

# Adventist Review

AND SABBATH HERALD.

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

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### NOT WORTHY, BUT WILLING.

Not worthy, O Lord, of thy pardon,  
Not fit to partake of thy grace;  
Not worthy, my Saviour, but longing  
To live in the light of thy face.  
Not worthy to cling to the promise  
Of cleansing and healing divine,  
But eager to come at thy bidding,  
And claim all thou givest as mine.

It is not because I have asked thee  
Though thou hast encouraged my prayer—  
But thou, who dost love me, hast offered  
My sins and my sorrows to bear.  
God offered and I have accepted  
The cleansing, the joy, and the light,  
And into my life there is flowing  
A wonderful beauty and might.

Still higher, as onward I journey,  
My will rises up to thine own;  
For God has accepted a sinner,  
And I have accepted a throne.  
There never was soul so unworthy  
To meet with compassion like thine,  
That I should be heir to a kingdom,  
And God, the eternal, be mine!

Not worthy, but willing to praise thee  
With jubilant spirit and breath!  
Not worthy, but longing to triumph  
O'er sin and temptation and death.  
Then crown me, O Christ, with thy merit,  
For all undeserving I am  
To learn, with the anthem of Moses,  
Its chorus, the song of the Lamb.  
—J. Mc Gregor, in *S. S. World*.

## 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.

### CO-OPERATION WITH MINISTERS.

BY MRS. E. G. WHITE.

To accomplish the great work of giving the last warning to the world, there is need of earnest, well-directed effort. As a people, we have not always moved with the wisdom and foresight demanded by the importance of our mission. Our leading ministers labor too hard, and, as the result, are almost constantly exhausted. Some of our leading men die prematurely, literally worn out, while there are among us men of ability who are really doing nothing in the cause. Our ministers weary themselves in doing that which should be left to others, while those who might help them, and who, if rightly instructed, would be willing to help them, are rusting from inaction.

God's cause has not advanced as it should have done, for the very reason that ministers and leading men have felt that they must do everything themselves. They have tugged and toiled to keep the wheel rolling, and are weighed down with responsibilities and burdens in the various departments of church-work, in the Sabbath-school, and in every other branch of the cause. They think they must do all this or it

will not be done; and truly it would not be done, because they have failed to take others into their counsel and to train them to work.

While writing upon this subject, my attention was called to the following paragraphs touching the same point:—

"Some pastors seem to think that they must take the lead, manage and manipulate every department of church work. They must arrange the details for every enterprise. Now, there may be churches in which the pastor must do all this or it will not be attended to at all; but in very many churches there is plenty of lay talent for all these purposes, and if the pastor would interest himself in pushing that element to the front, he would save himself much annoyance and hard work, and at the same time be rendering a service to those he thus interests in the general work of the church.

"In some respects the pastor occupies a position similar to that of the foreman of a gang of laboring men or the captain of a ship's crew. They are expected to see that men over whom they are set, do the work assigned to them correctly and promptly, and if occasion shall require it, only in case of emergency are they to execute in detail.

"The owner of a large mill once found his superintendent in a wheel-pit, making some simple repairs, while a half-dozen workmen in that line were standing by, idly looking on. The proprietor, after learning the facts so as to be sure that no injustice be done, called the foreman to his office, and handed him his discharge and full pay. In surprise the foreman asked for an explanation. It was given in these words: 'I employed you to keep six men at work. I found the six idle and you doing the work of but one, and your work could have been done just as well by any one of the six. I cannot afford to pay the wages of seven for you to teach the six how to be idle.'

"This incident may be applicable in some cases, in others not. But many pastors fail in not knowing how, or in not trying to get the full membership of the church actively engaged in the various departments of church work. If pastors would give more attention to getting and keeping their flock actively at work, they would accomplish more good, have more time for study and religious visitation, and also avoid many causes of friction."

For our leading ministers, our camp-meetings have been seasons of severe and wearing labor, unfitting them for important work which required their attention at the close of the meeting. As they meet and counsel together, they lay their plans for labor; to execute these plans successfully, they need a clear brain, calm nerves, and a heart filled with courage; but they lack all three of these essential qualifications. They have made a serious mistake in regard to the work resting upon them, and have done much that others should have done, and that would have been a blessing to them, giving them a precious experience in laboring for Jesus. While all cannot be ministers, all can and should act a part in the work.

There has been a failure to call into exercise talent which might be employed in the work, but which needs development and cultivation. We have had but few ministers and but few men to bear responsibilities, because we have had so few educators. We have lost much because we have not had those who were apt to teach, and

who could conduct a training school for the inexperienced, and press them into the service.

The real workers in this cause are few, yet the work covers much ground; and it is often impossible for the laborers to look after the interest awakened, and they fail to discern that they must enlist the lay members of the church, and teach them to work, that they may hold all that has been gained, and continue to advance. The plan of labor has been such as to lead the people to feel that they could do very little themselves; if anything was to be accomplished, they must have a minister.

At our camp-meetings, ten-fold more might be done than is usually accomplished. At the very outset the ministers should organize a corps of laborers upon whom they can depend to perform various duties essential to the success of the meeting. There may be several present who have been laboring in the smaller places, testing their own ability, and learning to teach the truth. If these men really desire to learn in the school of Christ that they may teach others the way of salvation, the camp-meeting is the very place where they can learn most, not by looking on while others do all the work, but by sharing in the labor themselves. Every one should have something to do, some burden to bear. If there is ever a place to work, it is at these large gatherings. They should first take heed to themselves, see that their own hearts are softened and subdued by the grace of Christ, and then they are prepared to help others. In meekness and love they should labor for the discouraged and backslidden, inviting them to some place of retirement, and praying with and for them. There should be many little groups thus earnestly pleading with God in the intervals between preaching services. Such was the course pursued in 1844. At our general meetings, little companies would scatter in every direction to draw near to God and seek his blessing. They did not seek in vain. The rich blessing of the Lord came upon them in answer to their prayers. The same course now pursued would lead to the same results.

Some of our ministers have had so little to do at these general meetings that they have themselves backslidden from God. How different would have been their experience, had they been earnestly laboring for others! There is work to do in the family tents. Suitable persons should be appointed to engage, modestly and wisely, in religious conversation with the inmates of the various tents. Cases that need special help could be brought before the ministers, who might better understand how to advise. There is work enough to engage every one who can work. Many have been converted through personal effort, and a blessed revival may be expected to follow such labor.

The older ministers should be careful that they do not, by precept or example, give young men to understand that the work of laborers in the field consists in preaching. The education of which young ministers are in greatest need, is that which will enable them to work in the various departments of the cause, and relieve those who are wearing out from overwork. There are also laymen in the church who have ability that can be brought into service, and who should be made responsible for some part of the work. Let them feel that there are to be no idlers in the vineyard of the Lord.

And let those who love the Lord and his truth unite by twos and threes to seek places of retirement and pray for God's blessing upon the minister who can hardly find time to pray because he is constantly engaged attending to so many requests, sitting in councils, answering inquiries, giving advice, writing important letters. Let the fervent, effectual prayer of the righteous ascend to God, that the word spoken may be a message of truth to reach the hearts of the hearers, and that souls may thereby be won to Christ.

Another matter which should receive attention, both at our camp-meetings and elsewhere, is that of singing. A minister should not give out hymns to be sung, until it has first been ascertained that they are familiar to those who sing. A proper person should be appointed to take charge of this exercise, and it should be his duty to see that such hymns are selected as can be sung with the spirit and with the understanding also. Singing is a part of the worship of God, but in the bungling manner in which it is often conducted, it is no credit to the truth, and no honor to God. There should be system and order in this as well as every other part of the Lord's work. Organize a company of the best singers, whose voices can lead the congregation, and then let all who will, unite with them. Those who sing should make an effort to sing in harmony; they should devote some time to practice, that they may employ this talent to the glory of God.

But singing should not be allowed to divert the mind from the hours of devotion. If one must be neglected, let it be the singing. It is one of the great temptations of the present age to carry the practice of music to extremes, to make a great deal more of music than of prayer. Many souls have been ruined here. When the Spirit of God is arousing the conscience and convicting of sin, Satan suggests a singing exercise or a singing-school, which, being conducted in a light and trifling manner, results in banishing seriousness, and quenching all desire for the Spirit of God. Thus the door of the heart, which was about to be opened to Jesus, is closed and barricaded with pride and stubbornness, in many cases never again to be opened.

By the temptations attending these singing exercises, many who were once really converted to the truth have been led to separate themselves from God. They have chosen singing before prayer, attended singing-schools in preference to religious meetings, until the truth no longer exerts its sanctifying power upon their souls. Such singing is an offense to God.

The grace of Christ we cannot do without. We must have help from above if we resist the manifold temptations of Satan, and escape his devices. Amid the prevailing darkness, we must have light from God to reveal the traps and gins of error, or we shall be ensnared. We should improve the opportunity for prayer, both in secret and around the family altar. Many need to learn how to pray as well as how to sing. When we in humility tell the Lord our wants, the Spirit itself makes intercession for us; as our sense of need causes us to lay bare our souls before the all-searching eye of Omnipotence, our earnest, fervent prayers enter within the veil, our faith claims the promises of God, and help comes to us in answer to prayer.

Prayer is both a duty and a privilege. We must have help which God alone can give, and that help will not come unasked. If we are too self-righteous to feel our need of help from God, we shall not have his help when we need it most. If we are too independent and self-sufficient to throw ourselves daily by earnest prayer upon the merits of a crucified and risen Saviour, we shall be left subject to Satan's temptations.

We have lost much in our meetings by our own indifference. There is much unprofitable talk, but little earnest, sincere prayer. Such prayers would bring strength and grace to resist the powers of darkness. God wants to bless. He is more willing to give the Holy Spirit to them that ask him than are parents to give good gifts to their children. But many do not feel their need. They do not realize that they can

do nothing without the help of Jesus. Therefore they labor hard, but see little accomplished. Satan is working with all his power to block up the way, and without special help from God, the cause of truth will not go forward.

I have been shown angels of God all ready to impart grace and power to those who feel their need of divine strength. But these heavenly messengers will not bestow blessings unless solicited. They have waited for the cry from souls hungering and thirsting for the blessing of God; often have they waited in vain. There were, indeed, casual prayers, but not the earnest supplication from humble, contrite hearts. Meeting after meeting has closed with but little manifestation of the Spirit and power of God. The people seemed to be satisfied to reach no higher; they seemed to expect no revival of the work of God; but with grief and disappointment angels turned from the scene of confusion where tents were being removed, and the people preparing to return to their homes without the blessing which Heaven was more than willing to give them.

Those who would receive the blessing of the Lord, must themselves prepare the way, by confession of sin, by humiliation before God, with true penitence and with faith in the merits of the blood of Christ. The camp-meeting should be a place for all Christians to be brought into working order. If they have never labored to bring souls to Jesus and the truth, it is time for them to begin now. God requires it of them, and if they would not be finally denounced as unfaithful servants, they must engage heartily in this work.

#### THE THREE "THEREFORES."

BY ELD. H. A. ST. JOHN.

READER, as you have an interest in religious meetings, let us join the assembly near by to-night, where, I am informed, the Scriptures are to be read and reasoned upon by men of different opinions and vocations.

#### FIRST SPEAKER.

*Antinomian.* "I am an Antinomian; that is, one who believes that the ten commandment law is of no use or obligation in this dispensation. And especially has that fourth commandment, which required the observance of the seventh-day as a Sabbath, been abolished. Here is the proof: 'Keep the Sabbath-day to sanctify it, as the Lord thy God hath commanded thee. Six days shalt thou labor, and do all thy work; but the seventh-day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath-day.' Deut. 5:12-15. How very plain is this scripture! I think any one who wants to see, can see that the seventh-day Sabbath was a Jewish institution; that it never was known till after the Jews were delivered from Egyptian bondage, and that it was given to them to commemorate that event. We Gentiles were not delivered from Egyptian bondage, therefore the Sabbath was not intended for us. Does not our text say, 'Therefore the Lord thy God commanded thee to keep the Sabbath day'? In the face of this 'therefore,' how can seventh-day folks, or anybody, fail to see that the seventh-day Sabbath was not known until the deliverance of the Jews from Egypt, and only binding on the people thus delivered!"

#### SECOND SPEAKER.

*Extortioner.* "My business is that of an extortioner. I find that a very successful way to get along in the world, and to make money, is to take advantage of the poor, ignorant, and unsuspecting. I find that strangers, the fatherless, and widows are excellent subjects to work

upon. But I have often been troubled in view of the Judgment, thinking my course was very wicked. But by the rule of interpretation given us by our Antinomian friend who has just spoken, my mind is greatly relieved. A certain scripture which gave me much trouble, I can now easily explain in harmony with my vocation. It is this: 'Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take the widow's raiment to pledge; but thou shalt remember that thou wast a bondman in Egypt, and the Lord God redeemed thee from thence; therefore I command thee to do this thing.' Deut. 24:17, 18. How blind I have been all these years not to see that this respecting the rights of strangers, fatherless, or widows, was not known to man till the Jews were delivered from Egyptian bondage, and was made binding only on the Jews thus delivered! I was not delivered from Egyptian bondage, therefore these things are not binding on me. Oh, that blessed word 'therefore'! I am so glad I am here to-night! I can go away with new courage to engage more heartily than ever in my life work."

#### THIRD SPEAKER.

*Swindler.* "My soul is so full of rejoicing that I cannot go away from this meeting without bearing my testimony. This is the first religious meeting I have really enjoyed for many years, and I now see that the reason was, we have not had the right kind of leaders. Our Antinomian brother gave this meeting a good start. It is true that in his text there were two or three points that I thought at first he did not clear up; viz., 'As the Lord thy God hath commanded thee,' which sounded a little as though the Sabbath had been commanded before; and when it is said that 'the seventh-day is the Sabbath of the Lord thy God.' Of course I knew that L-o-r-d and G-o-d did not spell Jew, and the query arose then, How was it the Jewish Sabbath? But when he got my eyes fixed on that wonderful word 'therefore,' my difficulties all vanished. And now I am glad I am here to-night. My vocation is that of a grocer and general swindler. I have almost invariably used a large weight in buying, and a small weight in selling; and in many other ways I have sought to advantage myself to the disadvantage of others. And during all these years my peace of mind has been disturbed by a certain scripture which was never explained as I wanted it explained until to-night. The scripture is this: 'Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall ye have; I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord.' Why have I been so stupid, as never to have seen before, that these things were not known to man for twenty-five hundred years after creation, or until the Jews were delivered from Egyptian bondage, and then were made binding only on those miserable Jews who were thus delivered. I was not delivered from Egypt, and therefore these things are not binding upon me. Oh, happy day! my condemnation is gone. That magical word 'therefore' has set my soul at liberty. Let us have more of these free meetings, brethren."

#### FOURTH SPEAKER.

*A Sabbath-keeper.* "My soul is filled with horror to-night. I feel to pray with the psalmist, 'O Lord, it is time for thee to work, for they have made void thy law.' The rule of interpretation laid down by the first speaker is subversive and deadly. Extortioners, swindlers, and all kinds of rascals can find justification and encouragement in such perversions of the word of God, and if the Antinomian speaker has not lost his conscience, he will see and feel this. The Israel of God, when in the land of Egypt, were grievously oppressed. So cruel and severe was their bondage that they could not properly observe the Sabbath. As strangers in a foreign land, their rights were trampled upon. Unjust weights and measures were used in dealing with them. The fatherless and widows were oppressed. God

broke this iron bondage, and gave them liberty. And now when they walk at liberty, the Lord makes frequent appeals to their *gratitude* for so remarkable a deliverance. The Sabbath, together with all other moral obligations, was binding from creation, and always will be binding. But to a nation of liberated slaves who were the professed people of God, there were *additional* reasons why they should remember all his commandments to do them. These reasons were found in the facts of their deliverance. The wonderful mercy of God, as manifested to Israel in their deliverance, did not *create* these moral obligations, nor *make them binding*, but simply placed them under higher obligations to their Creator, because of their remarkable deliverance; hence the 'therefore' in each of the texts quoted. It is as if the United States should say to the emancipated slaves, 'Keep the constitution and laws of our country sacredly. Remember that you were bondmen in the South, but with a high hand and outstretched arm we emancipated you; therefore shall you observe all our laws to do them.' Would you be so foolish as to conclude that the *constitution and laws* of this country did not *exist till* these slaves were emancipated? and that they were *then* made binding on emancipated slaves *only*, and that our constitution and laws *commemorated* their emancipation? You would not thus conclude. Then handle not the word of God deceitfully.

"Ye swindlers, extortioners, and Antinomians, I beseech you in the name of common sense, of reason, and of the Holy Bible, to ground the weapons of your rebellion against God, and the constitution of Heaven! Seek to obtain freedom, not from the *law*, but from the *condemnation* of the law. This you may obtain through Jesus by sincere repentance. Then you will have the only freedom that is worthy of the name. The triumph of the wicked; the rebellious, is *short*; but the triumph of the righteous, the obedient, is eternal." (This last testimony brought such a *dampener* on the meeting that it was abruptly closed.)

MEEKNESS.

BY ELD. M. G. WILCOX.

MEEKNESS is one of the cardinal Christian virtues. It is one of the fruits of the Spirit of God, manifested in the lives of the followers of Jesus Christ. Gal. 5:23. It is a grace which those who live in the last days are especially exhorted to seek. Zeph. 2:3. It is a very broad word, covering in its use, many virtues. Webster defines it as, "forbearance, gentleness;" while the synonyms which he gives of meek are, "gentle, mild, yielding, soft, pacific, humble." How much it is, then, to be meek! How opposed to the carnal heart is this grace!

In the natural heart selfishness rules triumphant over all. The carnal mind seeks its own pleasure, wealth, reputation, and honor. If in order to attain these it is necessary to deprive others of pleasure, wealth, or honor, the selfish heart hesitates not even here. Sometimes love of gain or pleasure is sacrificed to gain a good reputation, but a selfish motive lies at the foundation of the policy pursued. Should a remark be made reflecting on the personal appearance, social standing, ability, or reputation of the selfish individual, the spirit of revenge immediately rises; the face flushes hotly, and the untamed tongue breaks forth in bitter, cutting retort. How often at such times do we hear expressions like, "I will be even with him sometime;" "I will pay him for that somehow;" "Good for him, he deserves misfortune, he had no pity for me," and kindred terms which reveal the envy, malice, revenge, and selfishness within. We may call it justice, but is not the motive which actuates us in avenging or wishing injury to others a selfish motive? Think carefully, dear reader, for here is the root of every envious, bitter feeling against our fellow-men. Would we be as angry if the reputation of our neighbor or brother were assailed, even though as confident of his integrity as our own, as we are when our own good name is called in ques-

tion? We know we would not naturally. Then the root of all this bitterness and envy is selfishness.

With the meek, the case is otherwise. There is a desire to be at peace with all. Reputation may be assailed, injuries may be heaped upon injuries, but the soothing balm of meekness calms the heart and pours oil upon the troubled waters of the wrath of our enemy. Prov. 15:1. Like that of the divine pattern, the cause of the meek in the avenging of wrong is committed to Him that judgeth righteously. 1 Pet. 2:23 (margin). The promise of God is believed, "Vengeance is mine; I will repay, saith the Lord." As finite beings know not the motives of the one who has wronged them, so they are not the ones to mete out his punishment. But the Lord readeth the hearts, and having faith in his wisdom and justice, the meek can afford to wait,—can afford to be patient and forbearing and gentle. This is the meekness which was so wondrously manifested in the life of our Saviour and which he invites us to learn of him. Matt. 11:28-30.

But there is another characteristic of meekness not given in the definition above; viz., teachableness. It is very plainly implied in the following scripture: "The meek will he guide in judgment, and the meek will he teach his way." Ps. 25:9. Then a meek person is one who is willing to be guided and taught. How much this grace is needed in this age of headiness and willfulness! From the infant in the cradle to the man of age, the determination to have their own way at all hazards is a ruling element in the minds of the race. I would that I could point out its dangers and the evil it has wrought. Suffice to say, it has ruined the world, it has divided, weakened, and prostrated the Christian church. If the selfish, willful man has molded a plan of salvation or a code of morals, or has promulgated a theory of his own, he will die rather than yield to the truth, however plainly it may be taught, involving thousands, perhaps, in his ruin.

Not so the meek. He mistrusts self and learns of God. He is found low at the feet of the Teacher. Though he be a Moses, heir prospective to the world's proudest throne, learned in all the wisdom of Egypt, he chooses the shepherd's crook to the monarch's scepter, the open fields and starlit heavens to the emblazoned courts of royalty, and learns in meekness of the great I AM. Others might quail before the proudest ruler of earth, but not he; he had learned of the Mighty One. What a grandeur in his life—the meekest and yet the mightiest. If the leaders in the professed Christian church were as willing to be meek men, what mighty generals would they make, what mighty forces would they exert against our powerful foe! They are striving for the mightiness without the meekness.

Brethren in the ministry of the last message, let us learn in meekness of Christ. Without this grace we will fail, however great our talents. Lay aside self, trust not in our own unaided judgment, and learn at the feet of the Master. Precious daughter of humility! May it have an abiding place in the hearts of both reader and writer.

Battle Creek, Mich., July 18.

THAT HYMN.

BY ELD. F. PEABODY.

"AND when they had sung a hymn, they went out." Who sang? the Saviour? We suppose he did. Why should he not? He had journeyed with them in weariness, had eaten with them when hungry; they had seen him in tears, and heard his voice in prayer—why should he not sing with them?

They sang a hymn (psalm, margin), and went out. What psalm did they sing? They had many from which to select. The second, it might have been: "The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed," etc. We would think this appropriate for that most solemn occasion. But, why conjecture which was sung? If we read them all, we shall read the very words that were sung there in that

large upper chamber. The human heart is relieved in song. The Master felt the need of it. This was his last meeting with the disciples before he must know the suffering of the cross.

Roll back time's lengthened chain over eight-hundred years, and witness the few despised disciples of the more despised Nazarene assembled in an upper room, their Master telling them that he must, according to prophecy, be smitten, and they scattered, and hear one of that little band propose that they sing. Was it for joy or sorrow? All along on time's troubled stream martyrs and saints have by song been soothed to sleep in Christ, and will awake by and by to sing, "Salvation to our God which sitteth upon the throne, and unto the Lamb."

RADICAL.

BY ELD. M. P. DANIELS.

THIS word means extreme measures in reformation; therefore a radical man is an extremely reformatory man. The present moral, social, and political status proves that there are not now a great many radical men in the world. If one chances to make his appearance, and begins his life-work with heavenly zeal, a whole battalion of conservatives will cry out, "Extremist, enthusiast, dreamer, fanatic!" and the church and society are cautioned to beware of that babler of romance and thick-coming fancies; he will turn somebody's head yet, or hurt some one with an air-drawn dagger. Every reformation through which the church and society have passed since God first saw fit to extend a merciful amnesty to the fallen race of man, has been led by radical men. They are the chosen of the Lord of hosts. Yet these men have been styled extremists. May God in love give us more of them!

The wicked and unjust imputation of bigotry and self-conceit, is hurled from the ranks of apostates, against these men who only wish to live to do good to others, and make this wretched world a better place. And it is a pity that men well-born, well-bred, and well-stationed in life, can never see any other than the most pacific means to be employed in the reformation of a world sunk in the lowest depths of moral degradation.

The radical man is thought to be rather a bad and dangerous fellow, because he takes the plain word of God,—the hammer that breaks the rock in pieces,—and strikes the nail upon the head. Nevertheless his work tells upon the spiritual temple our God is erecting among men. This man gets the curses, while his more conservative brother takes all the blessings; one for driving the nail, the other for putting up the hole.

Noah was no varnisher; if he were here with the bells of Heaven tolling in his ears the death-knell of the world, his zeal to prepare a place of safety for himself and family, would be certain to secure to him the good name of fanatic.

What an extremist Abraham was! Read his life. Yet if he were here, he would no more hold his peace when his God commanded him to cry aloud and spare not, than he hesitated to go when his God said unto him, "Get thee out of thy country, and from thy kindred, and from thy father's house into a land that I will show thee." But let any man dare to do half as much to-day, and he will forever after be regarded as an extreme fanatic.

Moses was such a radical man that his life-work is seldom referred to by these conventional conservatives. He walked directly to the palace of one of earth's proudest monarchs, and demanded the release (without reward or recompence) of more than a million of human slaves, who were daily enriching the nation with their thankless toil.

The good John the Baptist was the forerunner of the Messiah. What extreme measures of reform in all the walks of life were introduced by him! Jesus was very radical, and the spirit kindled against him in his day for attempting the reformation of the temple with a scourge of small cords, still burns in the hearts of men against his followers; and if we have not witnessed his fate repeated upon his disciples to-day

it is not owing to a want of disposition, but of opportunity to do so.

If the apostles had been a little more pacific in their denunciations of evil, a little more deferential toward idolaters, and a little more careful how they spoke about his Satanic majesty, they might have lived a few years longer, had more friends, and died with pillows under their heads. But as it was, they were unfortunately radical men; and holding the banner of truth aloft, reprov'd sin in the palace of the king, as well as in the cottage of the peasant. The ancient worthies made no compromise, asked no favor, feared no consequences. They delighted in suffering, losses, imprisonment, banishment, and death—were regarded as the very filth and off-scouring of the world. They had no fine liveries nor stylish raiment. They ate the simplest food, and sometimes slept on the bare ground, with a stone for a pillow and the sky for a covering. The world said of them, "You are fools;" and they said, "Amen; for Jesus' sake we are." Oh, I thank God that these men lived, and their biographies are written in the Bible!

A curse was pronounced upon the inhabitants of Meroz because they came not up to the help of the Lord—they were the sworn devotees of conservatism. A blessing was pronounced upon Jael, the wife of Heber the Kenite, for taking the life of Sisera—she was a radical Jewess. Three hundred extremists went out in the name of the Lord to attack a large army with nothing in their hands but pitchers and lanterns. These men were willing to lap water like so many dogs, rather than miss the privilege of seeing an army put to flight with a few candles in earthen vessels; while their more conservative brethren stayed at home in their tents, willing rather to forego God's pleasure than be called fools for Heaven's sake. Thomas was very conservative. Jesus rebuked him for it, and we hear nothing more of him.

The conservative man goes about with the hammer in hand, telling what he will do some day, but the world has been waiting six thousand years for him to strike. It waits in vain. Cicero was radical, and he was called the father of his country. Brutus was conservative, and he put the glittering blade to the heart of his best friend. Do not trust such men too far; if you do, you may have to cry out at last, with Caesar, "What! thou too, Brutus!" Take the radical men out of the world, and reformation stops; remove the other, and it will go forward.

I expect when God's messenger of the final harvest shall utter his loud cry, and the blind shall see, the deaf hear, and the dead be raised to life, some one will cry, "Beware of fanatics!" But when those men, faithful to their heavenly trust, shall mount the skies, thread their way along the golden street to the jasper throne; and all the angelic host burst forth into a rich, full chorus of greeting, and God the eternal say, "Well done," they will not be sorry that during life they were earnest in their zeal for the Lord.

#### WHO MADE THE SABBATH?

BY A. SMITH.

It is evident according to Heb. 1:2, 10; John 1:3; Col. 1:16, that Jesus Christ made our world. Now associate John 1:3, "All things were made by him; and without him was not anything made that was made," with Mark 2:27, "The Sabbath was made for man, and not man for the Sabbath;" and we have the most complete proof that Christ, by the will of the Father, having wrought six days in the work of creation, rested on the seventh day, and sanctified it as a Sabbath for man. If, then, Christ made the Sabbath at creation, and afterward declared it to be a sign and covenant between God and the children of Israel (Ex. 31:13, 16, 17) as long as they should continue to be a nation, or forever (Jer. 31:35, 36; 1 Pet. 2:9), is not the seventh-day Sabbath pre-eminently the Christian Sabbath?

In further proof of the perpetual obligation of the Sabbath it is a noteworthy fact that the tab-

ernacle reared by Moses, containing among other things the ark of the testimony and the table of show-bread, was with its contents, a figure or pattern of the true tabernacle in Heaven. Heb. 9:9, 23. In the heavenly sanctuary then, we justly look for antitypes of the ark of the testament, the golden candlestick, and the table of show-bread. The existence of the ark and the candlestick is directly proved (Rev. 11:19; 1:12), and that of the table and show-bread indirectly affirmed (Heb. 9:2, 9, 23, 24; 8:5), God having been so particular that the earthly and heavenly sanctuaries should correspond in outline and appointments, is it not likely also, that the testament, or law of ten commandments, contained in the ark above, should be an exact counterpart of the law deposited in the ark of the earthly sanctuary?

The show-bread of the worldly sanctuary consisted of unleavened cakes of fine flour, and was termed, literally, "bread of the face," signifying as is supposed "spiritual food, as a means of appropriating and retaining that life which consists in seeing the face of God." It was renewed, hot, every Sabbath, and frankincense was poured upon it, and it no doubt constituted a memorial before the Lord (Lev. 24:6, 7) during the six working days of the Sabbath service of the twelve tribes of Israel. In the heavenly sanctuary, likewise, the antitypical show-bread probably serves as a memorial before the Lord during the weekly days of toil, of the service of the twelve tribes under the new dispensation, in their weekly Sabbath service, which must correspond in point of time with the type, or clash with the terms of the law just in the other apartment.

The grace of God which is received through purity of heart and sincerity of worship renewed with zeal every Sabbath by which the soul is nourished in that life which will lead to a view of God in his glory, no doubt constitutes, or furnishes, the substance of the antitypical show-bread in the sanctuary above. Matt. 5:8; 1 Cor. 5:8; Heb. 13:15. How sad that, through slothfulness or carelessness of spirit we should neglect the proper services and duties of the Sabbath day, and then have to reflect that during the following days of toil we have no particle of representation in the memorial show-bread on the golden table above!

#### COMING.

BY O. C. GODSMARK.

THOU art coming! Precious promise,  
Given to the sons of men:  
"If I go and fit up mansions,"  
Jesus said, "I'll come again,  
And receive you to my bosom,  
That where I am ye may be,  
To enjoy that rest eternal,  
From the lusts of sin set free."

Thou art coming! How our beings  
Swell with deep emotions stirred!  
How we grasp the sweetest promise  
Mortal ear hath ever heard!  
And our very beings kindle  
With a depth of love profound  
As we look for thy returning,  
As we wait the trumpet's sound.

Then glad hearts will be united  
That have long been rent in twain,—  
That death's icy hands have severed,  
During sin's destructive reign;  
Then our fears will be forgotten,  
Hope will glad fruition own,  
In that life where He hath told us  
We shall know as we are known.

Yet we wait with patient longing  
For our soon returning Lord,  
For we love the precious promise  
Given in his sacred word.  
We will labor in his vineyard,  
We will watch, and wait, and pray,  
Till his voice shall bid us welcome  
To those realms of endless day.

Oh! we long for thine appearing,  
Long to see thee as thou art,  
Long for grace more deep and holy,  
Long for purity of heart.  
Give us, Lord, to drink more deeply  
Of thy matchless, flowing love,  
Wash us free from sin's pollution,  
Fit us for that home above.

—So act that your principle of action would bear to be made a law for the whole world.

#### "I WILL COME AGAIN."

BY MAY WAKEHAM.

WHEN Jesus was about to leave his sorrowing disciples, he gave them the promise, "I will come again, and receive you unto myself." These words have ever proved a source of comfort to the tried and tempted followers of the Lamb; and to us who are living amid the perils of the last days, when the world scoffs, and even professors are crying, "Where is the promise of his coming?" they seem doubly precious. We know that our numbers are few and scattered, but Christ says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

Dear friends, Heaven with all its glories is just before us. This earth at best is full of trials and disappointments. For six thousand years the curse has rested upon it. It has indeed "waxed old as doth a garment," and the time has almost come when it "shall be changed." How little we realize these things! The world seems to be sleeping on the very brink of eternity, while few even of the professed people of God are fully awake to the solemnity of the times.

"Then let us be watching and waiting,  
Our lamps burning steady and bright;  
When the Bridegroom shall call to the wedding  
We'll be robed in garments of light."

Devision, Ia.

#### SHALL WE GO BACK?

BY W. E. STILLMAN.

LET all, as one man, answer, No! It is true there will be discouragements to be met and overcome. We cannot therefore severely censure any for feeling cast down at times, but there is another side to the picture. Though men come short of their expectations, and fail to carry out their plans, it was written of our Leader in this work, "He shall never fail nor be discouraged;" and if we can come into so close a relation with him as to have the same mind and spirit that was in him, we shall have an antidote for feelings of discouragement. He laid the foundation of his work in self-sacrifice, and seeks to find and develop the same spirit in us; and having brought the work thus far by the devotion and self-sacrifice of the pioneers in the message, he is waiting for us to manifest what spirit we are of.

There may be hundreds among us who could give a thousand times as much as blessed the purses of those who first began to publish the message. When the time passed in 1844, and light began to break on the question of the sanctuary, and the publishers of the *Day Dawn* were considering the subject of publishing it in another issue, the question came up, Where shall means be obtained to pay for it? for it seemed that the ready money in the hands of those interested had nearly all been expended. Were these men discouraged? No. One of the brethren had in his family a set of silver spoons, and the question was asked, "Mother, can you spare the spoons?" The result was that a part of the spoons were sold to defray the expense of another issue of the paper, containing all the light they had on the sanctuary.

That paper fell into the hands of those who took up the subject, and carried on the work. From such small beginnings, what hath God wrought! When we look at these things, who can be discouraged? No, we will not go back! Should we prove false to our trust, and entirely fail to bear the burdens and responsibilities of his cause, the Lord could, if means were needed, devote the spoils of a Jericho to the replenishing of his treasury, or he could call from the bosom of apostate Rome a Luther to shake thrones and move the world with his mighty reformation.

Syracuse, N. Y.

#### DOUBTS.

BY E. HILLIARD.

MANY professed Christians are troubled with doubts even in regard to the existence of a Supreme Being. The essential element in religion is faith. In fact, the only connection we get with Heaven is through faith. In order to

have communion with God we must first believe that he is; and that he is a rewarder of those that diligently seek him. Yet many upon their bended knees hardly expect that God will grant their requests; and he never will, even in those things that we really need, unless our petition is put up with implicit trust that he is abundantly able and willing to relieve our necessary wants.

Suppose we have a friend who never has told us a falsehood, or in any way tried to deceive us, and we should tell those around us that we somewhat doubted his integrity of character as to the matter of equivocating. How do you think that friend would regard us? What would be his feelings toward us? God is our best friend. He has told us that whatever things we ask for in faith believing, we shall receive. Do we not injure his feelings and his reputation among our fellow-men when we doubt the promises of his written word?

Some say that they cannot help their doubts. Perhaps as good a remedy as can be found for this class of persons is recorded in the 9th chapter of Mark. A certain man had a son who was sorely vexed with an evil spirit. It was a severe case, and the afflicted father had perhaps tried almost every known remedy without any good result. At last he resolved to take his boy to the disciples. Undoubtedly he had heard of their famous miracles, and with faith that they could help him, he presented his son before them. There were nine of the apostles present, for Christ had taken Peter, James, and John up into the mount to witness his transfiguration. Every one of the nine signally failed to effect the cure. While the scribes were questioning the disciples, Christ made his appearance on his return from the mount, and inquired in what respect they questioned his disciples. The anxious father, not waiting for the scribes to answer, replied, "Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him he teareth him; and he foameth and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not."

After reprimanding them for their lack of faith, Christ ordered the afflicted one to be brought forth. He asked the father how long his son had been in this condition. He said, "Of a child; and oftentimes it hath cast him into the fire, and into the waters to destroy him: but if thou canst do anything, have compassion on us, and help us." It seems that if there ever was a case where doubt could be tolerated by our Lord, it certainly would be here. "If thou canst do anything" implies a doubt. Our Saviour wanted the whole heart, with strong faith that he was able to perform the miracle; so he replied, "If thou canst believe, all things are possible to him that believeth." The father cried out in his distress, "Lord, I believe; help thou my unbelief." As much as to say, "Lord, I greatly desire to believe; but thy disciples having all failed, how can I but doubt? Oh, help me to believe!" He did all that he possibly could do. He threw himself upon the Saviour, who had compassion on him and healed his son.

The scribes, the disciples, the father, and his once afflicted son, have been sleeping in their graves for long centuries; yet Christ lives, and is just as willing and able to help us, and even to heal the afflicted, as when he was here on earth. It is our wicked doubts and little faith that close the windows of Heaven against us, and shut out the blessings from us.

Reader, if you are troubled with doubts, go to the Saviour, and ask him in faith to help you to believe, then search for evidence to overcome your doubts, and he will surely help you. Feed your faith upon the many miracles he performed, and base your hope upon the many cheering promises he left us while here among men, and you will be surprised to see how quickly your doubts will disappear.

—It is very unfortunate for mankind that so many are born to rule and so few to be ruled,—that there are so many kings and queens, and so few subjects and servants,  
R. F. C.

OBEEDIENCE.

BY JOSEPH CLARKE.

"BEHOLD, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22. Obedience to rightfully constituted authority is a principle of great importance, lying at the foundation of all that is good and pure, while disobedience is wholly opposed to order and happiness, wherever it exists.

The law forbidding Adam to eat of the tree of knowledge of good and evil was to test him whether he would or would not obey. He disobeyed; and though it was but the taking of the fruit and eating it, yet the great principle of obedience was broken, and the penalty came.

Principle in morals is like the framework of a building; it supports the house. A man destitute of this principle of obedience has nothing to hold him back from sin. The gospel and the commands of God take no hold upon him because he has nothing to tie to. He is like a horse without a bridle, or an ox unaccustomed to the yoke, or a house without foundation or plan. Your arguments take no hold upon him; he slips from your grasp like a rope covered with ice. You find it impossible to help him; he sinks in deep waters just in sight of the ladder you have let down to rescue him. This is the reason that so few embrace the commands of God and the faith of Jesus.

The importance of right principles of action cannot be estimated. The great principle of obedience lies at the foundation of all moral laws; for what is the decalogue to the man who has never implicitly obeyed any one from infancy up? Alas! he dreads obedience as an ox the yoke that galls his neck; he frets and chafes at restraint like the wild horse that never wore a harness. His case is hopeless, unless he concludes to humble himself and become obedient.

The want of principle must be made good, or the truths of the Bible will take no effect. Could you fasten your team to the plow, if the wood were so decayed that it would not hold the clevis? The plow may be good otherwise, but a defect of such a kind would ruin it until remedied.

The ten precepts of the moral law stand like so many guards or sentinels around the great law of love, to keep it from defilement. If one is not disposed to obey, he is lacking the foundation principle of all. However amiable or outwardly honest he may be, he is, to all intents, a rebel against God at heart. How important, then, that we cultivate in ourselves and others this principle of obedience to all lawful authority!

ROM. 12:11.

BY V. T.

"NOT slothful in business; fervent in spirit; serving the Lord."

Did you ever stop to think why we are commanded not to be slothful in business before we are commanded to be fervent in spirit in serving the Lord? Can we not dishonor God by being slothful in business? Men or women who are lazy can not render God acceptable service; there is no fervency of spirit there; they are not awake in God's service; they are no help to the church, but rather a drawback. If they attend meeting, they usually sleep through the service. Their own souls are not warmed with the Spirit of God, so cannot impart any warmth to the souls of others. They are not of that class that "gather with Christ," but rather scatter abroad.

O my brethren and sisters, let us ask ourselves, Am I dishonoring the Lord that bought me? am I a stumbling-block in some one's way? am I keeping souls from coming to Christ? May we seek the Lord to know what we are and what we must be to be without fault before the throne of God. Let us not neglect the work God has given us to do here, but whatever our work is, let us do it heartily as unto the Lord, and thus serve him in our homes; for even in the common duties of life,—the way we wash our dishes,

sweep our floors, plant our gardens, chop our wood or spend our money,—we honor or dishonor God.

And then in the training of our little ones, what care is needed to keep them from temptation, from the love and sins of the world! How diligent we need to be in imparting right principles and God's word and ways, not only on the Sabbath, but on every day, and during every hour! My soul cries out, Who is sufficient for these things? And the answer comes: "My grace is sufficient for thee; for my strength is made perfect in weakness."

Choice Selections.

TROUBLED WATERS.

SOMETIMES, when I see the gladness,  
Creeping into others' lives,  
See their fond hopes fruit in richness,  
How each drooping flower revives,  
I recall, with wondering sadness,  
Cherished dreams now long since fled,  
And, unbid, the question rises,  
Why have I not been thus led?

Why not, in more pleasant pastures,  
Have I drank life's waters sweet?  
Why not, 'mid the constant verdure,  
Have been stayed my hurrying feet?  
Thus, sometimes, when loosed from anchor,  
Wayward thoughts come welling up,  
And I weep, because of bitter  
Savors oft the proffered cup.

But the voice that calmed the waters  
Of the loved Gennesaret,  
Still hath power to hush each murmur,  
Silence every vain regret.  
Far adown dim-lighted ages  
Comes the Saviour's "Peace, be still!"  
And no more the tempest rages,  
For e'en doubts obey his will.

Little we by pain or pleasure  
Of Jehovah's purpose ken;  
God alone knows of the future,  
Only he what might have been.  
Winter's frosts make pure the azure,  
Winter's snows the rootlets fold,  
And the hotly glowing furnace  
Doth but purify the gold.

—Golden Censer.

INDIFFERENCE TO SIN.

IF there is a disease in our modern theology and our modern philosophy of life more conspicuous than another, it is indifference to sin. We lull it with anodynes. We call it anything but sin. We form our schemes of social improvement and material progress without any conviction of this deep plague-spot of our nature. We hide it from ourselves until it breaks out in some scandalous form, and startles us with its intensity. We will drill men into morality; we will repress crime by education; we will empty our jails by philanthropic legislation; but the sin that dwelleth in us is too strong for human remedies, too rampant for the social reformer's pruning-hook. Far truer is the novelist's sentiment, when he puts into the mouth of one of his characters the awful but grand words, "How gladly would I endure the torments of hell if thereby I might escape from my sin!"—Dean of Peterborough.

THE REAL TEST.

THERE is perhaps no better test of a man's real strength of character, than the way in which he bears himself under just reproof. Every man makes mistakes; every man commits faults; but not every man has the honesty and meekness to acknowledge his errors and to welcome the criticism which points them out to him. It is rarely difficult for us to find an excuse for our course, if it's an excuse we are looking for. It is, in fact, always easier to spring to an angry defense of ourselves than to calmly acknowledge the justice of another's righteous condemnation of some wrong action of ours; but to refuse to adopt this latter course, when we know that we are in the wrong, is to reveal to our own better consciousness and often to the consciousness of others, an essential defect in our character. He is strong who dares confess that he is weak; he is

already tottering to a fall who needs to bolster up the weakness of his personality by all sorts of transparent shams. It is not in vain that Scripture says: "Reprove one that hath understanding, and he will understand knowledge;" for one of the best evidences of the possession of that discreet self-judgment which stands at the basis of moral strength, and one of the best means of gaining it when it is lacking, is just this willingness to accept merited reproof, and to profit by it when accepted.—*S. S. Times.*

#### WHY STAY AWAY?

THERE are disciples who shrink from going to the sacramental table because its sanctity reminds them of their infirmities and possibly of their recent sins. The shadows of their faults glide around them like ill-favored ghosts, and seem to hold them back from the memorials of their Lord's sanctified death. This hesitation is not wholly blameworthy. It is a sign of life in the conscience. But if penitential grief be mingled with their fear, they ought not to stay back from the altar. Rather let them go weeping there, confessing their sins, and, taking the symbols of the Lord's death with faith in its efficacy, look for pardon, peace, and strength to live a pure life in the future. There is no place on earth where faith can feed so freely as at the table where the love of the Father and the Son is proclaimed to the mind and heart through the senses. No sincere disciples can afford to neglect the Lord's table.—*Z. Herald.*

#### HOW TO RESIST EVIL.

RESIST the beginnings of evil; a mere remedy is all too late. If you have not resisted at the stage of thought, then summon every power of your soul to resist at the stage of the act. Fight inch by inch; fight step by step—if not at the thought, then at the act; if not at the act, then at the habit; if not even at the habit, then, at least, at the frightful surrender,—the utter massacre of the last defender of all that is holy or pure within you. But bear in mind that each stage of the losing battle is more perilous, more difficult than the last. It is easier to frighten the enemy than to rout him by a charge; easier to rout him than to await his onset; easier to defeat him than to recover one lost inch of ground; easier to recover an inch than to rally finally the demoralized and broken troops. There is more hope for one who may have had bad thoughts than for one who has let them pass into bad words; and more hope for bad words than for bad deeds; and more hope, again, for him that hath sinned once than for him who hath sinned twice, and for the sinner of a week than for the sinner of a month. Oh, if any of you have lost the drawbridge, in God's name drive back the enemy from the wall! If he has reached the wall, fight for the portcullis; if he has carried the portcullis, rally every shattered power and wounded energy, and die rather than admit him at the gate. Don't have any truce or any parleys; don't stop even to bury your dead. Your enemy hates you, and he is as false as he is deadly. He will say, "Only this once; you are tired of fighting; give me the fortress only now; I promise you that I will evacuate it whenever you like; if not, at any rate, you can at any time drive me out."

Be mine and sin's for one short hour; others'  
Be all thy life, the happiest man of men.

Oh, do not believe him! He is a liar from the beginning. We may be tempted to indulge some bad passion, and think that once cannot matter. Oh, pause! That one sin—is it not the trickling rill that must become the bounding torrent, the broad river, the waste, troubled, discolored sea? You drop a stone out of your hand; is it not the very law of gravitation that, if it falls twelve feet the first second, it will fall forty-eight the next second, and 108 feet the third second, and 300 feet the fifth second? And if it fall for ten seconds, do you know how many feet of air in that last second it will have rushed through? In that last second it will have

rushed through 1200 feet, till earth stops it. Even with that prodigiously increasing momentum, even with that rushing acceleration of velocity, is the increase and multiplication of unchecked sin; and too often it falls on and on, until it is dashed to shivers on the rock of death.—*F. W. Farrar, D. D.*

#### WHO AND WHAT KILLED THAT YOUNG LADY?

A FEW months ago a beautiful and interesting young lady died in Vineland, and her precious dust was borne away by tender hands to the old family home in Massachusetts. The family had resided for a few years in one of the growing cities of the West. There she became a member of a Congregational church, and was an attractive and leading singer in a choir. It is the fashion there, as here, for the churches, lodges, and clubs of various kinds to raise funds by catering to the pleasure-loving dispositions of the young and thoughtless. The fairs, festivals, and amusements of the churches were frequent, and she being a sweet singer, was invited to all, to help in the attractions and music. She enjoyed these gatherings very much, and always had a "good time," eating the nuts, cakes, pies, confectionery, and ice-creams, singing and exchanging friendly greetings with smiling friends, by whom she was much admired. By and by, her health began to give way. Headaches, loss of appetite, and derangement of the stomach, would follow these nocturnal frolics; but a little rest and abstinence would soon bring nature 'round again to a normal condition, and again and again she would return to the festivities of these church carnivals. At last she broke down utterly, and the digestive organs, long abused and outraged by irregularities and indulgences in rich, concentrated dainties, refused to do their work. She was dosed by this and that physician, tried this and that nostrum, but with no decided relief. The afflicted family came to Vineland, hoping that a change of climate might work the sovereign cure. Here she continued to languish, and grew more and more emaciated, with a fickle, capricious appetite, that relished nothing but the most concentrated and indigestible dainties. At last, while literally starving on her dying bed, her mind became enlightened as to the follies of the past, and she mourned over it with agonizing remorse. She would say, "Oh! I have lived only for myself and for pleasure. All I seemed to think or care about was to eat ice-creams and other dainties, and attend the amusements, and have a good time. Oh, how could I do so! This has ruined me! Oh, I see it all now, when it is too late!"

She died in great despondency, unable to take any food. Now, who and what killed this interesting and lovely young woman? Evidently the fashionable dissipation incidental to the frequent midnight festivities. These broke down the nervous system, and impaired the energy of the digestive organs. But who is responsible for killing this young lady? Manifestly those who projected and run these frolics. They did not mean to take her life, but they have done it. They have encouraged and allured her, and thousands of others, while young, and giddy, and ignorant of the laws of health, to spend the hours that nature requires should be spent in bed, in fashionable and frivolous dissipation. Is this the way Christian men and women should treat the young? Is this the way to honor God and do good to man? Is this the scriptural way to raise funds to support divine worship? Is this the way for the churches of Christ to honor and commend their adorable Redeemer? Is it a part, a Heaven-appointed part of divine worship, to blend the service of God and mammon? Shall we teach the young to worship the golden calf, "eat and drink, and rise up to play"? How long, O Lord, how long before thy professed people will abandon all worldly, tricky expedients to raise funds, and trust and follow Jesus and his apostles, and learn that great lesson of grace, that whether we eat or drink, or whatever we do, to do all to thy glory?—*P. R. R. in Vineland Advertiser.*

## The Sabbath-School.

CONDUCTED BY OFFICERS OF THE GENERAL S. S. ASSOCIATION

### LESSON FOR THE FIRST SABBATH IN AUGUST.

(See Instructor for July 25, 1883.)

#### NOTES ON THE TEXT.

(Acts 13:14-50.)

VER. 14. **Antioch**, which lay north from Perga, was on the central table-land of Asia Minor, on the confines of Pisidia and Phrygia. It was built by the founder of the Syrian Antioch. Under Augustus it rose to the rank of a colony. It was now an important city, inhabited by many Greeks, Romans, and Jews, in addition to its native population. The site of Antioch was first identified by Mr. Arundel, in 1833.—*Hackett.*

VER. 15. **The rulers of the synagogue.**—In some measure corresponding to modern episcopal church wardens; but with larger powers. They regulated the sittings; preserved order among the people; had authority to inflict scourging for misbehavior; and gave leave to members of the congregation or strangers who appeared qualified, to expound the Scriptures or exhort to good works.—*Lewin.*

VER. 16. **Men of Israel, and ye that fear God.**—Two distinct classes are included by the apostle: *Men of Israel*, are the Hebrews by birth; *ye that fear God*, are Jewish proselytes, converted from heathenism to the worship of Jehovah, and attending the synagogue service.—*Peloubet.*

VER. 20. **About four hundred and fifty years.**—This period refers, not to the Judges, but to the possession of the land, running back to the promise of Abraham, between which and the death of Joshua about four hundred and fifty years elapsed.—*Rev. Com.*

VER. 22. **A man after my heart.**—This expression is not found in this form in the Old Testament, but is made up of two passages,—Ps. 89:20, where God says, "I have found David my servant," and 1 Sam. 13:14, where Samuel, speaking to Saul, says, "The Lord hath sought him a man after his own heart." In our estimate of the character of this king after God's heart, we must remember his nobility of purpose, his anxiety for the welfare of the people, his devotion to God, his longing after a purer life, his bitter repentance whenever he fell. Ps. 51, etc.. Without attempting to extenuate the dark sins which marred his splendid reign, we must remember the wild state of society in the midst of which he lived. One characteristic especially distinguished David's rule: he rigidly guarded the people from idolatry, and all the abominations which attended idol-worship, and kept them faithful to the adoration of the God of their fathers.—*Ibid.*

VER. 23. **Of this man's seed.**—This was the first requisite, for unless Jesus were descended from David, he could not be the Messiah foretold by the prophets.—*Ibid.*

VER. 24. **When John had first preached before his coming.**—Paul mentions this preaching and testimony of the Baptist to Jesus as a thing well known. A large number of the Jews seem to have acknowledged John's authority as a prophet. His mission created a great stir in the Holy Land.—*Ibid.*

VER. 25. **Not worthy to unloose.**—In this way he would strongly express his personal and official inferiority to Christ. It was an office of the lowest servants, not only among the Jews, but the Greeks and Romans, to bind and unbind the sandals of their masters.—*Hackett.*

VER. 31. **He was seen for many days.**—This was the most convincing proof of the Messiahship of Jesus. With these first teachers of Christianity, the resurrection rested on no tradition, but on the testimony of many living men who had seen, touched, and talked with Jesus after that he was risen from the dead.—*Rev. Com.*

VER. 37. **Saw no corruption.**—Was raised without undergoing the usual change that succeeds death. As David had returned to corruption, and the Lord Jesus had not, it followed that this passage in Ps. 16 referred to the Messiah.—*Barnes.*

VER. 39. **From which ye could not be justified, etc.**—The law made nothing perfect. It gave the knowledge of sin, and set up a standard of duty and action. It demanded perfect obedience, but

was weak by reason of the infirmity of the flesh. Rom. 8 : 3. But Christ bore our sins upon the tree, and his all-sufficient merit covers all iniquity. Paul no doubt spoke from his own experience. His efforts to gain peace by the law had failed, but faith in the forgiving grace of God in Christ had given him peace. Paul's theology is contained in this verse.—*Rev. Com.*

Ver. 45. **Contradicting and blaspheming.**—Not only opposing by argument, but also by sneers, and denunciation, and evil-speaking. To *blaspheme* is here, not to take God's name in vain, but to speak evil and slanderous words.—*Abbott.* When men, attached to sect and party, in religion or politics, have no good arguments to employ, they attempt to overwhelm their adversaries by bitter and reproachful words. Men, in the heat of strife, and in professed zeal for peculiar doctrines, more frequently utter *blasphemy* than they are aware. Precious and pure doctrines are often thus vilified, because we do not believe them; and the heart of the Saviour is pierced anew, and his cause bleeds by the wrath and wickedness of his professed friends.—*Barnes.* When the Jews saw the multitude, etc.—The old exclusive pride of the race of Abraham was stirred up at the thought of the Gentiles sharing on equal terms with the chosen people in all the promised glories of the Messiah's kingdom. It was this feeling which prompted the bitter opposition we hear of in the next clause.—*Rev. Com.*

Ver. 46. **And judge yourselves.**—By your conduct, by your rejecting it, you declare this. The word *judge* here does not mean that they expressed such an opinion, or that they regarded themselves as unworthy of eternal life; for they thought just the reverse; but that by their conduct they condemned themselves. By such conduct they did in fact pass sentence on themselves, and show that they were unworthy of eternal life, and of having the offer any farther made to them.—*Barnes.* It was necessary that the word of God should first be spoken to you.—Necessary because the Master had so commanded it. Acts 1 : 8; Rom. 1 : 16.—*Rev. Com.*

Ver. 47. **We turn to the Gentiles.**—Paul and Barnabas do not assert their determination never again to preach the gospel to the Jews, and henceforth to confine themselves to the Gentiles, but they address themselves solely to the Jews of Pisidian Antioch.—*P. J. Gloag.*

Ver. 48. **As many as were ordained to eternal life believed.**—This verse is a battle-ground. The word here rendered *ordained* signifies not merely a disposition of mind in the actor, but a determination or decision affecting him by some one else, and here by God. But there is certainly nothing in this passage to indicate that the divine disposing of the Gentiles to believe was an eternal or an irresistible decree; nothing more is indicated than an effectual work of grace, accepted by the Gentiles, and for that reason effectual.—*Abbott.* The Greek word, however, does not imply more than that they fell in with the divine order which the Jews rejected. They were as soldiers who take the place assigned to them in God's great army.—*Plumptre.* The original word, translated *ordained*, signifies *disposed or prepared, determined, resolved.* Such as were so disposed and prepared believed through divine grace, and embraced the gospel, in opposition to those who, by rejecting the gospel, judged themselves unworthy of everlasting life.—*Pierce.* So think *Clarke, Barnes,* and others.

Ver. 50. **The devout women of honorable estate.**—Strabo, quoted by Howson (*St. Paul*, chap. 6), makes special mention of women in the towns of Western Asia, and speaks in strong terms of the power which they possessed and exercised in controlling and modifying the religious opinions of the men.—*Rev. Com.* Expelled them out of their coasts [Rev. Ver., *Cast them out of their borders*].—As Pisidian Antioch was a Roman colony, it is improbable that any legal proceedings were taken against Paul and Barnabas which ended in their banishment. There seems merely to have been a tumult excited; the place was made too hot for them, and for the sake of peace they felt constrained to retire. We find them revisiting Antioch (Acts 14 : 21), which they could not have done had there been a legal expulsion.—*P. J. Gloag.*

—What are a few years of what men call sorrow and burden-bearing to an eternity of blessedness.

## Our Tract Societies.

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

### THE CURSE OF EMPTY HANDS.

At dawn the call was heard,  
And busy reapers stirred  
Along the highway leading to the wheat.  
"Wilt reap with us?" they said.  
I smiled and shook my head;  
"Disturb me not," said I, "my dreams are sweet."

I sat with folded hands,  
And saw across the lands  
The waiting harvest shining on the hill;  
I heard the reapers sing  
Their song of harvesting,  
And thought to go, but dreamed and waited still.

The day at last was done,  
And homeward, one by one,  
The reapers went, well laden as they passed.  
There was no misspent day,  
Not long hours dreamed away  
In sloth that turns to sting the soul at last.

A reaper lingered near,  
"What!" cried he, "idle here?  
Where are the sheaves your hands have bound to-day?"  
"Alas!" I made reply,  
"I let the days pass by  
Until too late to work. I dreamed the hours away."

"O, foolish one," he said,  
And sadly shook his head,  
"The dreaming soul is in the way of death.  
The harvest soon is o'er,  
Rouse up and dream no more!  
Act, for the summer fadeth like a breath."

"What if the Master came  
To-night and called your name,  
Asking how many sheaves your hands had made?  
If at the Lord's command  
You showed but empty hands,  
Condemned, your dreaming soul would stand dismayed."

Filled with strange terror then,  
Lest chance come not again,  
I sought the wheat-fields while the others slept.  
"Perhaps ere break of day,  
The Lord will come this way,"  
A voice kept saying, till with fear I wept.

Through all the long, still night,  
Among the wheat-fields white,  
I reaped and bound the sheaves of yellow grain.  
I dared not pause to rest,  
Such fear possessed my breast,  
So for my dreams I paid the price in pain.

But when the morning broke,  
And rested reapers woke,  
My heart leaped up as sunrise kissed the lands,  
For, came he soon or late,  
The Lord of the estate  
Would find me bearing not the curse of empty hands. —*Sel.*

### MISSIONARY WORK.

THE terrible calamities that are transpiring far and near, and which are so destructive to both life and property, admonish us that the world's history is very near its close, and it may be nearer than we think. Hundreds of souls are perishing without the knowledge of truth; and is it not time for us to fully arouse from everything that appears like carelessness and indifference, and enter into the work of helping forward the last message of mercy as never before? The golden opportunities to labor for the salvation of souls are fast passing away. It will not do for us to drink in the spirit of the world, and lose our interest in this work now, when it needs our attention most. If it requires a greater effort on our part to resist this prevailing spirit, then we should make it. Are we not living in a time when we need to possess some of the wrestling spirit, to be enabled to make any progress in our efforts to resist the spirit of the world, the flesh, and the devil? Oh, for more of the spirit and power of this message in our hearts! I want it, I long for it, and pray God to grant it even to me.

To spend and be spent in this glorious work is my most earnest desire. We have been instructed that it is required of each one of us to act some part in this closing work of warning the world of what is coming! Now a way has been provided through the T. and M. work. Of course none of us are excused. What a privilege is granted to us to help sound the warning note of Jesus' soon coming. Do we realize it? It is sweet to work for the Master. In the language of another, "There is a sweet abiding peace as the result of deeds of mercy, witnessing for Jesus. It gives

freshness to existence and an inward peace that lifts us above self and the vanities of life, into a serene and spiritual atmosphere."

If we desire health and prosperity to attend us, let us work for Jesus; he has promised us all these, and a hundred fold besides, on condition that we render ourselves unreservedly to him and his service. Methinks I hear some say, "I have tried to do a little in the T. and M. work, but I don't see any good results from it." Is this any excuse for us to cease our efforts here? Is there not a responsibility resting upon each of us, to warn others of this danger? We know this is a good work, and we are instructed not to become weary in well doing, for in due season we shall reap if we faint not.

If God gives us a work to do, should we not enter into it with a determination to stick to it, let come what will? If we feel our weakness and inability to do, have we not access to the throne of grace, whereby we can be supplied wherein we lack, and be fitted for the work? The apostle James says: "If any of you lack wisdom, let him ask God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." What is plainer than this? Here is a promise that, if we do all on our part, what we are unable to do the blessed Lord will do for us. If we had more faith, would we not meet with better success? Therefore let us heed the instructions given, and attend to our work, attend to it ourselves. To shift any part of it upon some one else more experienced, thinking we can't do it, and that another could meet with better success, is not the way for us to gain an *experience* in this work.

If we expect to obtain a prize, we must persevere, and surmount every obstacle in our way. Unless we do, others will take our crown. Can we afford to lose it? Let us take courage and go forward, and be *faithful* workers in the vineyard of the Lord, that we may finally hear the "well done."  
H. E. SAWYER.

### CANVASSING IN OHIO.

FOR the encouragement of those in Ohio who contemplate canvassing for the *Signs*, I wish to say a few words. Since tent season, five persons have been giving their time, or a part of it, to the canvassing work, and the results have shown that this work can be carried on in Ohio as well as elsewhere. Three of these have worked in connection with tent meetings, confining themselves to the vicinity of the tent, while the other two have spent a few days now and then near their own homes. Those who have had experience in canvassing before this effort, have done as well in the time they have occupied as any we have heard of through the REVIEW in other States; while those of no previous experience have no reason to be discouraged with the result of their efforts. We have heard from two or three more who will give their time to this work after the camp-meeting. At that meeting we expect that definite plans will be laid to carry forward this important work more vigorously and systematically. And now, are there not some in every church in Ohio who will spend some time in taking monthly subscriptions for the *Signs*? If you cannot give all your time to it, can you not give a few days now and then?

Eternity alone will tell the good that may be accomplished by an effort made in the fear of God to carry the light of truth, by means of our periodicals, to those in darkness. If all our brethren in Ohio would take hold of this work with the earnestness that these times demand, many cities and villages would in a short time hear the warning message of the third angel. This message must be given largely by our publications, as our ministers are too few to ever do the work. All should be co-laborers in this great work.

Now who will aid by taking part in the canvass for the *Signs*? Who will say, "Here am I, send me"?  
E. H. GATES.

—In God's great field of labor,  
All work is not the same;  
He hath a service for each one  
Who loves his holy name.  
And you, to whom the secrets  
Of all sweet sounds are known,  
Rise up! for he hath called you  
To a mission of your own.

## The Review and Herald.

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

BATTLE CREEK, MICH., JULY 24, 1883.

URIAH SMITH, Editor.

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

### WHO CAN HINDER?

God can always command the agents he needs to carry on his work. His plans never fall into embarrassment for lack of resources. He is never reduced to uncertainties in reference to methods. There is no lack of potency in the elements under his control.

"Not by one portal or one path alone  
God's holy messages to men are known;  
Waiting the glances of his awful eyes  
Silver-winged seraphs do him embassies;  
And stars, interpreting his high behest,  
Guide the lone feet and glad the falling breast;  
The rolling thunder and the raging sea,  
Speak the stern purpose of the Deity;  
And storms beneath, and rainbow hues above  
Herald his anger or proclaim his love."

As a striking illustration showing how God can use the most common-place occurrences to accomplish the greatest results, look at a simple circumstance attending the battle of Waterloo, which decided the fate of Napoleon and changed the destiny of Europe. Victor Hugo describes it in these words:—

"If it had not rained on the night between the 17th and 18th of June, 1815, the future of Europe would have been changed. A few drops of rain, more or less, made Napoleon oscillate. In order to make Waterloo the end of Austerlitz, Providence only required a little rain; and a cloud crossing the sky at a season when rain was not expected, was sufficient to overthrow an empire. The battle of Waterloo could not begin until half past eleven, and that gave Blucher time to come up. Why? Because the ground was moist, and it was necessary for it to become firmer that the artillery might maneuver."

All this was very simple. Napoleon was an artillery-man, and made the artillery the decisive arm of his service. To work the guns the ground must be hard. A little rain made it soft, and enforced delay. It was apparently a trivial matter that a cloud should pass over the sky, and a little rain fall. But it changed the issue of the day with all its far-reaching results. Without this the battle would have opened at 6 A. M., and ended at 2 P. M., with a complete victory, beyond question, on the part of the French, instead of beginning, as it did, at twenty-five minutes of twelve, dragging on through the afternoon, giving Blucher time to come up with a fresh army, and ending in the evening with a sweeping victory on the part of the English. All this because God who holds in his hands the course of empire and the destiny of nations decided that it should so turn, and in the most ordinary manner summoned a little cloud across the sky at the critical hour.

Well, God has other clouds and showers, and storms and winds, and health and disease, and prosperity and adversity, with which he can decide the course of individuals and change the current of affairs. He has mapped out in his word certain things to occur; he has given certain promises to be fulfilled. *Can* he do these things? See what he has done in the past, and how easily he has done it; and do not doubt his power. *Will* he do them? Mark that nothing yet has failed of all that he has spoken, and do not impeach his veracity.

His truth will stand; his cause will triumph. It is for us to see that we are moving in harmony with his will, that we have no battles to wage but

such as he can fight for us, go steadily onward in our duty, and leave results to him.

To be in harmony with God is to be identified with that which has in it every element of stability, success, and eternal duration; to be out of harmony with him is to work out for ourselves weakness, disaster, and eternal ruin. This is why the righteous enter at last into eternal habitations, while the wicked become as though they had not been.

### THE GREAT WEEK OF TIME.

THE EVENTS OF THE FIRST AND SECOND THOUSAND YEARS.

#### Second Article.

In our last number we spoke of the great week, or period, of seven thousand years assigned to the history of man. In this number we wish to enumerate briefly the most important events of the first two thousand years of this great period. The creation of our earth is the event which marks the commencement of this period, and which separates time from the eternity of the past.

"In the beginning God created the heaven and the earth." The act of creation is that which distinguishes God from all other beings, and it is because that God is the Creator that he has the right to demand that all other beings should worship him. Out of nothing God created all things. This act marked the commencement of the first day of time. On that day also he created the light.

On the second day God created the atmosphere. On the third day he caused the dry land to appear, and clothed it with trees and plants. On the fourth day God gave power to the sun and moon to give light upon the earth. On the fifth day he created the fishes of the sea and the fowls of the air. On the sixth day he created the beasts of the earth. He also created man to have dominion over the earth, and placed him in the garden of Eden, where he could have access to the tree of life. When the sixth day of time was about to close, God looked upon all the work that he had made, and behold, it was very good. Gen. 1: 1-31.

On the seventh day God rested from all his work which he had made, and God blessed the seventh day and sanctified it, that it might be an everlasting memorial that he is the Creator of the heavens and of the earth. The first act in man's history is that of rebellion against God. Then God pronounced upon him the sentence of death, and expelled him from the garden of Eden. But he suffered that garden, with the tree of life, to remain for a certain time upon the earth, for he placed as a guard cherubim and a flaming sword that should prevent man from approaching the tree to eat its fruit. Genesis, chapters 2 and 3.

The next notable event in man's history is the murder of Abel by Cain. Gen. 4. The first-born of the human race was a murderer, and the victim was his own brother. Why did Cain kill Abel? Because his own works were evil and his brother's righteous. 1 John 3: 12. The murder of Abel immediately preceded the birth of Seth. Gen. 4: 25. It was therefore about one hundred and thirty years after the creation. Gen. 5: 3. Cain went out from the presence of the Lord, and separated his family from the other descendants of Adam. Polygamy commenced in his family by the act of Lamech, who took two wives. Gen. 4: 19. As Lamech was the seventh in descent from Adam in the line of Cain, he was probably contemporary with Enoch, the seventh from Adam, in the line of Seth. Polygamy therefore commenced about six hundred and fifty years after the creation. While this terrible evil was confined to the family of Cain, the danger from it to the cause of God was not so great; but when it became so prevalent

that the sons of God entered into it, God saw it necessary to destroy the world by a deluge of waters. Gen. 6: 1-8.

As the flood did not occur till 1656 years after the creation, and as polygamy commenced not far from the year 650, it required the period of about 1,000 years for the sin of Lamech to become universal, and to bring upon mankind the waters of the deluge. Enoch began to walk with God when he was sixty-five years of age. This was in the year 688. He walked with God three hundred years. Jude tells us that he predicted the second advent of Christ, which shows that in the patriarchal age the world had light concerning the day of Judgment.

Adam, who had conversed with God in Paradise, and who had heard from his lips the very words by which the Sabbath was sanctified in memory of the creation, and who had witnessed the ruin which sin brought upon our earth, lived till the year 930 to bear testimony to the human family concerning the truth. When Enoch had walked with God three hundred years, he was taken up into Heaven in the same manner that God afterward took Elijah. Gen. 5: 24; 2 Kings 2: 11; Heb 11: 5. This was fifty-eight years after the death of Adam, and nine hundred and eighty-eight years from the creation. The translation of Enoch may therefore be said to mark the end of the first thousand years of our world's history.

Now we commence the history of the second thousand years. Noah was born in the year 1057. The spirit of prophecy marked the birth of Noah as an important event. Gen. 5: 28, 29. It is said of him that he was a just man and perfect in his generations, and that he walked with God. Gen. 6: 9. It appears probable that in view of the prevailing wickedness, Noah formed the design to remain unmarried, and that he did not marry until he was about five hundred years of age, for his oldest son was born when Noah was five hundred years old. Gen. 5: 32. We may therefore conclude that when God gave warning to Noah concerning the time of the deluge, he directed him to take a wife.

God announced the destruction of the human race by telling how long a period he would bear with man. He said that this should be one hundred and twenty years. As Noah was the man whom God appointed to give warning of the deluge and to make preparation for it, it was no doubt Noah to whom he announced the period of time that should extend to that event. Gen. 6: 1-13. Noah was a preacher of righteousness (2 Pet 2: 5), and he had the responsibility of giving the warning to the old world concerning the deluge. It is probable that at first he met with some success in leading men to repentance, for it is impossible that one man and his family alone should be able to rear so vast a structure as the ark, or to meet the immense expense of such an enterprise; for the ark was 216 metres\* in length, 36 metres in breadth, and 21.60 metres in height.

But his doctrine was so unpopular that before the deluge came, his helpers left him, for only Noah and his family entered into the ark. Though the inhabitants of the old world were faithfully warned by Noah, Christ says that they "knew not until the flood came, and took them all away." Matt. 24: 37-39. This was because the world believed the mighty men of renown who lived in Noah's time, and did not believe the preaching of Noah. Gen. 6: 3, 4. The flood came in the year 1656, and every living substance was destroyed which was upon the face of the ground.

Those who opposed Noah thought it impossible that such an event could take place; and the mighty men of renown were able, no doubt, to

\* The metre is about 3 feet and 3/4 inches.

show from science that there was not water enough upon the face of the globe to create a deluge. But when the time came for this event, it appears that not only did the rain descend from heaven, but the fountains of the great deep also were broken up, which signifies that God depressed the dry land and elevated the bed of the ocean so that the waters of the sea were poured out upon the earth. Gen. 7:11; Amos 9:6.

At the end of one year and ten days Noah and his family went forth from the ark to take possession of the earth. Gen. 7:11; 8:14. The first act of Noah was one of solemn worship before God. Gen. 8:20. God made a covenant with him that he would not again destroy the earth by a deluge. Now we come to the only blot on record in the life of this man of God. Noah planted a vineyard, and made wine; and, though he was a man eminent for piety, it is recorded to his shame that he became drunk. This is the earliest instance in which wine is mentioned in any ancient writing, and it should be a warning to all mankind. Wine brought shame upon Noah, and in its subsequent history it has brought ruin upon millions of his posterity.

There is reason to believe that when men began to multiply upon the earth after the flood, they became very wicked. Noah was the rightful governor of the human family, for all were his children. But Nimrod, the great-grandson of Noah, aspired to govern the whole race. The beginning of his kingdom was at Babel. Gen. 10:1-10. And here their wickedness became so great that God confounded their language, and dispersed them abroad upon the face of the earth. Gen. 11:1-9. Noah lived three hundred and fifty years after the flood. His death therefore occurred 2,007 years after the creation, and it may properly mark the end of the second thousand years of our world's history. J. N. A.

#### THE LOVE OF CHRIST.

WE must have the love of Christ in order to be true Christians. Jesus Christ was the greatest manifestation of love ever seen in the universe. A disciple is a learner. So to be a disciple of Christ we must learn of him the principles which actuated his life. "Without the spirit of Christ we are none of his." The spirit of Christ in us will never lead us contrary to the example of Christ.

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34, 35. Here our Lord gives us the true test of discipleship. He came to earth and set the perfect example. When our lives are like his, the world will know we have learned of him. We can never learn these principles except through him. They were never exhibited by any teacher or philosopher of any other system of religion. It is not in the power of human nature to exhibit such love as was manifested by Jesus of Nazareth, without the possession of the same spirit which was in him.

This "new commandment" given by our Lord, is just as binding upon us as any one of the ten commandments. There can be no higher authority than the Son of God. He and the Father are one, in perfect agreement between themselves. All power in Heaven and in earth is committed to his hands by God the Father. It is our solemn duty, then, to love one another as he loved us. He loved us enough to lay down his life for us. Then we ought to love one another enough to lay down our lives for the brethren.

When we have such love as this, the world will know we are the disciples of Christ indeed and in truth. There will be no question about it. Why? Because such love as that never existed

but as a result of that spirit which was in Christ. It is a principle of heavenly origin, and never of earthly growth. This is a test of discipleship which will never fail,—the true test given by Christ himself. What, then, shall we conclude when that principle is lacking, and there are seen heart-burnings, grudgings, murmurings, wranglings, anger, hatred, enmity, and the rest of the carnal brood springing from the root of selfishness? Are we Christians then, just the same as when we possess the pure principle of love? If so, the rule the Saviour gives as a true test of discipleship is of no force, and fails entirely. No; we are compelled to believe that such are not true disciples. They are the children of the devil.

There was never an age when there was greater need of coming back to the genuine first principles of Christianity than the present. We are in an age of apostasy. These are the last days, when perilous times have come, when men are lovers of their own selves, covetous, boasters, proud, etc. Selfishness, in its varied forms, rules the world. Such love as was in Christ is hard to find. We are engaged in a work of reform,—a bringing back of religious practice to the apostolic faith, as a preparation for Christ's coming. "The commandments of God and the faith of Jesus" form the grand platform for the church of God to stand upon when Christ comes. And a people will stand upon it who will be "without fault before the throne of God;" they will be redeemed from among men,—the living saints who meet the Lord when he comes.

How will they reach such high attainments?—By keeping the commandments of God and the faith of Jesus. This will embrace more than simply observing the ten commandments. Jesus' faith, or teachings, will have to be observed just as faithfully as the Sabbath of the Lord, or any other of the ten.

Will not this new commandment then have to be kept? Most certainly. This is set before us as the duty of every disciple. It seems to be a commandment for Christians only, showing them their duty to one another. It goes even beyond the golden rule, which commands us to love others as ourselves, and do by others as we would have them do by us. This commands us to love our brethren in the church as Christ loved us. How much was that?—Enough to suffer pain, abuse, insult, and death itself in order that others might be happy. He labored, and suffered, and died a cruel death that others might be blessed. He left all that was cheerful, all that was in harmony with his nature, to labor for those who did not appreciate the sacrifice, and came here to suffer scorn and shame from those he came to save. But his great heart of love never ceased to feel the deepest interest for even such.

How he prayed on the cross for them! How he labored and pleaded with tears for them as he saw the great mistake they were making! He loved them still, and would gladly save them if he could. He wept hot, burning tears as he saw them on the road to ruin, but they had no appreciation of it. His love never ceased. This is love greater than loving our neighbor as ourselves. It is becoming a great sufferer that others might be happy. Such love passes comprehension. It is not human, but divine.

But enough of that spirit of Christ may come into our hearts to enable us to follow his example. We know this is true, for we have many instances of it. Behold the martyr Stephen, surrounded by those who "gnashed on him with their teeth," "stopped their ears, and ran upon him," and stoned him to death. They were filled with fury and hatred. He was trying to do them good, and was willing even to die if he could benefit them. He cried with a loud voice, "Lord, lay not this sin to their charge." He loved them so much that he wanted them to be spared from the terrible consequences of wickedness. This was love corresponding in nature to that of Christ.

So with Paul. He suffered all from his persecutors that man could bear and live. Yet how ready he was to do them good! How glad he was to labor for the poor jailer who had been one of the instruments of his torture! Oh, the love of Christ will do great things for those who possess it! It

is of the same nature to-day that it ever was, and will make our lives just as beautiful if we possess it as it did the lives of those anciently. Why do we not see such exhibitions of it in this age? Simply because we have so little of the Spirit of Christ in our hearts. Selfishness rules the world. We are not living up to "the faith of Jesus," or the teachings of our Lord and Master. There is nothing we need more to cultivate and seek for than this precious principle of love.

The teachings of Scripture are to be brought out closer and closer, as we can bear them and profit by them, till we learn the precious lessons that center in our Lord Jesus Christ. God will have a people who are pure and right in his sight when the time shall come for Christ to return. They will be without spot or wrinkle or any such thing. The true and faithful will not stop and be drawing toward the world, partaking of its spirit, imitating its carnal example of pleasure-loving indolence, and following its fashions. Oh, no; they will be pressing forward, learning more and more of Christ, and preparing for the final test. They will "wash their robes and make them white in the blood of the Lamb." They will be studying the example of Christ, and seeking for his meek and loving spirit. They will not be satisfied without a conformity to his life, and a knowledge of his acceptance.

The love of Christ looks beyond the passing present, beyond present feelings, to the real good of those in whom it is interested. It does not desire merely to please, but to truly benefit all within the reach of its influence. It will pursue a course to save those within its circle of influence, whether it displeases for the present or not. It rejoices not in iniquity, but always in the truth. It will reprove and cause pain, if that will better conduce to the eternal salvation of the one it loves by showing him his wrongs, and trying to convince him of them that they may be repented of. It will correct and even chastise children, that they may become worthy, even as God chastises every son he receives, that they may yield the peaceable fruits of righteousness at least. This kind of love is not much understood in this age of superficiality. But Christ and the apostles often illustrated it in their ministry. Peter, James, and John, were reprovèd, and it was profitable for them. Paul often administered salutary admonitions, and commanded Timothy to "reprove, rebuke, and exhort with all long-suffering." But such exhibitions of love as these are not pleasant to the one who has to make them, and how glad he is to see signs of penitence, that he may rejoice with the sorrowing one! There is no bitterness, nor anger, nor hatred, in the heart where the love of Christ lives. This love does good even to enemies, is never consistent with revenge, prays for those who spitefully use us, and returns good for evil.

The Christian religion forbids all grudges, hatred, and resentments. It requires courtesy, kindness, benevolence, and self-denial for others' sake, whether they are persons we naturally like or dislike, whether they are persons who have used us kindly or unkindly, whether friends or strangers. Its spirit will enable us to look beyond the little, narrow limitations of the present life, with its prejudices, bitteresses, feuds, and selfish feelings growing out of our carnal natures,—beyond this little, narrow stage,—to the eternal world, the real and ultimate life. If we cannot rise above this low and miniature plane to a comprehension of a noble life, and fashion our lives accordingly, we cannot be Christians. This life in its conditions,—happiness, comforts, aims, and customs,—is a small affair of little consequence, only as it pertains to a better and higher stage of existence. In that sense it is important. It is merely preparatory to the real life beyond. "It is but a little space between two eternities." Here we must learn to be God-like, Christ-like, like the sinless angels.

It is utterly inconsistent for professed Christians to indulge in petty squabbles, wrangles and quarrels, or hold against their brethren heart-burnings and trifling animosities. Those who fall into and continue in this spirit, are not Christians, because they are not Christ-like.

Brethren and sisters, we must have the love of Christ; we must not let the enemy deceive us here. These things are the fruit of the carnal mind, of the world, and the god of this world, the devil. We must not tolerate them in our hearts for a moment. Says Paul, "Whereas there is among you envying; and strife, and divisions, are

ye not carnal?" These are the works of the flesh, of which the apostle says, if ye do these things, "ye shall not enter into the kingdom of God." May God help us to rise to the high and blessed plane, where the love of Christ shall rule and reign in our hearts! GEO. I. BUTLER.

#### FUNDS FOR MISSIONARY WORK.

WE have been much encouraged during the camp-meetings which we have personally attended thus far this year, to see the interest taken in sustaining our mission-work. We spoke mostly of our foreign missions,—the European mission, where Bro. Andrews has been laboring, the English mission, and the Scandinavian, the latter of which includes Denmark, Norway, and Sweden, —and the International Tract and Missionary Society, this society working largely in foreign lands and in destitute fields in our own country. We have felt very free in the Lord while presenting these important interests before our people at the camp-meetings. And we know that no subject seemed to interest them more than to learn of the extension of the work of God among the "peoples, nations, and tongues" of the earth. At the Pennsylvania camp-meeting over \$1,500, was pledged to be paid within a year; \$1,000 had previously been pledged by one brother, making upwards of \$2,500 subscribed in this young Conference alone. In Iowa upwards of \$4,000 was pledged; in Wisconsin; \$2,200; in Minnesota, about \$1,300; and in young Dakota, \$1,400, besides \$800 on their own local missionary work. Thus in these five meetings nearly \$11,000 has been subscribed the present year, for the benefit of our missionary enterprises. This was very cheerfully done, without pressing, after a statement was made before the people of the wants of the cause of God in the work for the world.

We were never so much encouraged as at the present time in this direction. This is not because we see such great things being accomplished just yet; but because we see plans and movements in progress which we feel sure will result in great good to the cause. We are extending our efforts, not as much as we should by any means, yet to quite an encouraging extent. Eld. B. L. Whitney and his fellow-helpers have gone to Europe to help those who are sinking under heavy burdens. It is expected that Eld. D. T. Bourdeau and his family will go to labor among the French in September, and follow up the encouraging openings made by the circulation of the French paper. Others will probably follow. We expect to increase the force of our missions by continued, persevering effort. We must devote ourselves to the advancement of this message which God has committed to our hands, and it shall and will be done. This movement will not stop, but go onward. Our other missions must also be strengthened.

The International T. and M. Society is sharing in the confidence of our people, and receiving more pledges of financial aid, even, than the missions. It is worthy of our confidence. We are glad to hear that the mission established under its auspices in New York City is now in successful operation. A very pleasant reading-room is established in a good point in the city, to which the people are already being attracted. A large quantity of our publications are there ready for their perusal. Other newspapers and literary journals, besides our own, are kept on hand, so that the people are glad to come. Already several of the city papers have given notices of it, thus advertising the fact. Bro. Wm. J. Boynton and wife are giving their whole time to this enterprise. We greatly hope for its success. Other enterprises of this sort must be established.

All these things will require means. But we have the most unbounded confidence that our people will respond nobly to help us carry forward these important branches of the work. We ought to raise \$50,000, at least, the present year for these four objects. And we most certainly expect to succeed in replenishing these funds. We have now reached a time when brethren of means should put in their hundreds and thousands, to scatter

abroad the truth of God. We are near the great day, and we should be greatly in earnest. This is the best time to labor for the salvation of souls we shall ever have. So says the Spirit of God. Why should not our brethren who have thousands of dollars worth of property, put in liberally to extend the light of this warning message if they believe what they profess? Brethren and sisters, we want you to think of these things. We want your help to carry on the work of our missions. We who can stay at our homes and enjoy all the comforts of life, must not forget those who have gone to distant lands, and left all that was dear to them on earth, and taken their lives in their hands to save their fellow-men. We must share with them the great blessing which awaits them by helping with our means in the good work in which they are engaged. May the Lord help us to do this with noble and generous hearts.

GEO. I. BUTLER.

#### WHOLLY UNJUSTIFIABLE.

WE refer to the course of any among us who try to take advantage of the fact that they hold official positions, or are connected with our people, to advance some of their pecuniary interests thereby, and their private ends.

We have known quite a number of cases of this sort in the past, where such a course has been pursued. Some one had a patent right or some private business that he was in hopes of making money out of; perhaps it did not go off with that success he desired, so, as a last resort, he would try to obtain all the Seventh-day Adventists' names he could find, and send his circulars to them, or write to them stating that he is of the same faith, and thus seek to gain an influence by means of this fact to enable him to make a sale, and thus make a little money.

In a very few cases we have known ministers to so far lose their sense of propriety as to take advantage of their official positions, and seek to get hold of the names of subscribers for our papers that they might enclose to them circulars with statements containing the most flattering prospects of pecuniary gain if they would only purchase their wares, in which, by the way, these ministers had a pecuniary interest.

We have recently had our attention brought to cases in several Conferences, where an official of one Conference had written to the officers of other Conferences requesting them to send the names of all ministers, elders, etc., in those States, and signing his official title, so that he might send them prospectuses of maps, charts, etc., and holding out inducements of large profits, though these objects were not stated in the first letter.

We feel it our duty to say that we consider such things as these *wholly unjustifiable*, and inconsistent. Quite likely these persons may not perceive that this is so. They may think they have something very valuable, which will greatly benefit those who should obtain it, and flatter themselves that they are almost disinterested in their desires to have them purchase. But if such will stop and examine their own hearts faithfully, they will be apt to see the larger part of their interest is for the pecuniary profit likely to accrue to themselves from the transaction. In short, they hope to make some money out of it, and take advantage of their religious connection and influence to enable them to do it. This is mixing things up too much, and trying to make a "gain of godliness."

The influence of such things is decidedly wrong, and we utter our solemn protest against them, and caution our brethren, where some one is trying to gather the names of our people of them, to find out whether or not they have some private speculation in view. We have known our brethren to have their confidence abused, and to suffer losses and be brought into great trial because of the schemes of money-making, speculating, patent-right men, who gained their confidence because they claimed to be Seventh-day Adventists. Beware of such. When a man asks us to buy of him because he is one of our people, and claims that we should have special confidence in him because of this fact, it is a suspicious circumstance, and carries the impression that the article itself is deficient, or it would sell on its own merits. Let us beware of covetousness, and of mixing worldly gain with religious profession.

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

## 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 REASONS FOR A DENOMINATIONAL EXISTENCE.

THE existence of different denominations has occasioned much regret in the minds of many good men. It is very certain that there are great evils which are attributable to the division of the Christian church into numerous sects. It is clear also that the differences between many of these sects is so slight that it does not justify their separation. There are some considerations, however, which render it certain that the present order of things, unfortunate as it may be in some respects, would be rendered worse instead of better by a union of all the churches on a basis which would render it necessary for any of them to sacrifice any fundamental principle of faith. Seventh-day Adventists, for example, could not be true to God, to society, or to themselves, were they to surrender their denominational existence for the purpose of entering into a church union where they would not be allowed to publicly teach, as well as practice, the doctrines which they hold. Whatever may be said about the tenets of other denominations, those of the Seventh-day Adventist church differ so widely from those of the orthodox world generally, that it would be absolutely impossible for the two classes to work harmoniously together. Take, for example, their views upon the Sabbath, spiritual gifts, the state of the dead, and the advent.

They could not without a complete surrender of conscience, consent to desecrate the seventh-day of the week. To observe two days in the week would be impracticable for several reasons.

Believing, as they do, in the perpetuity of spiritual gifts, and that God is now speaking to his people through one of their number, as he did to the church anciently, they could not consistently stultify themselves by consenting to remain silent on a point of so great importance.

Again, entertaining as they do, strong convictions that the dead are unconscious, and will remain so until the resurrection, and perceiving that the opposite view is not only unscriptural, but also exposes those entertaining it to the danger of being deluded by modern spiritualism, their love for others would impel them to talk out their convictions upon this subject. But such a course in a church where points of disagreement were to be ignored, would necessarily result in confusion.

Finally, the doctrine of the near coming of the Lord is one of such practical significance, that it would be out of the question for one entertaining the same to hold his peace when addressing men who are so soon to witness the revelation of the Son of God from Heaven. Should they yield to their natural impulses in that direction, however, they would violate the terms of union, and seriously offend those who regard the doctrine of the near advent as a grave error.

We repeat, therefore, whatever course others may pursue, Seventh-day Adventists differ so radically from their brethren of other churches, that it would be utterly out of the question for them to enter into any church union which would render it necessary that they should padlock their tongues or stifle their convictions. God has given them an important message for the world. Were they to refuse either to practice the principles of that message themselves, or to proclaim them everywhere and under all fitting circumstances, they would lose their high commission, as well as their personal experience in the things of God. To them therefore, there is but one safe course, and that lies along the line of a separate denominational existence. With a galaxy of truths, peculiar to themselves, which shine out as clearly and distinctly from the word of God as the planets do from the sky above them, they have created for themselves an organization where those great truths, in common with other fundamental Bible doctrines, can be freely discussed, and ways and means devised for their universal diffusion. W. H. L.

(To be continued.)

**FINISH THY WORK.**

FINISH thy work, the time is short;  
The sun is in the west;  
The night is coming down—till then  
Think not of rest.

Yes, finish all thy work, then rest;  
Till then, rest never;  
The rest prepared for thee by God,  
Is rest forever.

Finish thy work, then wipe thy brow;  
Ungird thee from thy toil,  
Take breath, and from each weary limb  
Shake off the soil.

Finish thy work, then sit thee down  
On some celestial hill,  
And of its strength-reviving air,  
Take thou thy fill.

Finish thy work, then go in peace;  
Life's battle fought and won,  
Hear from the throne the Master's voice,  
"Well done! well done!"

Finish thy work, then take thy harp,  
Give praise to God above;  
Sing a new song of mighty joy  
And endless love.

Give thanks to Him who held thee up  
In all thy path below,  
Who made thee faithful unto death,  
And crowns thee now!

—Sel.

*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.**

KNOWING their deep interest in the prosperity of the English Mission, I feel that I owe an apology to the readers of the REVIEW for my silence. I am happy to assure all that it has not been on account of a lack of interest on our part, or that we have been in any way discouraged.

Many times in the history of the cause, the Lord has been pleased to interpose in behalf of his work, and his people have been so overawed as to be unable to express their feelings. Thus it has been in our experience during the past six months. Words cannot express the anxiety which has been felt by those who were here before us, and which we also have felt, for the work of the Lord, that it might in his own way accomplish his will, and thus prosper.

Last winter our country meetings were broken up on account of bad weather. Just then Edith O'Gorman lectured here against Roman Catholicism; and when the town was all in excitement concerning it, there appeared an article in the *Grimsby News* showing the work of the church of Rome as set forth in the Scriptures and in our publications. It was a brief exposition of Dan. 7: 25; and as it was particularly aimed at a priest and the "mother church," but little was said about the Sabbath question—just enough to arouse some over-zealous defender of the pope's Sunday, who might chance to be seeking notoriety. The article had the desired effect, and was duly appreciated by Protestants. It was the means of bringing the writer before a large number of the best people of the place, and it won for us the sympathy and respect of many honest people.

The next week we added more matter on the Sabbath question, and issued 10,000 copies in pamphlet form. These went so rapidly that we had a smaller edition printed, and now we are printing more from plates on our press, which we have recently purchased. Three sisters engaged to canvass this town and sell, lend, or give the tract away as seemed best. The expenses have been fully met. One sister has canvassed other places, and has sold about \$65 worth, aside from what she has given away and loaned. What we have said concerning the Sabbath was noticed in the paper, and this opened its columns to an investigation of the Sabbath question, and we were permitted in two articles to quite fully set forth our views concerning it. The editor kindly opened the question in order to publish my last reply, and then closed the discussion. This paper has about six thousand readers, and for three weeks it spoke in favor of our cause. Who could fail to see the hand of God in all this? Since then we have had larger meetings and better interest.

I am holding seven meetings a week besides the

Sabbath-schools. Three of these are held in places that have been canvassed with the tract, and the interest at present is all that I could hope for. Three of the meetings are held in market places, out of doors. We give away our papers, tracts, and small leaflets, which we print ourselves. This is done at the close of the meeting when the people have been listening almost spell-bound to these stirring truths. We use a little gift box in connection with our meetings, which has received many dollars. We are learning how to reach the people, and at present about one thousand persons hear the message from our lips every week. When we shall have agitated the question more fully, we shall be greatly disappointed if thousands instead of hundreds do not listen to the truth. By the help of God we can stand in a market-place alone, and feel as much at home as though we were in a tent or church.

Our anxiety has been how to reach the people; and since speaking to large, respectable audiences in the market-places, we have felt to exclaim, "We have found the way!" No doubt that is more taxing on the speaker, but there are many things in favor of such labor, especially the great saving of means usually paid for halls and tents. People will listen to a person speaking in a market-place when they would not go to a hall or tent, for they feel at perfect liberty to leave an open-air service when it does not please them; and when people remain, you are confident that they are interested. As we are unable to hold continued services, night after night, in one place, more time is required to develop the interest and close up the work.

We could speak of many things which give us courage to labor in hope of glorious results in the near future. It does not require faith to see that the work is steadily going forward in this mission, as well as elsewhere. All who have any spiritual discernment can see that the message is fast encircling the world. Evidently all who are the people of God indeed will now be anxious to consecrate themselves and their means to the cause of our Redeemer. What a privilege!

One more has decided to keep the Sabbath. He is a young man of some influence. Many are trembling under a sense of duty to obey. Pray for our work here.

We thank the friends who have kindly written to us words of good cheer. We hope for many more letters of that nature. We dare not take time to reply to them all, hence we ask those who have written to accept this communication as a reply, and write again. We are of good courage in the Lord.

A. A. JOHN.

151 Willingham St., Gt. Grimsby, England.

**ILLINOIS.**

BELLE RIVE, JULY 12.—I came to this place, June 27. I spent the first two days canvassing for the *Signs*, and obtained twenty-six subscribers for one month on trial. Commenced meetings in the Campbellite church Friday night, June 29. The congregations are not large, but there seems to be a growing interest. Have held ten meetings, and we are now presenting the life and death question. July 5 and 6 I spent at Dahlgren in canvassing. Obtained eight subscribers for the *Signs* on trial. Will remain here until the people are tested.

G. F. SHONK.

**INDIANA.**

DUNKIRK, JAY Co., JULY 16.—We are glad to report a favorable turn in the work here. Our last Sabbath meeting was full of interest and power. Nine adult persons have decided to obey the commandments of God, many of them making a profession for the first time. Others will soon follow, as we know that many are almost decided.

The battle with prejudice is a deep one, and still continues. Men and women who make a loud profession of religion are using every device in their power to prevent others from attending our meetings; but the Spirit of the Lord is leading out the honest ones. Pray for us that we may be kept humble.

J. P. HENDERSON.  
O. C. GODSMARK.  
J. W. COVERT.

**WEST VIRGINIA.**

BEREA, RITCHIE Co.—The little church at this place, organized by Eld. J. O. Corliss, April 16, 1883, composed of eleven members, seems to be zealous for the Lord. On account of sickness we

are greatly weakened. Our elder being in feeble health, we have not much preaching. Bro. E. B. Huff preaches occasionally. We hold Sabbath-school and meeting at private houses. The attendance is small, but the interest is good.

July 1, a business meeting of the church was held. We decided to have our quarterly meetings the first Sabbath in January, April, July, and October. Accordingly we met the 7th of July. After Sabbath-school Bro. Huff preached. In the afternoon we had a social meeting in which all took part. Then we engaged in the ordinances. Love and peace seem to abound throughout the brotherhood. Pray for us, that we may be strong in the Lord, and in the power of his might.

July 16.

MARY L. MEREDITH.

**FLORIDA.**

CRESCENT CITY, JULY 12.—Instead of King's Ferry, we determined to labor here for the summer. Crescent City is in the heart of the famous orange-growing portion of Florida. Here thousands from the North arrive every winter for pleasure, health, and profit. We here see an opportunity of scattering the truth widely by teaching it to visitors at this place who live in all parts of the United States. When they return to their various places of residence, they may carry with them the precious seeds of present truth.

The climate here in the summer is not as hot as in the North. The thermometer has not registered 100° and will not, so it is said. The winter is very mild and healthful. There is a growing, permanent population here, and we hope, by God's Spirit, to raise up a S. D. A. church which shall be a light to all.

A. W. BARTLETT.

**ALABAMA.**

SILAS, CHOCTAW Co.—We are still the same in faith and practice, and in regular attendance in our Sabbath-schools and meetings. Now and then there is an unusual attendance of those that are without, for which our hearts are more than glad. We try in our weakness, with the help of God, to instruct these souls out of his word. Although we seem to have their undivided attention, there are none of late fully persuaded to accept the truth.

We have distributed several hundred pages of tracts and papers, within the last quarter. There are a few new ones in this immediate neighborhood reading our works; they like them very well. We regretted very much Eld. C. O. Taylor's leaving the South. We feel his absence. We hope to see him or some other minister at our camp-meeting this fall.

P. T. SHOEMAKER.

**GEORGIA.**

PERRY, JULY 13.—I spent the time from the 6th to the 9th of this month with the brethren in Brooks Co. They all appear to dearly love the truth, though some troubles exist among them. There are some dear friends in that county who see the truth very clearly, and are ready to do all the missionary work in their power. One man gave me twenty cents to pay the postage on tracts that he said he would send to people that were anxious to learn more of us. After preaching on Sunday morning, a man wished to obtain "Thoughts on Daniel." I have sent it to him. Several more books are spoken for, but money is very scarce. I hope to sell a good many this fall.

I preach regularly every fourth Sunday in this county to a people that have learned a great deal of us, and many of them freely acknowledge the truth, but will not obey. Pray for me and my family, dear brethren, that we may do our whole duty.

W. F. KILLEN.

**MASSACHUSETTS.**

READING.—Since our last report our interest has continued good. On Sunday, July 8, the Rev. Dr. Steele of the M. E. church took occasion to speak against us on the punishment of the wicked. He endeavored mainly to show that man is immortal, that the wicked will suffer eternally, and that sin will exist as long as God himself. He told his audience that God had endowed Satan with the attribute of immortality, and therefore sin must always exist. We reviewed his sermon last Wednesday night before a good audience, who listened with the best of attention till the close. Some who had not attended our meetings before were there, and became interested.

We have now given five discourses upon the Sabbath question, and although we had made no direct appeal before last Sunday night for the people to observe it, yet four kept last Sabbath. We are now placing packages of tracts in families as fast as we can. These we let remain for one week, when we either take them up or sell them. We design doing this in all directions three or four miles out of the village. As the package is left with the people, they are informed that it contains the subjects presented at the tent.

We have sold \$19.03 worth of books, and received \$12.07 in donations. Next Sabbath we hold our first Sabbath meeting.

July 17.

D. A. ROBINSON.

#### WISCONSIN.

MONDOVI, BUFFALO Co.—July 7 and 8 I attended quarterly meeting with the Burnside church, near Durand. Nearly every member of the church was present or heard from, and we were glad to find them awake to the work before us.

In company with Bro. C. F. Stillwell we pitched our tent in this place and began meetings the 10th. This is a small country village, with a strong religious element supporting three churches. We have met a kind reception, and so far have a good hearing. We find a number of scattered Sabbath-keepers through this country. We are seeking the help of God to perform a work to the honor of his name.

We have received, and are using with much acceptance, Eld. Smith's prophetic maps. The want of these we have felt very much in the past, and have tried to supply it by rude drawings on blackboards and manilla paper. But it is much better to be able to present neat and accurate illustrations, and the people appreciate them, as is shown by their increased interest and ready understanding of the subjects presented. Any one with even the least understanding of geography, is able to make these maps effective in enforcing the fulfillment of prophecy upon the minds of an audience.

G. C. TENNEY.

#### IOWA.

PILOT GROVE AND FAIRFIELD, JULY 10.—July 7, 8, attended church quarterly meeting at Pilot Grove. Found the brethren hungry for preaching. They have had some discouragements in the past, but as the wants of the cause were presented, together with the opportunities now opening for all to become laborers with God, light came into the meeting, and there seemed to be a desire to forget the past, and to engage unitedly in the work of God.

The missionary work was considered, especially the present system of canvassing for the *Signs*. The necessity of supporting with our means those who have given their time to this work was also considered, and \$33.50 was cheerfully given to this work, and \$6 more pledged. True, this is no large sum, yet if every church in Iowa would do as well, we would be relieved from our present embarrassment, and the *Signs* would soon be read by hundreds of families all over the State.

On Sunday afternoon, eight youth and children were baptized, and received into the church. I trust that the good spirit exhibited during the entire meeting may lead the brethren to activity in the work.

I am now in Fairfield, waiting for the tent. Bro. McCoy came this morning. We have found a good location, and will pitch the tent this week if it comes. Have canvassed this city, and taken one hundred and forty-eight orders for the *Signs*. Two brethren canvassed Rome in three hours, and took thirty orders.

IRA J. HANKINS.

#### MAINE.

EDDINGTON and BLUE HILL.—I met with the brethren and sisters at Eddington Sabbath, June 23. Our meetings were characterized by a spirit of freedom; and although the church here has had but few meetings of late on account of sickness, they seemed to be of good courage in the truth.

June 24, I went to Blue Hill, and matters over which I had no control, kept me there over Sunday, July 1. I spoke to the people four times, and sold one "Thoughts on Revelation," and distributed a few tracts.

I find my sister, who resides here, trying to keep the Sabbath. The REVIEW is a welcome visitor to her home, and if all of our people in this State would make the same effort to become

a subscriber for our most excellent paper, I should not hear so many families say that they are not able to take it. By laying plans and working to the point, saving a little here and there, such persons would be astonished to find in a short time that they had laid by one year's subscription for the REVIEW. Try it, brethren and sisters, lay by ten cents a week, and in five weeks you will have fifty cents. That will pay for the paper three months. Carefully inclose the same in an envelope addressed to Mrs. R. Robbins, South Norridgewock, Somerset Co., Me., and she will see that the REVIEW makes you a weekly visit for twelve weeks. At the end of three months send fifty cents or one dollar more, and she will give you credit for the same. In this way you can have a friend visit you, to instruct and encourage you in the way. You cannot afford to be without it.

July 6.

J. B. GOODRICH.

#### MISSOURI.

HIGGINSVILLE, JULY 11.—Since our last report we have canvassed quite thoroughly the principal points of our faith; and while we have not met with that success which we would have been glad to see, our labor has not been wholly in vain, as some good, honest souls are keeping the Sabbath. Thus far, only four persons, all heads of families, have signed the covenant; but we hope for others.

Our labors here have been attended with many discouraging features. Our congregations have been quite small from the first. The weather was so wet and stormy during last month that it seemed almost impossible to run a tent-meeting. This, combined with prejudice, helped on and aggravated by the ministers of the place, has made it almost impossible to awaken an interest here. The opposition thus far has been of a secret nature, every possible means having been used to keep the people away from the tent.

We watched the pulpits closely last Sunday, but not a word was said against us by the ministers living here. The Baptist minister, however, who lives at Dover, and preaches at this place twice a month, announced that by request he would preach on the Sabbath question at his next regular appointment here. This will be the fourth Sunday in this month. I expect to review his discourse the following Monday night at the tent. Bro. Watt went home the 24th of June to attend to his harvesting. I expect him back soon. Bro. Woodruff was with me one week, and rendered valuable assistance. Have sold \$20 worth of books, and received \$8 in donations. My wife is with me, assisting in the music. We do not know how long we will remain here. Brethren, pray for us.

R. S. DONNELL.

#### OHIO.

BLOOMVILLE AND HENRIETTA.—After holding a series of thirty-three meetings, we closed our labors in Bloomville. The result at that time was not what we desired to see. Two brethren were added to the list of commandment-keepers, one of them being baptized. Our attendance was good, and a favorable impression left for the truth; but after visiting the most favorable ones, we were all convinced that a longer stay would not accomplish more at present.

From Bloomville we came to Henrietta, Lorain Co., where we pitched our tent night after the Sabbath, and had it ready for Sunday service. We have now held three meetings. Our audience is very small on account of rain, harvest, etc., but we hope for an interest.

We wish to speak of the spirit of sacrifice manifested by Bro. Fisher of Bloomville, he being the only Sabbath-keeper there to care for us. We desire the prayers of our brethren.

G. G. RUPERT.

YORKVILLE AND WALNUT GROVE.—We began meetings in the U. B. church at Yorkville, May 3, continuing until June 19. From the first we had bitter prejudice to contend with. The house was finally closed against us, but again opened. Then application was made to four different ministers to assail the truth. A fifth, secured by the P. E., finally came, after our meeting closed. We mutually agreed to preach two discourses on man's nature, and three on the Sabbath question, which was done, W. Dillon of Dayton, a graduate of the theological school at D., and a representative of the U. B. church, being our opponent. He preached that the law is abolished. Five other

ministers were present, eight in all. After the meetings, the M. E. minister said that if he could not prove Sunday to be the Sabbath without abolishing the law, he would yield the point. In his preaching he devoted most of his time to telling foolish stories, descending even to vulgarity. A few souls that love the truth were encouraged. We have hopes that several others will prove faithful to the cause. Sold \$20.00 worth of books, and took orders for four copies of the *Signs* for a year, with premium.

We pitched our tent in Walnut Grove, June 6. Have held six meetings. The tent is full of attentive, eager, and intelligent listeners at each meeting. Will the brethren in Ohio remember us as young soldiers of the cross?

D. E. LINDSEY.

W. H. SAXBY.

July 11.

#### KANSAS.

MOLINE, ELK Co.—Our tent is pitched in this place, and last night we commenced our lectures, giving our first discourse to an audience of about one hundred. The Moline church, living four miles from this place, have done nobly in distributing *Signs* and providing for our wants, so we are commencing under favorable circumstances.

L. D. SANTEE.

CENTERVILLE, LINN Co.—After camp-meeting I returned to this place. Seven were added to the church by baptism, all but one being children of our people. Some candid persons are investigating, and we hope they will yet obey the truth. I distributed a good deal of reading matter, and obtained one new subscriber for the *Signs* with premium, and one for the REVIEW. Sabbath, June 30, we had an excellent ordinance meeting, after which a deacon was elected and ordained. Spent last Sabbath at Mound City. Two were added to the church by baptism. The brethren here are taking steps to build a meeting-house, which is very much needed by them.

R. F. BARTON.

July 13.

SEDGWICK, HARVEY Co., TENT No. 2, JULY 10.—Began meetings here the 5th inst. Have given five discourses on the prophecies and advent. Our congregations have ranged from forty to about three hundred. There seems to be a good deal of sectarianism here, and some prejudice, but it is giving way. The attention has been good. I have been alone so far, but expect help every day, which I really need. The brethren living about six miles away attend nearly every night, and more than meet my temporal wants. A good portion of the people come five and six miles, which shows anxiety to hear, as it is in the midst of harvest. Brethren, pray for our success.

GEO. H. SMITH.

AFTER the camp-meeting at Burlingame we went to Fort Scott, and staid there three weeks. This church was much helped, and we left them enjoying much of God's blessing. My wife went home from that place, and I went to Towanda, where there are six keeping the Sabbath as the result of Bro. G. H. Roger's efforts last fall. Two of the number who had never given up the use of tobacco, made up their minds to make a full surrender, and I learn that they have been successful.

I next visited the Clarion church. As I was not aware of the scattered condition of this church, my appointment did not reach them soon enough, but we enjoyed precious seasons with the few.

From this place I went to Elivon. Here I found things in a bad condition, some of the members having been using the filthy weed for several years. I pray that their good resolutions may never be broken. There are good, faithful souls in this church.

Sabbath, June 30, I met with the Washington church. I found them happy and rejoicing in God.

I was also at Linn several days, where Brn. Curtiss and Thorpe have pitched the tent. I preached three discourses, those being the first sermons in the tent. The people seemed very attentive.

In company with Bro. Cook I spent three days with the Cherokee church.

We are now at home to rest, after nearly fifteen months of constant labor.

M. ENOCH.

Bull City, July 16.

#### MICHIGAN.

OVID, JULY 19.—We pitched the tent in this place July 12, and commenced meetings the follow-

ing evening. A good interest has been manifested, the tent being nearly filled each evening. By request of several we commence afternoon meetings to-day. The church is alive to the responsibility resting upon them. We are of good courage in the work.

L. A. KELLOGG.  
T. S. PARMELEE.  
GEO. O. WELLMAN.

MIDLAND, JULY 13.—I reached Midland, July 11. Found the tent pitched, and Brn. Ostrander and Webber engaged in meetings. They have had an unusual amount of opposition to contend with, yet there seems to be an interest created so that the tent is well filled each evening with an intelligent congregation of attentive listeners. The people are kind, and already invitations are given for visiting. We hope to so humble ourselves before God that his blessing may attend us in this effort, and souls be saved as the result.

H. M. KENYON.

SUNFIELD, EATON Co., JULY 10.—Began meetings in a school-house two miles north of here three weeks ago last Sunday night. Have had a good interest most of the time, and several have already expressed their convictions in regard to the truth. The people seem anxious to hear, and willing to investigate. I have sold \$4.80 worth of books, etc., and have obtained three subscribers for the *Signs*. Very unfortunately, scarlet fever has broken out in this neighborhood, and I shall be compelled to close the meetings for the present, but shall devote several days to visiting. I think one family will keep the Sabbath, and hope others may follow. Dear brethren and sisters, pray for me, that I may be enabled to sow good seed in this vicinity which shall bear fruit at the last day.

JAMES W. SOOLES.

EDMORE, MONTCALM Co.—It is now over three weeks since we began our tent-meeting at this place. This is a town of about one thousand inhabitants, in a lumbering district; and though understood to be a very hard and unpromising field for gospel labor, it was thought best to pitch our tent here because a few of our people live in this vicinity, and because the place is centrally located, being at the junction of two important railroads.

Since we came here, it has rained nearly every day, and repeatedly a storm has come up just about meeting time; while on some evenings the temperature has been so low that the tent was uncomfortably cold. The mosquitoes, too, have swarmed our tent and ground nearly every night in such prodigious numbers as to almost break up our meetings. Many have stayed away entirely on this account; while others who came could not endure the nuisance, and left long before the meeting closed. Those who remained, were so annoyed as to be unable to follow the speaker. It is quite apparent, also, that the influence of the ministers of the place, though silent, has been used effectively against us. But in spite of all these unfavorable circumstances, some twelve or fourteen have begun to keep the Sabbath, and we can but marvel, and thank God with all our hearts for what he has wrought under the circumstances.

Eld. M. B. Miller has favored us repeatedly with excellent help, by way of preaching, as well as in counsel. Bro. C. C. Lewis, also, by lecturing from Dr. Kellogg's temperance charts, helped us much at a very opportune time. The place had been thoroughly canvassed with the *Signs*, and we have since visited extensively from house to house. In about ten days we expect to close our labors here for the present, and pitch the tent in an adjoining township. Brethren, pray for us, that the Master may be with us, and that his blessing may rest upon our efforts day by day.

AUGUST KUNZ.  
WM. C. WALES.

July 13.

THE DAKOTA CONFERENCE.

THE fourth annual session of the S. D. A. Conference of Dakota was held on the camp-ground at Parker. The first meeting opened at 8:15 p. m., June 27, 1883. President in the chair. All the churches belonging to the Conference, ten in number, were represented, presenting fourteen delegates. Three new churches were received, with one delegate each.

The officers elected for the ensuing year were as follows: President, O. A. Olsen; Secretary, S. B. Whitney; Treasurer, N. P. Nelson; remaining members of Executive Committee, S. B. Whitney,

A. D. Olsen. Credentials were granted to Elds. Stephen Pierce, O. A. Olsen, S. B. Whitney, Richard Conradi, and M. M. Olsen. Licenses were given to O. A. Frederickson and Jacob Reising; and colporter's license was issued to R. A. Burdick, Marcus Streman, A. J. Olsen, and James Houseman.

The following resolutions were adopted:—

1. *Resolved*, That each church Treasurer in this Conference be required to give a receipt to all persons paying tithes to him, and that he present a quarterly report to the church of each item of moneys received and paid out by him, showing receipts from the State Treasurer as vouchers for the same.

2. *Resolved*, That we stand firm on the principles of health reform; that our ministers study it in the light of the Bible, and enforce it in our churches as an element of Christian character; and that we deplore the tendency to backsliding in this important grace.

3. *Resolved*, That we express our unabated confidence in the testimonies of the Spirit of God; and that we express our gratitude for Testimony No. 31, which has so powerfully influenced our people to come to a higher spiritual condition, and which is another evidence that God has not forsaken us as a people.

4. *Resolved*, That this Conference heed the testimonies of the Spirit of God on the point of selecting men and women of good address, who will use their time and talent as colporters, by canvassing for our publications and periodicals, visiting families, etc.; and that such persons be remunerated out of the Conference funds, according as they prove themselves efficient laborers.

5. *Resolved*, That this Conference encourage the canvass for "Thoughts on Daniel and the Revelation," and that plans be laid, and means devised, for a thorough and systematic effort to be made as extensively as possible, in this large Territory the coming year.

6. *Whereas*, The providence of God seems to favor in an especial manner the canvass for the *Signs of the Times*, in some of our sister Conferences, where great success follows their efforts; therefore—

*Resolved*, That we make an earnest effort to make a thorough canvass for the *Signs*, in all places where tent-labor is to be bestowed, or other meetings held, and where a canvass for "Thoughts on Daniel and the Revelation" is to be made, by obtaining monthly subscriptions at twenty cents per copy; and to follow up the same, to obtain as many permanent subscribers as possible.

7. *Whereas*, By one of his mysterious providences, God has allowed our beloved Bro. Biggs to be taken from us, whereby our Conference has lost one of its most highly esteemed members, and efficient laborers; therefore—

*Resolved*, That we hereby express our regard for his memory, and extend to his sorrowing companion and son, our heartfelt sympathy, in this their deepest bereavement, which we feel is largely our own.

8. *Whereas*, Our scattered brethren are calling for labor in their respective localities; and, whereas it is their duty to pay their tithes to the churches they have left, so long as they retain their membership; therefore—

*Resolved*, That we hereby invite them to consider the propriety of uniting themselves with our Conference, and urge them so to do at their earliest convenience.

9. *Whereas*, The use of tents for meeting-purposes, by us as a people, is a necessity in order to extend our work into new places, and means is constantly needed to supply the demand to purchase tents, and to bear the expenses of camp-meetings; therefore—

*Resolved*, That we create a *tent and camp-meeting fund*, to be sustained by donations from the friends of the cause, from time to time, as may be needed.

Earnest and stirring remarks were made in connection with the consideration of the foregoing resolutions, while Nos. 3 and 7 called forth special responses, and were adopted by a rising vote of the congregation.

The Treasurer's report showed receipts of over sixteen hundred dollars. The question of the location of the next camp-meeting was referred to the Conference Committee.

The business of the Conference occupied several sittings, all of which passed off harmoniously, and apparently with entire satisfaction.

O. A. OLSEN, *Pres.*

S. B. WHITNEY, *Sec.*

DAKOTA CONFERENCE DIRECTORY.

*President*, O. A. Olsen, Parker, Dak.  
*Secretary*, S. B. Whitney, Bridgewater, Dak.  
*Treasurer*, N. P. Nelson, Swan Lake, Dak.

PENNSYLVANIA HEALTH AND TEMPERANCE SOCIETY.

THE fifth session of the Pennsylvania Health and Temperance Society was held at Olean, N. Y., May 31 to June 5, 1883. The first meeting was called May 31 at 9:45 a. m. Minutes of the last annual meeting were read and approved.

The following committees were named by the Chair: On Nominations, G. W. Knapp, Wm. Morehouse, and Isaac Williams; on Resolutions,

Elds. F. Peabody, J. E. Robinson, and J. W. Raymond.

Adjourned to call of Chair.

SECOND MEETING, JUNE 1, AT 6 P. M.—The Secretary being unable to attend, Sister F. C. Oviatt was elected to serve *pro tem*.

The Committee on Nominations presented their report. Pending its adoption, remarks were made by Eld. F. Peabody and Bro. Howe, and a part of the report adopted. The remainder not having been made in accordance with the requirements of the constitution, by the advice of Eld. B. L. Whitney was referred back to the Committee for revision.

The Committee on Resolutions not being prepared to report, the meeting adjourned to call of Chair.

THIRD MEETING, JUNE 3, AT 9:30 A. M.—After the reading of the report of the last meeting, the Committee on Nominations was called, and their revised report presented, which was adopted, making the following list of officers for the coming year: For President, Eld. D. T. Fero; Vice-president, Edgar Russell; Secretary and Treasurer, Mrs. L. A. Fero; Executive Committee, Eld. J. G. Saunders and E. G. Witler.

The Committee on Resolutions presented the following:—

*Whereas*, We, as a people, believe that the cause of temperance is a part of the present work of God in the earth; and—

*Whereas*, God, by his servant, has spoken to us in regard to our duty in giving heed to this work; therefore—

*Resolved*, That we recommend that every Seventh-day Adventist who has not heretofore done so, sign the teetotal pledge.

The resolution was adopted by a rising vote.

*Whereas*, We have reason to greatly fear that many of those who have signed the teetotal pledge have so far backslidden from God as to indulge in those things which that solemn pledge prohibits; therefore—

*Resolved*, That we earnestly entreat all such to remember that their solemn pledge was given before God and angels, and to repent and do their first work.

The second resolution was quite thoroughly discussed. The remarks made and the interest manifested at this stage of the meeting were such as to indicate a degree of earnestness that was truly encouraging. The resolution was unanimously adopted.

The meeting then adjourned *sine die*, previous to which, an opportunity was given to those who wished to sign the pledge to do so, and about thirty promptly responded.

D. T. FERRO, *Pres.*

L. A. FERRO, *Sec.*

KANSAS H. AND T. SOCIETY.

THE fifth annual session of the Kansas H. and T. Association convened at Burlingame, Kansas, May 21, 1883. President in the chair. The minutes of the previous meeting were read and approved.

On motion, the chair was empowered to appoint the necessary committees, which were named as follows: On nominations, John Gibbs, M. Enoch, and Oscar Hill; on Resolutions, L. D. Santee, Geo. H. Smith, and T. H. Gibbs.

Adjourned to call of Chair.

SECOND MEETING, MAY 22.—Prayer by Bro. Gibbs. The Secretary being absent, Ella Miller was appointed to fill the vacancy. The minutes of the previous meeting were read and approved.

The following is the report for the past year:—

No of members at beginning of year,	615
" " signers of teetotal pledge,	40
" " " anti-rum and tobacco pledge,	10
" " " anti-whiskey	10
Total number of full members,	675
Cash in Treasury at beginning of year,	\$1.78
Initiation fees paid during	1.25
Annual dues " " "	1.00
	\$4.03
Incidentals,	.14
Cash in Treasury,	\$3.89

The Committee on Nominations reported as follows: For President, Eld. G. H. Rogers, of Burlingame; for Secretary and Treasurer, Lettie A. Miller, of Topeka. The report was unanimously accepted.

The Committee on Resolutions failing to make any resolutions for the ensuing year, recommended the resolutions of the previous year, which were adopted. Some very interesting and instructive remarks were made by Eld. Geo. B. Starr.

Adjourned *sine die*. G. H. ROGERS, *Pres.*  
LETTIE A. MILLER, *Sec.*

## A CARD.

I DESIRE thus openly to express my gratitude to the Great Physician for having raised me in answer to the prayer of faith (offered according to directions in James 5:14), after twenty-two years of painful invalidism,—the result of a severe fall while riding on horseback, and from overwork, etc., latterly with grave complications. Ps. 28:6, 7. Religious papers, please copy.

H. A. STEINHAUER.

Battle Creek, Mich., July 14.

## News of the Week.

For the Week Ending July 21.

## DOMESTIC.

—Yellow fever has reached Galveston, Texas.

—Louis Walso, an Indian chief, died at Lake George, N. Y., last week, aged 109 years.

—According to agreement, every nail mill in the West closed down, Monday.

—“Filled” \$20 gold pieces are in circulation in the Southern States.

—A slight shock of earthquake was felt at Cairo, Ill., early Saturday morning, July 14.

—The Boston *Traveler* advocates the teaching of shorthand writing in the public schools.

—Charles Heywood Stratton, better known as General Tom Thumb, died at Middleboro, Mass., last Sunday, of apoplexy.

—Heavy Eastern capitalists, Tuesday, entered 43,000 acres of land at \$1 per acre, in what is known as the Cherokee strip.

—The Central Labor Union of New York, Sunday, July 14, refused Dennis Kearney permission to address the meeting by a large majority.

—The French in New York celebrated last Saturday the national festival commemorating the capture and destruction of the Bastille.

—Three female pauper immigrants and their children were sent back to Europe from New York, July 14, on the steamers City of Rome and Egypt.

—The Rev. Dr. W. H. Hornblower, Professor of Theology in the Western Theological Seminary of the Presbyterian church, died at Allegheny, Pa., Monday evening.

—At Roanoke, N. Y., last Saturday morning, two women and a little girl were killed at a railroad crossing, and also the horses attached to their wagon.

—It is predicted from Rochester, N. Y., that a sun-storm is coming into view, and the Northern States and Canada will be visited by violent thunder-storms and tornadoes this week.

—Erastus Brooks has seen more than one hundred and twenty journals live and die in the city of New York alone, and believes that over \$20,000,000 has been spent on the city newspapers since 1836.

—A boiler in a paper-mill at Glenn Falls, N. Y., exploded Monday, and was thrown a long distance. Quite a number of people in the mill at the time were more or less seriously injured, and some fatally. The loss is estimated at \$100,000.

—Fire broke out in the hotel at Cockatoo, Minn., on the morning of July 14, which spread rapidly, and consumed three-fourths of the town. In the hotel three men were burned to death, and one was injured by jumping from a window.

**THE ELEMENTS.**—The record is about the same week by week. Terrible hailstorms, heavy rains, fearful cyclones are but confirming the inspired prophecies of long ago. The record of a portion of the work of devastation runs as follows:—

A cyclone swept through the Northwest, Monday, destroying everything in its path. Over fifty buildings were demolished at Fort Atkinson, Wis., and Oconomowoc also suffered great damage. Bloomington, Pekin, Decatur, and other places in Illinois were visited, and buildings were devastated and crops flattened to the ground, entailing much damage. There is no loss of life reported. . . . Soldier City, Kan., was well-nigh demolished by a cyclone Tuesday night. Four persons were killed and many more wounded. At Topeka, Kan., the inhabitants were rescued from the rising waters by boats. The tempest everywhere is represented as extraordinary in duration and force. . . . The hailstorm which swept southeasterly across Iowa and Illinois on Thursday night inflicted damage which cannot be computed. In Scott county, Iowa, a tract of forty square miles was devastated, and in Black Hawk county a thousand acres of grain were ruined. Trees were uprooted and windows broken in Galesburg, Illinois. A storm equally disastrous swept over Alton, unroofing the Methodist church and blockading the streets with fallen trees. Two freight-cars were blown from the track at Atchinson, Kansas.

—A special agent of the treasury department calls attention to the large number of assisted immigrants arriving in Canadian ports with through tickets to points in

the Western States. Twenty-eight paupers from one vessel were recently found destitute at Buffalo, and sent to the Erie county almshouse. Canadian steamers engaged in the cattle trade with Great Britain bring back these immigrants at the lowest rates.

—Recently 7,000 Chinese laborers employed on the California and Oregon railroad struck for higher wages. They have been paid \$1 per day, and were obliged to buy provisions at exorbitant rates from the contractors. They demand \$1.25 per day and liberty to purchase provisions wherever they can obtain them. They will probably be discharged, and white laborers employed in their stead. The Chinese must go, when they strike! Dennis Kearney will not support them even then.

—The Brotherhood of Telegraphers have made a demand for an increase of 15 per cent in wages in all the large cities of the country, requesting an answer by noon of next Wednesday. In case of an unfavorable reply at that time, a general strike will be inaugurated. . . . One of the highest officers in Pittsburg said on Tuesday that unless the telegraph companies acceded to the demands of the operators by noon Wednesday, the present bill of grievances will be withdrawn and another presented, asking for an advance of 25 per cent on present salaries, an increase over the present demand of 10 per cent.

## FOREIGN.

—Fifty-five persons died of yellow fever at Havana last week.

—Asiatic cholera has made its appearance in London in the eastern district.

—The German War Minister advises the extension of strategic railways in East Prussia on an extended scale.

—A steamer from the Congo River reports Stanley in good health. Five Belgian members of his party died.

—A fire occurred at Liptoszentmiklo, Hungary, last Sunday, by which twenty people lost their lives.

—It is reported from Belgrade a scheme exists for the federation of the Balkan States on the model of the North German Confederation.

—In Crete the people refuse to pay their taxes, and committees are being formed to resist the illegal measures of the Turkish Government. An outbreak is imminent.

—The French re-enforcements have arrived at Tonquin. Unfavorable weather will prevent the commencement of operations before the end of September.

—The great statue of the Republic was unveiled at Paris, Saturday, July 14, the Prefect of the Seine remarking that France had passed the period of violence, that universal suffrage existed, and that she desired to live at peace, free and respected.

—By an oversight, when the Lieutenant Governor of Nova Scotia was sworn in about two weeks ago, he was not given the power to sign marriage licenses, and no legal marriage can now take place in the province unless the bans are first published.

—A meeting of the Conservative members of Parliament, Monday, decided to oppose the Suez canal agreement. De Lesseps says that in the event of the rejection of his agreement with the British Government he would appeal to the opinion of the whole world, and would ask for French aid in resisting British demands.

—Quite gorgeous railroad cars are run between Paris and Bucharest. They are carpeted with Smyrna rugs two inches thick, and the sides of the compartments are covered partly with embossed Japanese leather paper, and partly with Gobelin tapestry. The dining-room cars, in which triumphs of French cookery are served, are supplied with handsome clocks, damask curtains, and Venetian mirrors. Breakfast consists of five courses, and dinner of eight. The sleeping cars are splendidly furnished, and have hot as well as cold water. The average speed is forty miles an hour.

—The flood in the Thames at Chatham, Ont., carried away the Erie and Huron railroad bridge last Saturday morning. A suburb of London, Ont. (the city visited by the fearful catastrophe of May 24, 1881, whereby about 200 people lost their lives), was flooded in the night by a great rainfall, and about fifty people were drowned, although but seventeen are named in the lists so far furnished. Houses went down the river Thames with families shrieking from the roofs for aid.

—There is some doubt that the epidemic in Egypt is true Asiatic cholera, and it is feared that hundreds are being killed by wrong treatment. The European Commission have been requested to investigate the matter.

—The cholera in Egypt is reported to be spreading throughout the country. The Sanitary Commission have rejected the proposal to isolate Alexandria. Baker Pasha believes that cordons around Cairo are now useless, and they will probably be removed. The average number of deaths from the disease in Egypt is about 150 a day. The sanitary condition of Damietta is reported as wretched in the extreme.

☞ We trust that those of our readers who depend upon the REVIEW for news will not get the idea that crimes have ceased because we do not record them from week to week. We do not for the reasons that a recital of crime does but little more than to gratify morbid curiosity, and that there are so many that we have not space to record them all. It is true that evil men and seduc-

ers are waxing worse and worse; and every week's *Dailies* bring their overflowing records of crimes, many of which are revolting and cruel in the extreme. Crime will not cease till the King of Peace shall reign.

## Obituary Notices.

“Blessed are the dead which die in the Lord from henceforth.”—Rev. 7:13.

**SIMMONS.**—Died of quick consumption, at Golden Gate, Minn., June 28, 1883, Bro. Ralph Simmons, aged fifty-four years. The Golden Gate church and the cause in Minnesota have lost a faithful friend and helper. He died in the strongest faith of the soon-coming Saviour, and of a share in the great reward of God's people. Words of comfort were spoken by Eld. Case, Baptist.

H. GRANT.

**HELMS.**—Fell asleep in Jesus, July 8, 1883, at her home near Watrousville, Tuscola Co., Mich., Sister Estella Helms, aged twenty-nine years, one month, and fourteen days. She passed away with a bright hope of having part in the first resurrection. Sister Helms leaves a husband and three small children to mourn her loss. Funeral discourse by Eld. Smith (Disciple).

W. H. WILBER.

**HALL.**—Died of consumption, in Le Grand, Ia., July 14, 1883, Bro. Isaac W. Hall, in the twenty-sixth year of his age. At the age of sixteen he made a public profession of faith in Christ, and some four years ago he embraced the truth, and became a member of the Marshalltown church of S. D. Adventists, of which he was a member at his death. He suffered long and much, yet with commendable fortitude. As he neared the dark waters, his confidence in Christ seemed to grow brighter. About four hundred citizens of Le Grand attended the funeral, who showed much sympathy during his sickness and death. Discourse by the writer.

J. D. PAGE.

**GIGUERE.**—Died at Bordoville, Vt., July 1, 1883, Domitile Bertrand, wife of Joseph Giguere, aged seventy-five years. She was converted from Romanism, and baptized in Champlain, N. Y., by Mr. Louis Roussy, pastor for many years in the Swiss Mission at Grande Ligne, P. Q. After that, for fifteen years she was attached and devoted to the work of the mission, and participated in the joys and the afflictions of the missionaries. She was a member of the Baptist church of Grande Ligne until the year 1869. Since then, she and her husband have been members of the S. D. Adventist church at Bordoville, Vt. Sister Giguere was a devoted Christian. She was a great sufferer for several months before she died, but passed away with the bright hope of soon having part in the first resurrection.

Funeral discourse by the writer. Text: “She did what she could.”

A. C. BOURDEAU.

## Appointments.

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

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

VIRGINIA, New Market,	Aug. 9-14
KANSAS, Bull City, Osborne Co.,	“ 9-20
OHIO, Gallon, Crawford Co.,	“ 14-21
IOWA, Smithland,	“ 16-20
“ Algona,	“ 23-28
MASSACHUSETTS,	“ 23-28
VERMONT, Montpelier,	Aug. 30 to Sept. 4
MICHIGAN, Manton, Wexford Co.,	“ 30 to “ 4
“ (State Meeting),	Sept. 25 to Oct. 2
MAINE, Waterville,	Sept. 6-11
ILLINOIS, Sheridan, La Salle Co.,	“ 11-18
NEBRASKA, Crete, Saline Co.,	“ 19-25
NEW YORK,	“ 19-25
MISSOURI,	Sept. 25 to Oct. 2
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.

BEING called to the western part of the State, I will, if no providence prevents, meet with the friends at Lancaster, N. Y., Sabbath and Sunday, July 28, 29. Should be glad to see a general attendance.

E. W. WHITNEY.

I WILL meet with the church at Castania, Iowa, Aug. 4, 5; Smithland, Aug. 11, 12. Meetings will begin Friday eve. Let all come who can.

E. W. FARNSWORTH.

MY appointments in last week's REVIEW were placed one week earlier than I intended. I will here give them below as I want them.

Swan Lake, Dak.,	July 28.
Madison, “	Aug. 4, 5.
Golden Gate, Minn.,	“ 11, 12.
Eagle Lake, “	“ 18, 19.
I should be glad to meet Bro. L. Johnson at Golden Gate, Minn., and Bro. H. Grant and J. Fulton at Eagle Lake.	
	O. A. OLSEN.

A GENERAL meeting will be held at Fremont, Neb., July 29, 29. Services will commence Friday evening. Our new office building will be completed by that time, and our brethren will no doubt be pleased to see the neat little structure that has grown up so quietly in the heart of that city.

OHIO SABBATH-SCHOOL ASSOCIATION.

THE annual session of the Ohio Sabbath-school Association will be held in connection with the camp-meeting, near Gallon, Ohio, Aug. 14-21, 1883. Let every Sabbath-school in the State see to it that they are represented in this meeting.

OHIO CONFERENCE.

THE annual session of the Ohio Conference of Seventh-day Adventists will be held in connection with the camp-meeting, near Gallon, Ohio, Aug., 14-21, 1883. The object of the meeting is to elect officers for the ensuing year, and to transact all other business pertaining to the cause in the State, that may come before the meeting.

This book is specially important at this present juncture because of the fact that our Sabbath-schools are now studying the life of Paul in their weekly lessons. Everything which adds to the instructiveness of his life, and enables us to have a clearer view of it, is specially important.

CORRECTION.—By a typographical error last week, Mrs. Rasha Evans was credited with \$1 for Chicago mission; the amount should have been \$10.

I would like to obtain the names and addresses of the Presidents and of the Secretaries of all the H. and T. Societies in Kansas. Topoka, Kansas, Box 493. LETTIE A. MILLER.

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.

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Cash on Account.—Mo Conf Fund, Mrs M A Newman, tithe 1.20, B M Shull 43c, B C V M Society per F H Sisley 106.50, H E Hanson 3.11, F Howe 3.00, E O Hammond 7.17, M B Miller 8.22, Wm Arnold 1.40, B C V M Society per F H Sisley 66.82, D D Mc Dougall 5.10, Helen L Morse 6.00, J W S Miller 10.40, G K Owen 50.00, D T Fero 5.00, O Svenson 12.00, Minn T & M Society per N G White 23.77.

Shares in S. D. A. Association.—W S Bennet 3.00, Alex Carpenter 30.00, Jacob Shively 40.00, G C Westphal 10.00, Mary A Graham 10.00, Emma L Rea 30.00.

Mich. Conf. Fund.—Pottsville per S W Sedore \$10.50, Vergennes, I G Evans 2.00, Memphis per J Potter 20.00, Imlay City per E P Daniels 23.03, Theftord per E P Daniels 46.23, Jackson per D R Palmer 37.76, Sand Lake 41.12, Saranac per F Howe 20.80, Muir & Lyons per F Howe 23.01, Orleans per F Howe 50.00, Eaton Rapids per G Fayette Knapp 10.00, Clyde per Mary Finn 15.73, Mt Pleasant per Marcus Grinnell 16.26, Jackson per E P Giles 20.00, Otsego per A Carpenter 44.74, Partello per James C Cooper 5.00, White Lake per Jane Thayer 23.50, Vassar per Earnest J Smith 36.00, Quincy per E A Baker 5.20, S & S A Sellers 10.00, Watrousville per William Mc Allister 21.00, Douglas per Mary Dietrich 17.00, Leslie per Lydia Hunt 6.81, Eaton Rapids per J F Ferris 27.00.

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Mich. T. & M. Reserve Fund.—Dist 6 per H Lee 2.00, per A Hulbutt 5.00, Mrs Melvina Buck 50.00, Mrs E B Ginyler 1.50.

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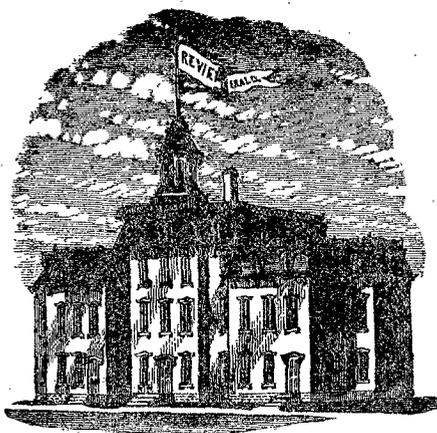
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"Not slothful in business."—Rom. 12:11.

SKETCHES FROM THE LIFE OF PAUL.

THIS is the title of a neat volume of 334 pages, recently issued from the press. It is from the pen of Sister E. G. White. We obtained a volume as soon as it was accessible to us, and have read it through with the deepest interest. To those familiar with her writings, it is unnecessary to say that the language is beautiful, clear, and most forcible. It is indeed written in her very best style, which is a very high commendation. It seems to me that no one can read this book without being made better by it. Though covering the same ground, and mentioning the same things as contained in the Acts of the Apostles, yet there is a great flood of light thrown upon that narrative, bringing out most clearly many interesting circumstances, holding up to view many causes and effects which would not be discerned by the ordinary reader. Here is the great force of Sister White's writings, covering Bible subjects. Points that would escape a common reader are brought out and dwelt upon, and attendant circumstances are often brought in, which have an important bearing upon the subject, which, if not considered, would make it far less effective. But when these circumstances are noticed, showing the bearing and connection of the whole subject, much beauty and force never discerned before, are seen. Thus by means of these most excellent writings, the Bible receives a new beauty to us, because this light which is shed upon it presents it with much of that original force which it had to those acquainted with all the circumstances. What a beautiful and glorious subject is the life of St. Paul! What a study is his devoted life of sacrifice to the effeminate, indolent, selfish, religious professors of to-day! What an example for the inefficient minister of the present age!

We have read this precious volume with the deepest interest, and can conscientiously recommend it as worthy of the perusal of every person interested in the religion of Jesus Christ. There are passages in it which touched our hearts most deeply, and brought the tears to our eyes. We finished its pages with an increased admiration for the character and life of this devoted apostle, and with a clearer sense of the power of the religion of our Lord and Saviour to help and ennoble weak, fallen humanity. Whatever others may say relative to the writings of Sister White, we can express great gratitude to God for such precious books as these which are coming from her pen.

