESSEE.

HUNTINGDON AND LEACH.—We closed our meeting at Huntingdon, June 9. Opposition was manifested by the ministers of the town, but victory turned on the side of truth. We left six keeping the Sabbath. Bro. Dortch has since visited them twice, and found them firm in the truth. While there we sold \$14 worth of books.

By invitation came to this place (Leach), June 10. Have given twenty-seven discourses. The interest has been excellent although our meetings have been held in the most busy time of harvest.

Thirty-two have signed the covenant to keep all the commandments of God and the faith of Jesus. Sold books to the amount of \$22.85. Have obtained seven subscribers for REVIEW, one for *Signs*, and one for *Good Health*. We try to feel grateful to God for his exceeding goodness to us. Will the brethren remember us at the throne of grace? SAMUEL FULTON.

July 1.

VIRGINIA.

FAIRFAX C. H.—The interest in our meetings the past week has not decreased. Although it has been the busy season of wheat-harvest, the attendance has been good. Last night (Sunday) four hundred or more were in and around the tent. We never had better order in a meeting of this kind. The subjects under discussion at the tent have created quite a stir through the country generally, and some come five and six miles to the meetings.

Our first Sabbath meeting was held last Sabbath with about forty in attendance. Seven or eight of these were really keeping the Sabbath, while quite a number of others were hardly persuaded what to do. One thing is certain,—a great many are convicted that they ought to keep God's commandments, but what they will do remains to be seen. Very few can realize what people have to

break away from here to obey the truth. We patiently wait for God to give the increase to the seed we are trying to sow here.

July 2.

J. O. CORLISS.

IOWA.

RIVERTON.—This is an enterprising little town of about six hundred inhabitants. Our forty-foot tent is neatly located near its center. Have given four discourses to audiences averaging at least one hundred. The people are friendly, and there is already a prospect of a permanent interest on the part of a few. We feel the need of divine aid. Our present address is Riverton, Fremont Co., Iowa.

July 4.

H. NICOLA.  
C. R. PORTER.

ALBION, MARSHALL CO.—Our tent is now pitched at this place, and six discourses have been given. Our congregations are not large, but the people are attentive to the word spoken, and seem to have some desire to read. Book sales amount to nearly \$7, and Bro. S. M. Holly has obtained over thirty subscribers for the *Signs*. Shall we have an interest in your prayers that God may bless the work here? Address us as above.

July 3.

C. A. WASHBURN.  
J. D. PEGG.

ONTARIO.

BELLVILLE.—Two weeks ago I had the privilege of baptizing two persons in the beautiful bay of Quinte, near this city. An Eld. Burr, minister of the Disciple church, was present, showed friendly feelings toward us, and closed the interesting exercises by pronouncing the benediction.

July 1 we celebrated the ordinances with the little church in this city. This was the first privilege of the kind ever enjoyed by the brethren and sisters residing here, which was indeed a precious and encouraging season to all.

This morning I baptized a young sister who had not long kept the truth. I am now busily engaged in encouraging our brethren and sisters in Ontario to purchase and distribute our works, and thus open the way for the living preacher. Many urgent calls for labor have already been received. These will be met in due time. If necessary, God can raise up men in Ontario to respond to the Macedonian cry coming in from various quarters. God is not straitened for want of instruments to do his work. He can qualify plain, humble, unpolished men to help swell the loud cry of the third message even in Ontario. D. T. BOURDEAU.

July 3.

MAINE.

WILTON, JUNE 28.—We pitched our tent in this place June 21. We are located on the Academy Ground, just at the edge of the village, and we have it seated with settees from the Academy Hall. We never had a more pleasant situation for the tent than now.

We have held seven meetings, commencing Friday evening, June 22. Our congregations have ranged from forty to sixty. There are some who seem interested, but it will take some time to raise much of an interest, if we ever do. The "stay-away" argument will be the hardest to meet here. This town had been pretty thoroughly canvassed with the *Signs* prior to our tent coming here, and a great many have decided to stay away. Those who do come are anxious to hear on the Sabbath question. There is one thing gained by the *Signs* canvass, if no more, and that is, people understand something about our faith before the tent is pitched, and are not taken by surprise when the Sabbath is presented. Our earnest prayer is that God will stir the hearts of this people to accept the truth.

R. S. WEBBER.  
S. J. HERSUM.

COLORADO.

HILLSBORO.—After an absence of six weeks, I again visited this place, June 23, 24. The good work commenced last spring has not stopped. Six more had signed the covenant previous to our last meeting, and on the Sabbath, June 23, one more united with us, making twenty-three in all who are now keeping the Sabbath in this community. All seem to be in earnest in the work, and joyful in the truth.

The Sabbath-school is very interesting; it has a membership of fifty, and twenty copies of the *Instructor* are used. On Sunday morning a large company, for this scattered settlement, gathered in a grove of cottonwood trees in the yard of Sister Hall, where we spoke on the nature of our work as set forth in Rev. 7:1-4. At the conclusion of the discourse we went a few rods to the bank of a creek, where fifteen were baptized. These were all new converts to the faith excepting Bro. and Sr. Oppy; they were also all heads of families except three. Others will doubtless go forward in baptism soon. For the present they are obliged to hold meetings in a private house, as the school-house in which the services were held has been destroyed by fire. A new one will be immediately built, larger and more substantial.

The prospect is good for a strong church here. Without an exception, all are farmers and apparently are here to stay, so they will not be troubled and weakened by the moving spirit. They have a good musical talent among them, which adds much to the interest of the meetings. When the new house is completed, we design to hold another series of meetings here, and we confidently believe others will be added to their number.

June 29.

E. R. JONES.

## NEBRASKA.

STROWSBURG, JUNE 25.—In company with Bro. Shultz I met with the church at this place and held a two day's meeting. The attendance was good. The Spirit of God was present in good measure. The brethren were strengthened and encouraged. A few bore their testimony for the first time. Three were baptized by Bro. Shultz. Two united with the church; \$552, was paid and pledged for missionary purposes. The brethren here have no intention of letting the work stop for lack of means.

A. J. CUDNEY.

BLAIR, JUNE 28.—We commenced meetings here in our forty foot tent, the 15th inst. Our interest is not as good as we would like to report, although several express themselves quite convinced even upon the Sabbath truth. Our colporter, who spent several weeks here before the tent came, is still visiting and loaning packages of tracts on the subjects being presented. Our tent is well seated with Eld. Cudney's new tent seat, which proves to be much the best and most convenient seat we have ever seen. It has rained much during the day time, but the evenings, with a single exception, have been pleasant.

GEO. B. STARR.

DANIEL NETTLETON.

## NEW YORK.

UNION SQUARE, JUNE 26.—We began meetings in the tent here, June 16. This is quite a thickly settled country place, surrounded by little villages two or three miles distant. A favorable impression was left upon the public mind by our camp-meeting which was held here last year. We think, considering the unfavorable weather we have had, that the interest is good. The people certainly give the best of attention to the word spoken. Pray for us, that if God has any jewels here, we may have wisdom to gather them.

GEO. W. BLISS.

J. E. SWIFT.

TURIN, LEWIS Co.—We pitched the tent here, and began meetings evening after the Sabbath, June 16. On account of prejudice and much rainy weather, our congregations were not large at first, but the attendance and interest has steadily increased. We have had no open opposition, but professors from other denominations are regular attendants, and seem to take considerable interest in our work. The people are kind, and contribute something to supply our wants. We are trying to seek God for his blessing, and we believe that much good will come from the effort here.

T. M. LANE.

W. S. HYATT.

J. F. STUREMAN.

July 2.

WEST CAMDEN, ONEIDA Co.—During the past two weeks we have been holding meetings here in a tent. But few are friendly to the truth for these last days. The popular current is so decidedly against the work that only a small number have sufficient moral courage to attend the meetings; but God is working for these. Already one young woman has been born out of nature's

darkness into the marvelous light of the gospel of God's dear Son. Her parents have also cheerfully taken up the duty of observing the Bible Sabbath. The precious season of worship that we enjoyed with them at their home last Sabbath will long be remembered by us all. In this family are several younger children who will doubtless be brought up to love and obey present truth. To God we ascribe the glory, hoping that he will call others to repentance and obedience here ere our work shall have closed in this place.

E. E. MILES.

F. W. GIBBS.

July 2.

## MISSOURI.

DIAMOND GROVE PRAIRIE.—We pitched the tent at this place June 8, and have given twenty-four discourses. The weather has been very unfavorable the most of the time. Still, considering the busy time among farmers, we have had a very good attendance. There is some prejudice here, but some are deeply interested, and acknowledge that we are right.

This meeting has proved a great blessing to the scattered brethren in this part of the country. They seem to take hold as never before. Some opposition is now being manifested. We have a great desire to see many more in this place take a stand for the truth. Bro. D. T. Jones was with me to assist in the preaching until last Sunday, when he went home with the expectation of returning in two or three weeks.

June 29.

E. G. BLACKMAN.

WINDSOR, SEDALIA, BOONVILLE, SALISBURY.—I have recently spent four weeks holding meetings with the brethren at the above places. At Windsor I held a tent meeting four years ago with some success. The churches became enraged at the loss of some of their numbers, and closed their doors against us. From that time to this, no public place could be obtained for meetings. I spent two days here, and preached twice at a private house. Some of the best citizens in town attended and seemed interested. A few faithful souls here still survive the pressure, and are making arrangement for a meeting-house in the near future. God bless the work and workers.

Spent one week in Sedalia with a rather better outside attendance than usual. Two united with the church, and are to be baptized on my return next Sabbath to attend their quarterly meeting. Near Boonville, where I held meeting last summer, two had given up the Sabbath. Their place was filled by two others who united with the church by baptism. We celebrated the ordinances, and left them rejoicing in the third angel's message. A good outside impression was made.

At Salisbury we found but very little outside interest. Several of the scattered ones came from a distance, and all expressed themselves as much encouraged. As we tried to set before them the necessity of sanctification through the truth, good impressions were made, which, if carried out, will prove a blessing both to them and to the cause.

J. G. WOOD.

Appleton City, Mo., July 4.

## MASSACHUSETTS.

READING.—We have now given eleven discourses in the tent here. At our first meeting Friday evening, June 22, about seventy-five were present. Since then the interest has steadily increased. The first Sunday evening we were in the place, all the churches united, and held a union temperance meeting, it being the seventh anniversary of the W. C. T. U. in the place. Learning of this the night before, and also of the fact that strong efforts were being made to suppress the rum traffic in town, two parties being under arrest at the time, we took up our appointment for Sunday night, and urged the people to attend that meeting. This proved to be the best thing we could have done. At the meeting we were called upon to make remarks, which of course we cheerfully did, calling especial attention to our temperance organization, pledges, etc., and making some general remarks upon the temperance work.

The next morning we were waited upon by the secretary, who had been instructed to prepare a report for the town paper, desiring us to give in substance what we said the night before. In compliance with this request we wrote out the facts relating to the organization of the American Health and Temperance Association, giving the

three pledges and approximate number of signers thereto, closing with some remarks expressive of the views of our people on the temperance question. When the report appeared, four-fifths of it related directly to our work, and proved to be a first-class advertisement of the meetings at the tent.

Last night, by special request, we gave a lecture on temperance, using Dr. Kellogg's charts. A notice of this meeting was read by each clergyman in the place at his morning service, and the most of them urged their people to attend. Half an hour before meeting time, our tent, which seats about four hundred, was nearly full. When the hour arrived, every seat was full, all the available standing-room in the tent occupied, and more than two hundred standing outside, where they remained till the close of our lecture, there being not less than six hundred present.

We are finding many warm friends in the place who care for our physical wants, and manifest a deep interest in the truths which we in weakness have tried to present. Our books are taken freely. Two sisters here began to keep the Sabbath just before the tent came, as the result of the missionary efforts of Bro. Israel, who came here some weeks in advance of the meetings, and we believe our present interest is largely due to that preparatory work. We have calls to visit the people faster than we can fill them. We are trying in humility to seek God, and be where he can intrust us with his blessing and the aid of his Holy Spirit.

July 2.

D. A. ROBINSON.

## WISCONSIN CONFERENCE.

THE thirteenth annual session of the Wisconsin Conference of Seventh-day Adventists was held in connection with the camp-meeting at Portage, Wis., June 14-19, 1883. The Conference convened at 9 A. M., June 14, the President, H. W. Decker, in the chair. Prayer by Eld. Van Horn. The organization was perfected with thirty-nine delegates, representing thirty-one churches. The report of the last annual session was called for, read, and approved.

The church at Flintville, through its delegate, E. E. Olive, was admitted into the Conference; also the church of Elm Dale, through its delegate, David Dodge. The following churches formerly of the Minnesota Conference, were admitted as members of the Wisconsin Conference: Beldenville, Eau Claire, Knapp, Lucas, and River Falls.

Brn. Butler, Van Horn, and King, were invited to participate in the deliberations of the Conference. Voted that all Seventh-day Adventists in good standing be invited to participate in the deliberations. The Conference authorized the President to appoint the usual committees, and the following were appointed: On Nominations, O. A. Olsen, C. W. Olds, Robert Eagir; on Auditing, Truman Loomis, Niels Peterson, R. M. Foster, A. Paton, A. Olsen, John Stone; on Credentials and Licenses, G. C. Tenny, Andrew Mead, S. S. Smith; on Resolutions, I. D. Van Horn, I. Sanborn, John F. Hanson; on Distribution of Labor, O. A. Olsen, G. C. Tenny, I. Sanborn.

Adjourned to call of Chair.

SECOND MEETING, 9 A. M., JUNE 15.—Prayer by Eld. Tenney. The minutes of the last meeting were read and approved.

It was voted that J. D. Mulhollan represent the Burnside church, also that Henry West represent the Liberty Pole church. The Committee on Resolutions submitted the following:—

*Resolved*, That we adopt, and carry out in the Wisconsin Conference, the following preamble and resolutions passed by the General Conference at its last session:—

“Whereas, Confusion is liable to occur in the accounts of our S. B. treasurers, resulting in the loss of funds, unless all pecuniary transactions are conducted according to careful business principles; therefore—

*Resolved*, That we recommend that all persons paying tithes require from the treasurer a receipt for all moneys paid to him, and that the treasurer be required to present quarterly to the church or to an Auditing Committee, appointed by the church, an itemized report of all money received, and all that is paid out by him into the Conference, showing the receipts of the State treasurer as vouchers therefor.

*Resolved*, That we maintain our integrity in observing the principles of Bible temperance and health reform, and that all our ministers be instructed to make it a study in the light of the Bible, and to enforce it in all our churches as an element of Christian character, and to counteract in a judicious and careful manner every tendency to yield to temptation and backsliding in this important grace.

*Resolved*, That we express our unabated confidence in the spirit of prophecy, that has had such close connection

with the third angel's message from its rise to the present time; and that we express our gratitude to God that he deigns to speak to us, to correct our faults and errors, and especially would we show our appreciation of Testimony No. 31, which we accept as an evidence that he has not forsaken us, notwithstanding our many backslidings.

Resolved, That we recognize the providence of God in the canvassing work for "Thoughts on Daniel and the Revelation," and that we will not only favor the continuation of this work in this Conference, but will push it forward and employ every reasonable means to make it a success."

These resolutions were unanimously adopted by the Conference.

Adjourned to call of Chair.

THIRD MEETING, JUNE 17, 9 A. M.—Prayer by Eld. Mead. Minutes of last meeting approved. The Conference admitted P. H. Cady as a delegate of the Poy Sippi (English) church, and A. J. Breed for the Adams Center church.

By vote, the companies of Plainfield, Cushing, Commonwealth, Trade Lake, and Afton were taken under the watchcare of the Conference. Voted that the churches of Somerset and Weston, with their consent, be taken into the Conference.

The Committee on Credentials and Licenses submitted the following: For credentials, I. Sanborn, H. W. Decker, W. W. Sharp, A. D. Olsen, S. S. Smith, J. C. Neilsen, N. M. Jordan, T. B. Snow, Andrew Mead, G. C. Tenney, O. A. Olsen, A. J. Breed, C. W. Olds; for licenses, H. R. Johnson, J. C. Mickelson, C. F. Stillwell, E. E. Olive, H. W. Read, F. J. Brown. Credentials and Licenses were granted as recommended.

Adjourned to the call of the Chair.

FOURTH MEETING, JUNE 17, 4 P. M.—Prayer by Eld. Decker. Minutes of the last meeting were read, and, after correction, approved. Bro. Thorp was admitted as a delegate from Steven's Point church. Committee on Nominations made the following report: For President, H. W. Decker, Madison, Wis.; Executive Committee, H. W. Decker; H. M. Jordan, Lodi; A. J. Breed, Maple Works; Secretary, W. D. Stillman, Madison, Wis.; Treasurer, M. F. Stillman, Madison, Wis. All were elected by considering each name separately.

Voted that H. W. Decker, W. D. Stillman, and N. M. Jordan act as a committee to investigate the law in reference to holding church property, and report at the next annual session.

Voted that the minutes of the annual session be published in the *Tidende*.

Voted that Belle Fountain, Clay Banks, Hillsborough, and Mt. Pisgah churches be dropped from the rolls of the Conference, and that the members be advised to unite with other churches, on Christian fellowship. Alex. Paton was elected his own successor as trustee of educational funds.

Adjourned to call of Chair.

FIFTH MEETING, JUNE 18, 5:30 P. M.—Prayer by Eld. Tenney. Minutes of last meeting were read and accepted. The Committee on Resolutions made a further report as follows:—

Whereas, The Spirit of God through the testimonies has shown that men and women of good address should be selected to act as colporters; therefore—

Resolved, That we make an earnest effort to find such persons as will devote their time and talent to the judicious distribution of our publications and periodicals, and do other work suitable to their calling; and that they be remunerated out of the Conference funds according as they prove themselves efficient in their work.

Whereas, The providence of God has clearly demonstrated that a thorough canvass for the *Signs of the Times* preceding tent meeting, and before the canvass for "Thoughts on Daniel and the Revelation," and for permanent subscribers, is of great value to the cause; therefore—

Resolved, That we immediately take steps to institute means and lay plans for an earnest effort to canvass the localities where tents are to be pitched, by obtaining monthly subscriptions for the *Signs* at 20 cents per copy, and follow up the work to obtain as many permanent subscribers for our valuable pioneer paper as possible.

The above resolutions were ably discussed by Brn. Butler, Van Horn, and others, after which they received the unanimous indorsement of the Conference.

The Conference ratified the decision of the General Conference Committee in reference to the settlement with the Minnesota Conference.

The Committee on Distribution of Labor submitted the following report:—

Dist. No. 1.—Fish Creek, Sturgeon Bay, Fort Howard, Flintville. H. W. Decker; E. E. Olive, assistant.

Dist. No. 2.—Clintonville, Hutchins, New London, Fremont, Poy Sippi, Berlin, Mackford.

Dist. No. 3.—Little Prairie, Milton, Oakland,

Avon, Monroe, Albany, Darlington. H. M. Grove, W. W. Sharp.

Dist. No. 4.—Sand Prairie, Mt. Hope, Elm Dale, Waterloo, Kickapoo, Victory, Liberty Pole. N. M. Jordan.

Dist. No. 5.—Leon, Debello, LaGrange, Mauston, Baraboo. Andrew Mead.

Dist. No. 6.—Stevens' Point, Grand Rapids, Plainfield, Adams Center, Dell Prairie. A. J. Breed.

Dist. No. 7.—Loyal, Maple Works, Burnside, Eau Claire, Lucas, Knapp, Western, Somerset, Beldenville, River Falls. G. C. Tenney.

Dist. No. 8.—Raymond, Racine, Chicago, Neenah, Poy Sippi. Danish: J. F. Hansen.

TREASURER'S REPORT.

Mary F. Stillman in account with the Wisconsin Conference of S. D. Adventists:—

	Dr.
To Cash received of late treasurer,	\$131.84
“ “ “ during the year,	5,877.62
“ “ “ on money loaned,	43.20
Total,	6,052.66
	Cr.
By Cash paid out during the year,	\$4,415.18
Balance on hand June 14, 1883,	1,637.48
Total,	\$6,052.66

H. W. DECKER, Pres.

W. D. STILLMAN, Sec.

MINUTES OF THE MINNESOTA CONFERENCE.

THE Minnesota Conference of S. D. Adventists met in its twenty-second annual session on the camp-ground at Calhoun Lake, Minn., at 9 A. M., June 21, 1883. Meeting called to order by the President. Prayer by Bro. John Fulton. Twenty-three churches were represented by delegates.

Voted that Bro. Ole Paulson represent Gilchrist church, and that Bro. Christian Vind represent the church at Canby.

On their own request, the company of S. D. Adventists residing at St. Paul were taken under the watchcare of the Conference.

Voted that the new S. D. Adventist church at Good Thunder be received into the Conference.

On motion, the Chair was instructed to appoint the usual committees, which he named as follows: On Nominations, Wm. Harper, Willard Lathrop, David Quinn; on Credentials, John Fulton, John Emmerson, David Alway; on Resolutions, H. W. Babcock, I. D. Van Horn, J. I. Collins; on Auditing, John Emmerson, M. A. Winchell, E. J. Gregory, E. S. Babcock, Ole Paulson, J. M. Little.

Voted that all visiting brethren be invited to participate in the deliberations of this session of the Conference.

Adjourned to call of Chair.

SECOND MEETING, JUNE 25, 9 A. M.—Called to order by the Chair. Prayer by Bro. J. M. Hopkins.

Bro. G. I. Butler called attention to the settlement of the boundary question between the Minnesota and Wisconsin Conferences. He stated that the Wisconsin Conference was to pay the Minnesota Conference the sum of twelve hundred dollars in four equal annual installments in consideration of the Minnesota Conference releasing those churches which were located in the State of Wisconsin to the Wisconsin Conference. He further stated that there was some dissatisfaction felt on the part of the Wisconsin Conference on account of not finding those churches in the condition which they expected; and he suggested the propriety of the Minnesota Conference releasing them from the payment of a portion of the sum agreed upon. After some other informal remarks the following resolution was adopted:—

Resolved, That we hereby release the Wisconsin Conference from paying the last installment of said sum agreed upon; to wit, three hundred dollars.

The Committee on Nominations made the following report: For President, O. A. Olsen; Secretary, David Alway; Treasurer, Allen Moon; Conference Committee, O. A. Olsen, H. Grant, John Fulton.

The report was considered and adopted by items.

Adjourned to call of Chair.

THIRD MEETING, JUNE 26, 5 P. M.—The Committee on Resolutions made their report as follows:—

Resolved, That this Conference endorse the following resolution upon the subject of health reform adopted by the last General Conference: "That our ministers be in-

structed to 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 put in practice the following resolution adopted by the General Conference at its last session: "That we recommend that all persons paying tithes require of the treasurer a receipt for all moneys paid him, and that the treasurer be required to present quarterly to the church, or Auditing Committee appointed by the church, an itemized report of all money received and all that is paid by him into the Conference, showing the receipt of the State treasurer as vouchers therefor."

Resolved, That this Conference heartily concur in the following resolution adopted by the late General Conference in reference to the testimonies: "That we express our unabated confidence in the testimonies which have been so graciously given to this 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 God over us,—an evidence that he has not forsaken us, notwithstanding our many backslidings."

Resolved, That we comply with the instructions of the Spirit of God, by selecting men and women of good address, who will work as colporters, visiting families, distributing our books and periodicals either by canvassing or otherwise, and that they receive compensation for their time out of the Conference funds, according as they prove themselves to be efficient laborers.

Resolved, That we push the canvass for that excellent work, "Thoughts on Daniel and the Revelation," with greater energy than ever before, and that we lay plans, and devise means, for a systematic and thorough effort to be made this year, throughout the State.

Whereas, The providence of God has clearly shown that the canvass for the *Signs* in towns preceding tent labor, camp-meetings, and the canvass for "Thoughts on Daniel and the Revelation," is of great benefit to the success of these enterprises; therefore—

Resolved, That this Conference take steps, lay plans, and provide means, for a thorough canvass for the *Signs*, taking monthly subscriptions at 20 cents per month, and following up the work of obtaining as many permanent subscriptions as possible.

The Committee on Credentials and Licenses recommended that the Credentials of the following-named brethren be renewed: H. Grant, W. B. Hill, L. Johnson, H. W. Babcock, J. I. Collins, D. C. Burch, J. Fulton, Geo. M. Dimmick, and D. P. Curtis; also that licenses be granted to sisters A. M. Johnson and Libbie Collins, and to Brn. W. B. White, Wm. Schram, E. A. Curtis, M. H. Gregory, Byron Tripp, and J. Jacobson; and that colporter's license be given to D. W. Reed, Frank Coon, Curtis Chaffee, A. L. Hollenbeck, and E. Hilliard. The report was adopted.

The treasurer reported as follows:—

Amount on hand at beginning of year,	\$1,222.82
Received from churches,	5,703.87
Camp-meeting pledges,	51.35
Poor fund,	1.00

Total, \$6,979.04

Amount paid out during year, \$6,432.08

Balance in treasury, \$546.96

On motion the report was accepted. The following was adopted:—

Resolved, That the Conference supply the church treasurers with receipt books.

FOURTH MEETING, JUNE 26.—The new church of Kingston, organized by Eld. L. Johnson, and the churches of Lake City, Round Grove, and Litchfield, which have been re-organized, were by vote received into the Conference.

The following resolutions were adopted:—

Resolved, That we hereby tender our thanks to the C. M. and St. P., the M. and St. L., the N. P., and the C., St. P., M. and Omaha railroads for the courtesies shown to us in connection with our camp-meeting, and also to the Minneapolis papers for publishing courtesies.

Resolved, That we request the Secretary to furnish a copy of these resolutions to the *Pioneer Press* for publication, and also to revise the minutes of this session of the Conference for publication in the *REVIEW*.

Adjourned *sine die*.

H. GRANT, Pres.

B. F. LEE, Sec.

MINNESOTA CONFERENCE DIRECTORY.

President, O. A. Olsen, Parker, Dakota.

Secretary, David Alway, Eagle Lake, Minn.

Treasurer, Allen Moon, Eagle Lake, Minn.

{ O. A. Olsen.

Conf. Com. { H. Grant, Medford, Minn.

{ John Fulton, Hutchinson, Minn.

—Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.

## PENNSYLVANIA CONFERENCE.

## FIFTH ANNUAL SESSION.

PURSUANT to appointment, the Conference met on the camp-ground at Olean, N. Y., May 30, at 5:30 p. m. The President, Eld. B. L. Whitney, in the chair. Prayer by Eld. J. O. Corliss. Fourteen delegates were received, representing twelve churches. The minutes of the last session were read and approved.

Eld. F. Peabody made the request that the churches lately organized at Steamburg and West Valley be admitted to the Conference. Like requests were made by Eld. D. B. Oviatt for Shinglehouse, and Eld. J. G. Saunders for Bear Lake and North Warren. These requests were granted.

The Chair, being empowered to appoint the usual committees, named the following: On Nominations, J. G. Saunders, G. W. Knapp, S. Winkley; on Resolutions, J. W. Raymond, D. T. Fero, J. E. Robinson; on Credentials and Licenses, F. Peabody, J. W. Raymond, G. W. Knapp; on Auditing, I. N. Williams, S. Winkley, Wm. Morehouse, Geo. W. Peabody, Wm. S. Hamblin, Wm. Coats.

Adjourned to call of Chair.

SECOND MEETING, JUNE 1, 9:30 A. M.—Prayer by Eld. D. B. Oviatt. After roll-call and reading of minutes, five additional delegates were received by the Conference.

The Committee on Credentials and Licenses made a partial report, recommending the renewal of credentials to J. W. Raymond, J. G. Saunders, D. B. Oviatt, D. T. Fero, J. E. Robinson, F. Peabody. The recommendation was adopted by acting upon each name separately.

The Committee on Resolutions made the following partial report:—

Whereas, In the providence of God Bro. B. L. Whitney is called to another field of labor, necessitating a change in Conference officers; therefore—

Resolved, That we hereby pledge ourselves to give our undivided support to whoever may be chosen by the providence of God, as indicated in the vote of the Conference, to fill the place so long occupied by Bro. Whitney.

Resolved, That we earnestly recommend to all who labor with tents or otherwise in new fields, that they thoroughly develop every interest they raise; and that they do not leave the place of their labor until those who have listened shall have come to a decision, and till those who have taken a stand for the truth shall have been fully instructed in all branches of our faith, such as the subjects of health and temperance, spiritual gifts, and tithing, and in the great principles of practical godliness, as embodied in the law of God, and in the life and teaching of our blessed Saviour.

The first resolution was adopted by a rising vote of the congregation.

Adjourned to call of Chair.

THIRD MEETING, 4:30 P. M.—Prayer by Bro. Edgar Russell. Minutes of last meeting read and approved. The second resolution was then taken up, thoroughly discussed, and adopted.

The Committee on Nominations presented their report, recommending for President, Eld. D. B. Oviatt; Secretary, J. F. Robinson; Treasurer, O. P. Galloway; Conference Committee, D. B. Oviatt, J. W. Raymond, F. Peabody.

Voted to adopt by considering each name separately.

The individuals named were elected to their respective offices as recommended by the Committee.

A further partial report was made by the Committee on Credentials and Licenses, recommending that S. Winkley, K. C. Russell, N. W. Irish, D. B. Welch, and J. Weinchie, receive colporter's license. The report was adopted.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 4, 5:30 P. M.—After the usual opening exercises three additional delegates took their places in the Conference.

The Committee on Resolutions further reported as follows:—

Whereas, The use of the *Signs of the Times* in connection with tent labor has proved to be an efficient means of good; therefore—

Resolved, That we approve of a judicious use of the *Signs* in connection with tent labor in our Conference.

Whereas, It is evident that there is still a demand for the same position that was taken at the last session of our Conference on the subject of personal adornment; therefore—

Resolved, That we re-adopt the resolutions then passed upon this subject, which are as follows:—

Whereas, The Scriptures give us clearly the mind of God upon the subject of dress and adornment, showing it to be inseparably associated with practical godliness; and—

Whereas, Our gracious heavenly Father has specific-

ally spoken to us upon this subject through the gift of prophecy, showing that our present relation to it is such as demands prompt and thorough action; therefore—

Resolved, That we as a Conference consider it high time to take that practical stand against this growing evil of extravagant dress that shall result in our coming into speedy harmony with the word and Spirit of God, and we recommend to our ministers and people generally greater strictness in the reception of persons as church members who are living in the violation of the Scriptures upon this point.

Resolved, That we consider no one worthy of church fellowship who will persistently refuse to obey the Scriptures upon the subject of wearing gold, pearls, costly array, outward adorning or ornamentation of the hair or apparel; and that we earnestly urge our people to return to simplicity of dress, seeking the ornament of a meek and quiet spirit, and that those who will not do this be considered fit subjects for church censure and discipline.

Whereas, Our past experience as a people has taught us the importance of heeding the testimonies of the Spirit of God; and—

Whereas, Through a lack on our part to read these testimonies, doubts may arise with regard to the heavenly origin of the instruction which God has given through his chosen instrument; therefore—

Resolved, That we recommend to all our people to study carefully these testimonies; and we also recommend that our ministers in their labor among our people keep the evidence and importance of this subject before them.

Resolved, That we hereby express to our beloved Bro. Whitney our heartfelt appreciation of the arduous and efficient labor which he has bestowed in the interest of the various branches of the work in our Conference, and that we also hereby tender and pledge to him our love and sympathy, and an interest in our prayers, as he leaves us to go to his far-off field of labor, hoping to meet him in the near future where such separation will be unknown.

Other resolutions expressive of thanks to the various R. R. companies for favors shown were introduced.

These resolutions, after being fully discussed, especially those relating to dress, were adopted, the resolutions relating to dress and to Eld. B. L. Whitney, by a rising vote of the congregation.

Bro. Whitney spoke in behalf of the Wellsville church, stating that notwithstanding the cheerful support given in building this much needed church, a debt of between \$400 and \$500 still rested upon it, and that it was the mind of the Auditing Committee that the present indebtedness, above good, standing pledges, should be paid from the Conference fund. This recommendation was adopted.

The Committee on Licenses further recommended that Edgar Russell, Luther Wing, and J. P. Hayward receive license. Recommendation adopted.

The Treasurer's report showed the financial standing of the Conference as follows:—

* Balance from last year,	\$62.50
Rec'd during the year,	3,214.87
Total receipts,	\$3,277.37
Paid out during the year,	2,789.94
Balance on hand,	\$487.43

Adjourned *sine die*.

B. L. WHITNEY, Pres.

J. E. ROBINSON, Sec.

## News of the Week.

For the Week Ending July 7.

### DOMESTIC.

—Farmers in this country have over \$12,210,000,000 invested in their business.

—The steamship Nevada, which arrived at New York Sunday, brought 680 Mormon converts.

John Baptist Purcell, the venerable Archbishop of Cincinnati, died Wednesday evening.

—A shot from a toy cannon, fired by boys, fatally wounded Mrs. Grover in New York Monday, while she was attending to household duties.

—The bark Vega arrived off Mobile bar Thursday night with all the crew save four down with yellow fever. The ill-fated craft came from Vera Cruz.

—The Board of Health of Pensacola has issued an order that yellow fever infected vessels arriving shall remain at quarantine until frost comes.

—Nearly ten thousand persons gathered last week at Burlington, Vt., to witness the laying of a cornerstone for a new university building and the unveiling of a statue of Lafayette.

—For unknown reasons the four commissioners and Clerk of Grand county, Colorado, were shot by masked men on Wednesday morning, two being killed instantly and two others being mortally wounded.

\* The balance on hand, as reported at the last annual meeting, was made from the Treasurer's report before settlement with ministers; hence the discrepancy between this report and that of last year.

—The miners at Ely, Vt., who cannot get their wages, threaten to destroy the town with gunpowder, and have already committed acts of violence. The Governor has ordered four companies of militia to the place, and will also attend himself to prevent outrages.

—A bill has been passed in the Massachusetts Legislature establishing a company for the purpose of building the long-projected Cape Cod ship canal. The company fixed the capital stock at \$5,000,000 at Boston Friday, and elected William Seward, Jr., President.

—At the Tewksbury (Mass.) Almshouse investigation Monday, a letter to the State Board of Health was read, showing that from Oct. 1, 1873, to Oct. 1, 1882, 630 dead bodies had been delivered to medical colleges, for which they paid \$8,827. Of this sum but \$600 found its way into the State Treasury.

—The hot wave in New York is causing great mortality among children in the tenement districts. Up to noon Friday the total deaths for three days numbered 494. There were 26 cases of sunstroke, three fatal. Albert Daggett, the anti-Grant leader in Brooklyn, was also prostrated, and may not survive.

—In the Suburbs of Cincinnati Tuesday evening, the Thunderbolt Express on the New York, Pennsylvania and Ohio Road, which was running rapidly to make up lost time, struck a huckster's wagon containing seven persons, killing six instantly. The victims, Henry Kracke and his wife and family, were shockingly mutilated, and the locomotive was sprinkled with flour to hide the blood stains.

—Twenty-three "assisted" immigrants were sent back to England from New York by the authorities. . . . Report has been made by the Board of Health to the Collector of Boston that within six months 23,550 assisted immigrants had been examined at that port, many of them being so aged and infirm that they must necessarily become public burdens. . . . Irish Catholic bishops condemn State-aided immigration, maintaining that large tracts of uncultivated land, if tilled, would support the surplus population.

—The Interior says: "The year 1853 seems destined by its disasters from cyclones, floods, fires, and panics to pass into history as the most calamitous ever recorded. There seems to be some unseen fatality in the universe, and destruction and death from some quarter come as regular as the day. The last on the list of destructive forces is the appearance of the dreaded scourge cholera, directly in its old line of travel." Report from Damietta, Egypt, places the number of deaths from cholera in five days at 601.

—An accident on the Rochester and Pittsburg Railroad, Sunday, near Rosselas, Pa., resulted in six persons being killed and nine wounded. . . . A railway collision occurred Saturday at Hartford, Conn., resulting in two locomotives being smashed, two cars derailed, and injuries to a dozen persons, one-half of whom were women. . . . Two Grand Trunk freight trains collided near Port Hope, Ont., Friday, the locomotives and twelve cars being demolished, and a brakeman fatally injured. The loss is placed at \$200,000. The boiler of J. F. Kelley's saw-mill at Huntsville, Texas, exploded Thursday morning, killing four men instantly, and severely wounding four or five others.

—A storm of hail and rain, bordering on a tornado, visited Muskegon, Mich., Monday evening, blowing down smokestacks, injuring roofs, breaking glass, and scattering lumber piles. No lives were lost. . . . A cyclone Monday afternoon swept through Port Jervis, Hancock, and Binghamton, N. Y., the Naugatuck Valley in Connecticut, and the Williamstown Valley, in Massachusetts, uprooting trees, destroying houses and churches, and laying flat crops and fences. The new Williams College gymnasium, where the alumni dinner was to be eaten Wednesday, was wrecked, causing a loss of \$60,000. A fierce tornado rushed through Ozaukee County, Wisconsin, Monday morning, doing great damage in several towns and villages, and in some instances sweeping away bridges. Three men were drowned at Port Washington, and several schooners lost their topmasts and rigging. In the towns of Belgium and Fredonia more than 200 buildings were demolished.

—The river at East St. Louis, Brooklyn, and Venice continues to fall at the rate of about six to eight inches daily. . . . The flood has rendered homeless about two thousand persons in the vicinity of Alton, Ill., and the loss is estimated at \$2,000,000. The lumber-yards in the northern part of St. Louis are in great danger, and the bottom lands opposite are submerged for fifty miles. . . . Rains overflowed the Big Nemaha river in Nebraska to such a degree that thousands of hogs and cattle were drowned, inflicting a loss of \$300,000. The town of Tecumseh, with a population of two thousand, is bare of groceries and flour. . . . The vicinity of Brattleboro, Vt., was visited Thursday night by a rain, hail, and thunder storm which resulted in great damage to crops. Land-slides on the railways delayed all trains. . . . A fierce storm also deluged Galena, Ill., and the section round about, highways, bridges, and vegetation suffering severely. . . . For two or three days continuous storms have prevailed at Dubuque, Ia., and its vicinity, awful thunder and lightning occurring Wednesday, by which the wife of the Rev. Frances Folks was killed. . . . At Scranton, Pa., and its neighborhood, rains for two weeks have injured crops severely, and additional heavy rains fell Thursday, accompanied by thunder and lightning, which caused loss of life. The region around Petersburg, Va., was visited by a heavy thunder and

rain storm Thursday night, many structures being struck by lightning and orchards damaged. Wind and rain did serious injury in the vicinity of Albany, N. Y., trees, ice-houses and barns being demolished, and crops injured. A heavy storm at Dover, N. H., Thursday night, caused the bursting of a sewer, which flooded the Cochecho Print Works, damaging prints ready for shipment and other stock to the extent of \$50,000. Seven persons were struck by lightning and three persons killed.

FOREIGN.

—The Rev. Thomas N. Burke, the Irish priest, orator, and lecturer, died Monday, July 2.

—More activity prevails in the English iron trade owing to the increased demand from America, based on the new tariff. Many shipments have been made.

—Old Brazil has caught the spirit of the age, and many of her influential and leading families are freeing their slaves. The whole world is looking at America for example.

—Political and other persons at Tomsk, Siberia, numbering thousands, are dying rapidly from typhoid diphtheria, the disease first appearing in vessels which brought convicts to the place.

—Montreal reports the arrival of 18,000 immigrants during June. A depot similar to Castle Garden is about to be established with the aid of \$15,000 appropriated by the dominion government.

—While the coast-trading steamer Daphne was being launched at Renfrew, Scotland, last Tuesday, she capsized when she struck the water, and of a large number of persons on board 150 were drowned.

—Holders of Confederate bonds in London have subscribed £10,000 to be used in endeavoring to have some of the Southern States recognize their debts, and trustees of the fund have been appointed.

—Floods in the Surah district, Hindostan, have effected great damage. Five hundred houses alone have fallen at Surat, and thousands are homeless. Whole villages have been destroyed.

—Eight thousand iron workers in Staffordshire and Worcestershire, England, struck Wednesday against a reduction of wages. A great body of them marched Thursday to the Dudleyport, Tipton, and Maxley iron foundries, and put out the fires, causing a stoppage of the mills.

—Advices from Vera Cruz via Galveston report a melancholy state of affairs. The yellow fever has become epidemic and the reported deaths average fifteen a day, though persons claiming to be well posted place the figures higher. So virulent is the poisonous disease that it results fatally in six cases out of seven.

—Volcanic eruptions and earthquakes are of frequent occurrence in the Central American republics, in some instances whole villages being destroyed. Fine sand in a heated state was vomited forth at Rio Suco, while a subterranean noise, as of boiling water, was heard. At Turbo the earth emitted water, which flooded the streets to the depth of two feet. An upheaval closed the mouth of the river Leon, and in some sections the tremors of the earth are so frequent that the inhabitants are leaving in numbers.

Obituary Notices.

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

ADAMS.—Died of tubercular consumption, in Fremont, Newaygo Co., Mich., June 24, 1883, sister Mary Adams, daughter of Isaac and Josephine Adams, aged twenty years, one month, and eighteen days. Sister Mary, though a great sufferer, died in the glorious hope of a part in the first resurrection. Comforting words were spoken by Eld. Beach, the M. E. minister of this place. T. L. WATERS.

Appointments.

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

THE ORDER AND TIME OF CAMP-MEETINGS.

Table listing camp meetings by location and date: 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, Montpelier, Aug. 30 to Sept. 4; MICHIGAN, Manton, Wexford Co., " 30 to " 4; MAINE, Waterville, Sept. 6-11; ILLINOIS, " 11-18; NEBRASKA, " 19-25; NEW YORK, " 19-25; INDIANA, Bunker Hill, Miami Co., Oct. 1-10; KENTUCKY, Glasgow, " 2-9; 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.

THE next quarterly meeting for Kentucky will be held at Mt. Washington, beginning Friday night, July 20, and continuing until Tuesday morning, the 24th. Hope the brethren will come prepared to take care of themselves as far as possible. S. OSBORN.

PROVIDENCE permitting, there will be a general meeting at Monroe, Wis., July 21, 22. We hope to meet the brethren from Darlington, Albany, and Avon, at this meeting. H. W. DECKER.

DISTRICT quarterly meeting at Medford, Minn., July 21, 22. A minister is expected. M. A. WINCHELL, Director.

QUARTERLY meeting for Dist. No. 1, Wis., will be held at Hebron, July 14. We hope to have a good turnout. We would like to see all our T. and M. workers in the district present. W. W. SHARP.

QUARTERLY meeting for Dist. No. 6, at Saranac, Mich., July 14, 15. F. HOWE, Director.

DISTRICT No. 7, Mass. will hold their quarterly meeting at Ipswich. JOHN P. ISRAEL, Director.

Publishers' Department

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

THAT SERMON.

THERE has been quite a desire expressed that the sermon by Eld. H. A. St. John on the Sabbath question recently published in the REVIEW, might be issued in tract form for general circulation. The Association has therefore concluded to issue an edition at once which will be ready as soon as orders can be sent in. It will make a 16-page tract, and will be sold for two cents a copy, post-paid. The usual discount by the quantity. Address REVIEW AND HERALD, Battle Creek, Mich.

THE FIRST EDITION SOLD.

A FEW days since, notice was given in the REVIEW of a pithy little tract entitled, "The Genealogy of Christ; or, An Infidel Cavil Exposed." It was put at a mere nominal figure, 35 cts. per hundred, post-paid, with the expectation that the tract would be freely scattered. In this the publishers have not been disappointed. The first edition was all ordered before it was ready for distribution. Another, a larger edition was promptly issued, and still they go, and ere long a third will be wanted. Eld. Littlejohn has already made some revision for future editions, in order, if possible, to make it more acceptable. Now, brethren, scatter the documents. The circulation of such reading as this, is one of the ways whereby the arrows of God are made sharp in the hearts of the King's enemies. Pass it to the skeptic; it may convert him, or at least do that next best thing,—take this objection out of his mouth. 8 pages, 35 cts. per hundred, post-paid, are still the favorable terms.

BUSINESS NOTES.

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

WANTED.—Active lady canvassers, to sell our Ladies' and Childrens' Hygienic Underwear. Send stamp for catalogue and price list to agents, Address, B. Salisbury & Co., Battle Creek, Mich.

WANTED.—A situation on a farm by a Sabbath-keeper, where there will be church privileges. For full particulars address, Walter H. D. Vernon, Greenville, Montcalm Co., Mich.

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

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

RECEIPTS.

Books Sent by Freight.—R S Owen \$74.05, Mrs D C Phillips 59.05, J N Loughborough 131.13, Pacific Press 352.72.

Books Sent by Express.—E E Olive \$9.90, L O Moore 12.63, L P Anderson 12.57, W A Young 10.55.

Cash Rec'd on Account.—R F Andrews \$5.00, L T Nicola per A F Henry 50.00, Geo A King per A R Henry 100.00, J C Nielsen 9.57, Inc' Conf, Sarah Blacketer, tith 2.83, N Y T & M Society per E W Whitne, 500.00, L Hildreth 5.00, D B Oviatt per Mrs D C Phillips 15.00, B C V M Society per F H Sisley 47.87, Moses Randall 37.90, A J Breed 6.00, H L Morse per J J Carlock 20.00, H E Hanson 20.66.

Shares in S. D. A. P. Association.—Mrs Bernice Ayers \$5.00.

Gen. Conf. Fund.—Ill Conf tith per J J Carlock \$80.00.

Mich. Conf. Fund.—J A Demill \$2.00, Greenbush & Duplain per Henry Sevy 2.58.

Mich. T. & M. Society.—Per Nellie Sisley \$50.30.

Int. T. & M. Society.—E J Gregory \$10.00, Chas Harper 10.00, Martha Rosie 1.00, Eliza Griffin 1.00, L Eastman 1.00, Archie Fulton 10.00, H Rasmussen 3.25, Geo Rasmussen 5.00, D W Reed 2.50, H C Cady 10.00, John Collie 5.00, C Nelson 1.00, M J Griffin 10.00, D P Curtis 5.00, J M Little 10.00, Geo Chapman 5.00, B Hilliard 5.00, C Smith 1.00, J W Carpenter 1.00, C Barrett 1.00, H Voysey 10.00, Bernice Ayers 5.00.

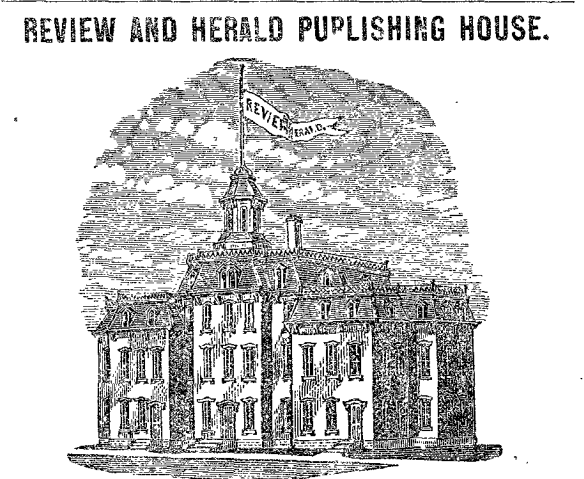
European Mission.—C Nelson \$1.00, John Fulton 10.00, Geo Emmerson 25c, M Cosert 1.00, E A Curtis 1.00, John Collie 5.00, E J Gregory 10.00, Jenny Emmerson 2.00, E Hilliard 5.00, H Rasmussen 3.25, Geo Rasmussen 5.00, D W Reed 2.50, W B White 5.00, M Willis 2.50, C Barret 1.00, A Friend 5.00, Clara F Salisbury 10.00, Mrs Flora Cornell Tozer 1.50, M M Ashley & wife, thank-offering 5.00.

English Mission.—P Quinn \$5.00, J M Little 10.00, P Jousen 1.00, H Chapman 5.00, H Rasmussen 3.25, Geo Rasmussen 5.00, John Valentine 10.00, C D Chapman 5.00, John Collie 5.00, L P Collie 10.00, A Foster 5.00, C Nelson 1.00, E J Gregory 20.00, E Hilliard 5.00, John Fulton 10.00, D W Reed 2.50, D Cushman 1.00, C Barret 1.00, M Willis 2.50, Clara F Salisbury 10.00, Mrs Flora Cornell Tozer 1.50, Irena Watt 1.00, C E Johnson 6.00, Mrs Jennie Reed 70c, H M State 51c, W W Crandall 5.00.

Donation to Stimme.—W Wegner 50c.

Scandinavian Mission.—John Collie \$5.00, O W Benson 10.00, Geo Rasmussen 50c, Hans Rasmussen 3.25, C Nelson 1.00, Ellen Benson 1.00, Mrs Westman 2.00, Peter Jensen 1.00, John Fulton 10.00, L Fosberg 1.00, E J Gregory 10.00, Chas Olsen 2.00, E A Curtis 1.00, C Peterson 5.00, L Quist 5.00, E Hilliard 5.00, C Barret 1.00.

Swedish Mission.—A Friend \$15.00.



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MICHIGAN CENTRAL RAILROAD. GOING EAST. Night Exp., Allan Exp., N. Y. Exp., Day Exp., Mail. STATIONS. GOING WEST. Mar., Apr., May, June, July, Aug., Sept., Oct., Nov., Dec.

CHICAGO & GRAND TRUNK RY. Time Table, in Effect June 24, 1883. WESTWARD. Pacific Express, Day Express, Chicago Passenger. STATIONS. EASTWARD. Mail, Limited Express, Atlantic Express.

Stops only on signal. Where no time is given, train does not stop. All Trains are run by Chicago time. Atlantic, Pacific, and Limited Expresses run daily. Other trains daily except Sundays. A passenger train leaves Battle Creek at 4:40 A. M., Lansing 6:17, arriving at Port Huron at 10:40. Returning, leave Port Huron at 4:30 P. M., arriving 6:30, arriving at Battle Creek 10:40 P. M., making all intermediate stops both ways.

# The Review and Herald.

BATTLE CREEK, MICH., JULY 10, 1883.

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## TO CORRESPONDENTS.

ARTICLES ACCEPTED.—I Will Come Again.—Don't Borrow.

RECEIVED TOO LATE FOR THIS NUMBER.—Reports of Pennsylvania T. and M. Society.—Upper Columbia T. and M. Society.—Minnesota S. S. Association.—Missouri, W. J.—New York, H. E. R. and A. E. P.—Michigan, F. D. S., L. O. M., and C. C. L.—Iowa, E. G. O.—Obituary notice of D. E. Paine.

RESPECTFULLY DECLINED.—"Freed from the Law." The ground has all been covered in an article entitled, "Under the Law," in REVIEW, No. 27, present volume.

Dr. J. H. Kellogg and party arrived safely home from their long European tour, night after the Sabbath, July 7.

The quarterly meeting of the churches of Newton, Marshall, and Convis, at Ceresco, Mich., Sabbath, July 7, was one of the best meetings of the kind it was ever our privilege to attend.

## NOTE.

If any of the brethren who have written to me since June 1, fail to get a reply in due time, they will please write again, as two packages of letters forwarded to me have been lost. J. G. WOOD.

## NOTICE.

ON account of the little time I can spend in the western part of the State, I withdraw my appointment at Dunlap, Iowa. No doubt nearly all can meet with us in our Logan meeting, the places are so near together. E. W. FARNSWORTH.

## ANOTHER CAMP-MEETING IN NEBRASKA.

A DISTRICT camp-meeting will be held at some place in the Republican Valley the latter part of the month of August. Will the friends in that part of the State please express their wishes as to time and place? Address, Fremont, Neb.

A. J. CUDNEY.

## MEETINGS IN VERMONT.

THE object for which we remained one week longer at the Sanitarium than we intended, now being accomplished, providence permitting, we will meet with the church at Jamaica, Vt., July 14, 15, and at Brownjington on the 21st and 22d. We hope to see at each of these points all the friends who can meet with us.

July 8.

A. S. HUTCHINS.

## TO THE BROTHERS IN KENTUCKY.

As the time for our next quarterly meeting is drawing near, I would say to the brethren and sisters, Be sure to be present if possible. This is the most important meeting of the season, as it is the last one before the camp-meeting. The general business for all the different departments of the work must be looked after. Our camp-meeting will soon be here, and as the place appointed for it is one of the most important points in the State, we should make the necessary preparation to make a success of it. I have written to the president of the General Conference committee for sufficient ministerial help, and I am sure we shall have it. S. OSBORN.

Garfield, June 29.

## OHIO CAMP-MEETING.

WE would like to know, 1. How many are going to have tents on the ground and the size of the same. 2. How many expect to camp on the ground, so that we can ascertain the number of tents needed and thus be able to arrange the camp in a neat and orderly manner. 3. How many expect to have teams on the ground in order that they may be supplied with an ample amount of hay and grain. 4. How many will patronize a boarding house (as one will be kept on the ground), that we may know what preparations to make in this line. Will all these different classes write me at once in regard to these several particulars?

A provision stand will be kept on the ground, from which all necessary food can be procured. Teams will be at the Galion depots till Wednesday noon, and carry passengers and baggage to the camp-ground at reasonable rates. Let all pay full fare to Galion, and we will do all we can to have them returned at reduced rates.

We will give notice of any important facts in ample time. D. K. MITCHELL.

Corsica, O.

## THE RESPONSE.

IN accordance with our request, quite a number of our brethren from different parts of Vermont have kindly expressed their preference touching the location of the Vermont camp-meeting for 1883. And it is perhaps due to these brethren, and to all others interested in the settlement of the question, to say that the great majority from whom we have heard, prefer to have the meeting held this year at Montpelier.

A few have suggested some good reasons why it might be better to hold this annual gathering at some other point, though not well agreed on any one locality. Believing that all who love and pray for the prosperity of the cause of God, will pray for his presence and blessing to attend the meeting, and hoping that we may have a general turnout of the brethren and sisters throughout the State to meet with us in this

holy convocation, we cordially submit the question to all interested, Can we do better than go to Montpelier this year? With the above facts before us, and knowing the minds of the other members of the Conference Committee, we appoint to hold our camp-meeting from Aug. 30 to Sept. 4, 1883, at Montpelier, on the same ground we occupied last year. May every heart be prepared for this soon-coming gathering of God's people. A. S. HUTCHINS.

## KANSAS CAMP-MEETING.

TO THE BROTHERS IN NORTHERN AND WESTERN KANSAS.

You have doubtless noticed the appointment in the REVIEW for this meeting at Bull City, Aug. 9-20. I would say to you all, the memory of last year's meeting is yet fresh in many of your minds, and I have no doubt but nearly all of you intend to go to this meeting. The time now is only a little over four weeks, and when this reaches you, it will be still shorter. I hope you will all commence immediately to get ready. Arrange your business so that you can come at the commencement and stay till the close, and thus secure all the benefit of the meeting. Let me request you to read carefully before you come what Testimony No. 31 says about camp-meetings; also what is said in the *Signs* Supplement of a recent date on the same subject. As you read, pray God to help you to see and understand, and make an individual application. When this is done, you can come bringing the angels of God with you. Come with a mind to learn and to work, and we will have a good meeting. We will make an effort for reduced fare on the railroads, but the prospects of success are not flattering. Fare is now cheap,—three cents per mile; only six cents per mile both ways. Before this, reduced rates for round trip was five cents. But if we can get reduced rates, we will give notice in REVIEW.

Dear brethren, time is closing; Jesus is soon coming. "Now is our salvation nearer than when we believed." The gathering call is sounding. Who will report for duty? "Go out into the high ways and hedges, and compel them to come in, that my house may be filled." The roll-call of eternity will soon be made. Will our names then be heard? Wha. say you, brethren and sisters? J. H. COOK.

## CANVASSING IN IOWA.

THE following remarks were written by Bro. Farnsworth to follow his article on this subject in the T. and M. Department. But as that was made up for the press when this was received, we give it here:—

We wish to call the attention of our canvassers to the fact that Bro. I. J. Hankins has been appointed to look after the *Signs* canvass, and all who wish to canvass for the *Signs* can correspond with him at Mount Pleasant, Iowa, or with me. I shall be glad to answer all inquiries that may be addressed to me in reference to the subject. We are anxious to see this work carried on, and we hope there are many in the State who will respond. Brethren and sisters, let us hear from you.

Bro. McCoy has been appointed to look after the book canvass of the State. We do not intend that the *Signs* canvass shall engulf the book canvass for "Thoughts on Daniel and the Revelation," by any means. It has been found by experience that the book sells much better where the ground has been canvassed for the paper first. We hope to hear from all who have taken outfits. We want to see them in the field. Let all communications in reference to this subject be addressed to Bro. L. McCoy, Sigourney, Iowa. I shall be glad to give any information I can to all inquiring on the subject; but these brethren will have the special oversight of this work, and will impart instruction upon it as best they can.

We hope to hear from a good many persons who wish to labor for God and for souls. Where are our young men and women who would like to labor for God? Here is a favorable opportunity to do it. May God put it into the hearts of many to respond. We hope to be able soon to get our local printing done on very advantageous terms. We will speak of this matter again.

E. W. FARNSWORTH.