

Adventist Review

AND SABBATH HERALD.

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

VOL. 60, No. 22.

BATTLE CREEK, MICH., TUESDAY, MAY 29, 1883.

WHOLE No. 1516.

The Review and Herald,

ISSUED WEEKLY, BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

FAITH.

BY ALICE A. SANTEE.

SOUL, cease thy murmuring
On time's wild rocky shore;
Soon you with joy shall sing,
Where tempests come no more.
Soon will your sorrows cease
Safe in a quiet home;
Soon will the dove of peace
Tell that your rest is come.

Should dark forebodings come
Through shades of earthly night,
Think of thy heavenly home,
With all its glories bright;
Think of the songs of love
That the redeemed shall sing
To Him that reigns above,
Our Saviour and our King.

Oh, let thy faith be strong;
Firm and undaunted stand;
God leads thee all along
With his almighty hand.
Shielded by Providence,
Safe shall thy journey be;
And thou shalt rest at last
Beyond life's troubled sea.

Special Mention.

—The Michigan *Christian Herald*, of May 24, 1883, is quite severe in the following item on the modern church festivals. We are not sorry to see it, but only wish that such a sentiment might be worked up against them as to lead to an entire discontinuance of the great evil. It says:—

"Last Thursday evening, twenty-four persons were poisoned at a church festival in Chattanooga. It is reported that they are recovering. It is not told just how they usually conduct church festivals in Chattanooga, but they are sometimes of such a character in other places as to suggest the thought that a little poison in the refreshments would be quite in keeping with the general effect."

THE IRISH TROUBLES AND THE PAPACY.

THE old adage, that it is an ill wind that blows no good to anybody, is finding an illustration in the Irish troubles as connected with the papacy. Pope Leo XIII., for fear of England, or for some other reason, having discountenanced the operations of the Irish agitators, the members of the Land League, who are almost exclusively Irish, are speaking their mind in regard to the pope with no small freedom. The daily *Inter Ocean* of May 22, thus comments on this state of things:—

"Leo XIII. will lift up his holy hands in horror when he sees the last week's copy of the *Citizen*, wherein Congressman Finerty plainly reminds his Holiness that his business is to look after the souls of men and not their political or personal affairs.

Considering the fact that the editor of the *Citizen* has always been considered a good Catholic, the article must make a sensation in the church. For a papist to call the utterances of the infallible successor of St. Peter 'intolerably impertinent,' and to say that those churchmen who obey them 'will forfeit the respect of the world at large,' is going about as far in disrespect to the head of the church as is possible without jumping out of the fold altogether. But to advise the Irish to boycott the pope, and stop their contributions to his treasury until the pope shall 'mind his own business,' is something more than treason, and cannot go unrebuked by the church. Says Finerty, 'Cut off the monetary supplies of Leo XIII., and teach him, without being misunderstood, that the Irish race cannot be bulldozed into slavery by the bayonets of England or by the thunders of Rome;' and if those words do not call out an expression of some sort from the Archbishop of this diocese, he has very little regard for the discipline of the laity. The Land League is almost exclusively Catholic; and if the entire body is to declare such sentiments as one of their leaders has uttered, the church cannot but split on the Irish question."

The Michigan *Christian Herald* (Detroit), in its issue of May 24, 1883, speaks on the same point as follows:—

"The excitement in Ireland anent the pope's anti contribution circular is increasing. The 'patriots' are loudly advising one another to oppose it, and the pope to limit his attention to spiritual matters. The outcome of it all may yet be a noticeable weakening of the influence of Rome over all Catholics who are in sympathy with the Irish revolutionists."

THUNDER-STORM IN NEW YORK.

THE *Scientific American* of May 19, 1883, gives the following graphic description of a thunder-storm which passed over New York on the morning of May 10. It is interesting as a description of one of the evidences of the great atmospheric disturbances peculiar to these days; but the point especially noticeable is the affinity of lightning for the large oil tanks which are becoming so numerous, and which furnish a new source of danger from the electric fluid. A sheet of flame shooting upward a thousand feet must have been an imposing spectacle, giving one a faint conception of what the scene will be when the great reservoirs of this inflammable material are set aflame by the fires of the last day. The account reads as follows:—

On the morning of May 10, between three and four o'clock, a thunder-storm of remarkable violence passed over the city of New York and vicinity, doing enormous damage. A large building in 25th street, occupied as a sash and blind factory, was struck by the lightning and destroyed by fire. A fine dwelling house just north of the city limits and on the west side of the Hudson River, was struck and burned to the ground. A large school-house on Staten Island was also struck, and badly damaged. A barn and contents, also a shop at Babylon, L. I., were struck and destroyed.

At the works of the National Docks and Storage Company, on New York Bay, just southwest of the city, fearful havoc was made. Here there were twenty-seven large tanks for the storage of oil, built of brick, but cased with iron outside, and covered with heavy iron tops. The lightning played around the tanks for some time, as if specially attracted to the vicinity; at length, with a

deafening roar, a tremendous bolt fell upon tank No. 11; it was instantly followed by an earthquake-like explosion, and a sheet of flame shot up into the air a thousand feet high. The tank burst into thousands of pieces, the burning oil was scattered in all directions, and almost instantly the remaining tanks, warehouses, buildings, docks, vessels, railway cars, and everything pertaining to the establishment, which was of great extent, embracing several acres, were involved in common ruin. Six persons are known to have lost their lives. The cash value of the property destroyed is estimated at half a million dollars.

Ordinary buildings may unquestionably be protected from lightning by the use of rods that are thoroughly grounded in the earth; but when it comes to the protection of an iron oil tank, we have a very different condition of things. The space within the tank, above the level of the oil, is filled with light, inflammable gas, that goes off like powder whenever the smallest spark of electricity appears; then again the air outside and near the tank is more or less charged with the gas. If, therefore, the outside of the tank should be struck by lightning, or if, as is doubtless often the case, there should be a stroke of lightning at some distance from the tank, by which the electricity runs along on the underground piping to the tank, or if a spark is produced by induction between pipe and oil in the tank, then an explosion may take place.

THE DISCONTENT IN EUROPE.

If the words "contented and happy" can be applied to the people of any nation, there we may look for national stability and prosperity. Unless trouble arises from without, no fears nor forebodings need be entertained in regard to the peace and well-being of that people.

But if the conditions are just the reverse of these; if there is discontent and unhappiness: especially if the state of affairs is such that there is before the people no alternative but change or starvation, it may be considered as pretty surely settled that trouble and revolution, anarchy and national destruction, are inevitable. This latter is the condition of Europe to-day, and the outlook before Europe is that which alone is possible in this state of things.

The following graphic description, taken from the Cincinnati *Commercial Gazette*, shows how the political elements are already prepared for the troublous times predicted for the last days. The article is headed, "Discontent in Europe," and reads:—

"In 1832, Washington Irving, having been seventeen years in Europe, was tendered a public dinner in New York City, which was attended by many of the notables of the time, and the great author, in responding to a toast, said:—

"I come from countries lowering with doubt and danger, where the rich man trembles and the poor man frowns, and where all repine at the present and dread the future. I come from these to a country where all is life and animation, and where every one speaks of the past with triumph, and of the future with confident anticipation. Is not this a land in which one may be happy to fix his destiny? I am asked how long I mean to remain here. They know but little of my heart who can ask this question. I answer, As long as I live."

"That was half a century ago, and those memorable words are as fully expressive of the condi-

tion of Europe to-day, and even more so, than they were then. The rich man trembles, and the poor man frowns. There is wealth in Europe,—great wealth; and there is poverty also, and great poverty. The rich are few and the poor are many, and this lies at the bottom of all the troubles that prevail. Bayonets do not feed the hungry, and while the force proceeding from concentrated power may keep men in subjugation, it does not produce contentment or loyalty. The poorly-clad and illy-fed citizen is naturally restless. The great mass of the population of those countries are always frowning and repining at the present while dreading the future. There is no bright bow of promise in the sky. All around is poverty and wretchedness, and what the people of the present suffer, the people of the future may expect to suffer. Much may be endured to-day, if there is hope for to-morrow; but sad indeed is the lot of those who, half starved in their native land, are debarred from looking forward to better times or more comfortable homes. The lot of the poor man in any European country is a sad one. Instead of getting out of the meshes of poverty, he gets more and more entangled; and, hardly able to stay where he is, he is not able to get away.

"Under such circumstances, the rich are, of course, uneasy, and princes rest not upon beds of roses. Wealth surrounded by poverty-stricken people does not bring happiness nor contentment.

"Since 1832, when Washington Irving wrote, notwithstanding the overflow to America, the population of Europe has increased, and there has been no improvement, political or otherwise, in those countries. The war for bread goes on. Wages are low, and millions of people are not able to get employment at even starvation compensation. Under these circumstances, there is no such thing as real liberty, and it is not worth while to talk about peace, contentment, or stability. There are socialists, and anarchists, and Nihilists, for the reason that there is neither work nor bread for the people, and an inability on the part of millions of sufferers to get away and escape from a life that is worse than bondage. This is the underlying cause of the trouble in Ireland, France, and Russia; and while outbreaks may be prevented for the time by forces that are the outgrowth of despotism, there is no real liberty, and consequently no security."

The Sabbath-School.

CONDUCTED BY OFFICERS OF THE GENERAL S. S. ASSOCIATION

LESSON FOR THE SECOND SABBATH IN JUNE.

(See Instructor for May 30, 1883.)

NOTES ON THE TEXT.

(Acts 9:1-20; 22:4-16; 26:10-18.)

CHAP. 9, Ver. 1. **Went unto the high priest.**—The letters were written and signed in the name and by the authority of the Sanhedrim, or great council of the nation. The high priest did it as president of that council.

Ver. 2. **Letters.**—Epistles implying a commission to bring them to Jerusalem for trial and punishment. From this it seems that the Sanhedrim claimed and exercised over Jews in foreign countries supreme power in religious questions. **To the synagogues.**—This term, like our own word *church*, is ambiguous; it may mean either the building or the ecclesiastical organization. Here it designates the latter. In the Jewish economy, in which church and state were one, the synagogue was both ecclesiastical and civil; it possessed judicial powers.—*Abbott*. In a population of 50,000 Jews, there must have been several synagogues. It was their duty to punish all who deserted the Jewish faith.—*Hackett*. **Of this way.**—Of this way or mode of life; of this kind of opinions or conduct; that is, any Christians.—*Barnes*. The expression "the way" soon became a well-known and loved expression in the early church for the religion of Jesus. It was *the way*,—the way that leads to Heaven, as Chrysostom terms it; the way, as Bengel says, we must walk, not loiter over. In Acts 18:25 it is more closely defined as "the way of the Lord,"—the course which he marked out. Perhaps in the use of the expression they had in mind the appellation Christ applied to himself, the "Way" (John 14:6), and the "straitened way," which he represented as alone leading to Heaven. Matt. 7:14.

Ver. 3. **As he journeyed.**—The following incident of Paul's conversion is related twice again in the Acts, in both cases the narrative being a report of Paul's address, first to the people on the temple stairs (chap. 22), and then to King Agrippa. Chap. 26. **Suddenly there shone round about him a light out of heaven.**—The event occurred about noon (Acts 22:6; 26:12), in the full glare of the Oriental sun; but the splendor of the heavenly light outdazzled even the brightness of the sun. Acts 26:13. In this blinding light, Saul perceived the glorified body of Jesus. This we gather from the words of Ananias: "Jesus, who appeared unto thee in the way" (ver. 17); and of Barnabas: "He (Saul) had seen the Lord in the way." Ver. 27. Paul also frequently affirms and emphasizes that he had seen Jesus. Acts 22:14; 1 Cor. 9:1; 15:8. This dazzling vision suggests a reason for Saul's subsequent blindness, which lasted three days, until the visit and action of Ananias. He appears never to have recovered his sight as before, and to have ever afterward suffered from a painful disease of the eyes. It was probably due to his partial blindness that he failed to recognize the high priest when he addressed him in the council. Acts 23:5. It seems to be alluded to also in Gal. 4:13-15, where Paul says the Galatians "would have plucked out their very eyes and given them to him." It is probable that this dimness of sight was the "thorn in the flesh" against which the apostle prayed so fervently. 2 Cor. 12:7.—*Rev. Com.*

Ver. 5. **And he said, Who art thou, Lord?**—The word *Lord* here, as is frequently the case in the New Testament, means no more than *sir*. It is evident that Saul did not as yet know that this was the Lord Jesus. He heard the voice as of a man; he heard himself addressed; but by whom the words were spoken was to him unknown. In his amazement and confusion, he naturally asked who it was that was thus addressing him. **And the Lord said.**—In this place the word *Lord* is used in a higher sense, to denote the Saviour. It is his usual appellation.—*Barnes*.

Ver. 7. **The men which journeyed with him.**—Traveling in companies was necessary for safety. The route lay through a country abounding with caves, which were the haunts of robbers.—*Cook*. Besides, he may have taken assistants and a guard. *Peloubet*.

Ver. 8. **When his eyes were opened.**—He naturally closed them at the appearance of the light; and in his fright kept them closed for some time. **They led him by the hand.**—Thus came Saul into Damascus, not as he had expected, to triumph in an enterprise on which his soul was set, to brave all difficulties and dangers, to enter into houses and carry off prisoners to Jerusalem; but he passed himself like a prisoner beneath the gateway, and through the colonnades of the street called "Straight," where he saw not the crowd of those who gazed on him. He was led by the hands of others, trembling and helpless, to the house of Judas, his dark and solitary lodging.—*Conybeare and Howson's Life of Paul*.

Ver. 9. **He was three days, etc.**—Augustine writes that Saul was blinded that his heart might be enlightened with an inner light. Then, when other things were unseen by him, he kept gazing on Jesus; so piercing, so deep was his remorse, that during this time he neither ate nor drank. He fasted and prayed in silence; the recollections of his early years, the passages of the ancient Scriptures which he had never understood, the thoughts of his own cruelty and violence, the memory of the last looks of Stephen,—all these things crowded into his mind during the three days of solitude, and we may imagine one feeling above all others in possession of his heart,—the feeling suggested by Christ's words, "Why persecutest thou me?"—*Ibid*. **And neither did eat nor drink.**—Probably because he was overwhelmed with a view of his sins, and was thus indisposed to eat. All the circumstances would contribute to this. His past life; his great sins; the sudden change in his views; his total absorption in the vision; perhaps also his grief at the loss of his sight, would all fill his mind, and indispose him to partake of food. Great grief always produces this effect. And it is not uncommon now for an awakened and convicted sinner, in view of his past sins and danger, to be so pained as to destroy his inclination for food, and to produce involuntary fasting. We are to remember also that Saul had yet no assurance of forgiveness. He was arrested; alarmed; convinced that Jesus was the Messiah; and humbled; but he had not

comfort. He was brought to the dust, and left to three painful days of darkness and suspense, before it was told him what he was to do. In this painful and perplexing state, it was natural that he should abstain from food.—*Barnes*.

Ver. 13. **I have heard by many of this man.**—Probably many who had fled from the persecution in Jerusalem had taken refuge in Damascus, and had told of Saul and his merciless persecution. It is also likely that Ananias had been informed, perhaps by letters from the Christians at Jerusalem, of the purpose which Saul had in going to Damascus. **To thy saints.**—Christians; called saints because they are holy, or consecrated to God.

Ver. 15. **A chosen vessel.**—The usual meaning of the word *vessel* is well known. It usually denotes a cup or basin, such as is used in a house. It then denotes any instrument which may be used to accomplish a purpose, perhaps particularly with the notion of conveying or communicating. In the Scriptures it is used to denote the instrument or agent which God employs to convey his favors to mankind, and is thus employed to represent the ministers of the gospel, or the body of the minister. 2 Cor. 4:7; 1 Thess. 4:4. Compare Isa. 10:5. Paul is called chosen, because Christ had selected him, as he did his other apostles, for this service. **To bear my name.**—To communicate the knowledge of me. **Before the Gentiles.**—The nations; all who were not Jews. This was the principal employment of Paul. He spent his life in this, and regarded himself as peculiarly called to be the apostle of the Gentiles. Rom. 11:13; 15:16; Gal. 2:8. **And kings.**—This was fulfilled. Acts 25:23, etc.; 26:32; 27:24.—*Ibid*.

Ver. 20. **Preached Christ . . . that he is the Son of God.**—The best manuscripts have here *Jesus* instead of *Christ*. And the difference is not merely verbal. What Saul preached was, not the doctrine that the Jewish Messiah was the Son of God, but the fact that Jesus of Nazareth was the Son of God, and the long-promised Messiah, "the very Christ." Ver. 22.—*Abbott*.

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.

PETER'S REPENTANCE.

BY CALVIN GREEN.

He told me so, the contrite cried with grief;
He told me that before the cock should crow,
I would deny him thrice. I loved him so
I did not think it would be possible;
And yet, while at the table we together sat
And listened 'tentive to his mournful words
That one of us would basely him betray,
I feared that in my rash and hasty way
I might be led to do the craven act.
Anxious to know the worst, I signed to John,
The one whom Jesus loves, to ask of him
The traitor to point out, anxious meanwhile,
For fear it might be me. Another's doom
Seems sealed for that base act. But, what of me?
In mine own eyes, my act will well compare
With that of him who basely gave him up
Unto his enemies.

How dark it is!
This night to me will be remembered long.
His humble act, his love to me so strong
As to stoop down, and wash and wipe my feet;
And then the cup, and broken loaf of bread,
So sadly given for us all to take—
What could he mean? "Take of this cup," he said,
"It is my blood so freely shed for you;
And of the bread, my broken body is;
And often as ye of these emblems take,
Take ye of them, and thus remember me."
And then his loving words to cheer our hearts,
So full of promises! Himself forgot,
As he must surely know what waited him.
Forgot himself! thinking alone of us,
Our sadness, sorrow, while he oft rehearsed
What he had told us time and time before.

O loving Master! thus by me denied!
That look of thine, so full of tenderness,
Of pitying love—it pierces deep my heart.
How much, kind Master, thou hast done for me!
How much intrusted of thy confidence!
There on the mount I saw thy glory bright
With but two others of thy followers.
And with those two again I went with thee
Within the chamber of the dead, where lay
In deathly slumber Jarius' daughter fair.
I heard thy loving voice, saying, Arise!
The dead awoke, and praise from stricken hearts
Broke forth. How often has he trusted me
With messages I loved for him to do!

And then again, and yet with the same love,
Has he reproved my rude and hasty way,
And his rebukes I know were for my good.

O gentle Lord! I did not watch and pray
With thee while thou in deepest agony
Poured out thy life in tears and sweat of blood.
I could stand up, and did, thee to defend
With sword in hand, ready to give my life
For thee. But ah! that accusation made,
That I was one of them that followed thee,
Unstrung me there, within the judgment hall.
As oft repeated, I as oft denied
With bitter oaths, my baseness to confirm.
My mind is dazed for my ingratitude.
Oh! is there one who has so deeply sinned,
And yet sweet pardon found? David, may be,
(Though I trow not) did deeper dye his soul;
But he the Master's presence did not have,
Nor walk with him, as I, for three long years.
Where shall I go for pardon? He betrayed,
And powerless held by cruel enemies!
O Friend denied, forgive! Thy pardon, God,
I crave. 'Tis all that I can do—confess
And in my deepest soul repent my sin.

“REMEMBER THE SABBATH-DAY TO KEEP IT HOLY.”

BY J. M. HOPKINS.

WHILE it is true that “all His commandments . . . stand fast forever and ever, and are done in truth and uprightness” (Ps. 111:7, 8), it is also true that in Christian lands, at least, there is not one precept of the decalogue, obedience to which is so noticeable, as to the fourth. So true was this anciently that God said, “Verily my Sabbaths ye shall keep.” Why? “For it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.” Ex. 13:13. So true is this now that of those who are faithfully obeying God, it will ere long be said that they have “the Father's name written in their foreheads.” Rev. 14:1. It is obedience to the fourth precept of the law that especially marks those brought out under the third angel's message as “they that keep the commandments of God.” Rev. 14:12. It is allegiance to the Sabbath that excites the dragon's ire. Rev. 12:17. The Sabbath is the only divine institution by which we can commemorate the creative work of God. The fourth command is the only one of the ten which points out the true God; hence by obeying it, we at once acknowledge the God of the Bible before a sinful, infidel world. It was Jesus' “custom” to keep holy the Sabbath day. Luke 4:16. It was Paul's “manner” to do likewise. Acts 17:2. Jesus said, “The Sabbath was made for man.” Mark 2:27. We shall be judged by the law requiring the sacred observance of the Sabbath. James 2:8-12. He that “keepeth the Sabbath from polluting it,” is said of God to be “blessed.” Isa. 56:2. The law containing the Sabbath command is now in Heaven. Compare Ex. 24:12; 25:8-16; 31:18; Deut. 4:13; Ex. 40:3, 20; Acts 7:44; Heb. 8:1-5; 9:23, 24; Rev. 11:19; 15:5. Finally, those who are faithful to God will be permitted to observe God's holy day in the earth made new. Isa. 66:22, 23.

With these Bible facts before us, of what immense interest does the subject at once become! How very important it is that we “remember the Sabbath day to keep it holy”! Our dear, loving, heavenly Father has graciously made himself known unto us, and is ever strewing our way with rich blessings, and gratitude alone demands a cheerful recognition of his holy day.

First of all, then, God says, “Remember.” This implies previous thought. Not that God would have us think of the Sabbath constantly, but it is not enough to wait until the Sabbath is upon us before we arrange to keep it. If we are children of God, disciples of Jesus, our hearts ever “tuned to sing his praise,” we will behold the goodness and wisdom of God everywhere. We believe the blessed Lord would have us “remember,” and so arrange our week's work that when the Sabbath comes upon us, all earthly cares may be laid aside. If there is no planning or system in our business, everything will very likely be in confusion at the end of the week, and the mind so disturbed as to make it quite impossible to begin the observance of God's holy day in an acceptable way. In the great creative work, each day of the week had its part. See

Gen. 1. God observed order, which is the law of the universe. Perfect order is observed in Heaven, and should be among God's people on the earth. If such a course is pursued, all will be well. Business matters, farm work, household duties, etc., will be disposed of, the mind free from perplexing cares, and the Christian will feel to welcome the day of holy rest, and bless the Lord for his goodness.

It seems to us but right that all preparatory work should be attended to before the Sabbath begins. For instance, let the wagon or carriage, if needed, be oiled, seated, and ready for use. Let the harness be in repair, and the horses (don't work them too hard on Friday) in trim to drive to church. And the toilet also; let that be attended to. God would not have us present ourselves before him in an unwashed, unclean condition. If possible, bathing should be done, and clean, wholesome garments (not necessarily costly nor our best), should be donned. Paul says, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Rom. 12:1. It seems also, that food, so far as can be, should be prepared on Friday. God anciently required this of his people. Thus we read, “And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that which ye will seethe; and that which remaineth over lay up for you to be kept until the morning.” Ex. 16:23. True, God addressed this language to the Hebrews, and many years have since passed away; but the God who made the Sabbath “for man” still lives, and the holy Sabbath still remains. Each are the same as then,—God a God of justice, the Sabbath holy time. And what was improper then is, in like circumstances, improper now. What would have been desecration of his holy day among the Hebrew people would also be desecration now, other things being equal. We are unable to find authority for a less sacred observance of the seventh day now than anciently, and fear that the Judgment will condemn many for doing that on holy time which should have been done upon a day for labor.

We now come to notice the manner of beginning the Sabbath. Do not fail to begin the Sabbath when the Sabbath begins. The saying, “A day well begun is a day well done,” is no less true of the Sabbath than of a secular day. God has freely given us six of the seven days for our use, and kept but one for his worship. Therefore to reach over and take part of his day and devote it to an unholy use is robbing God. He is not pleased to have it thus, and his blessing may not attend us during the remainder of the day. A short experience has taught us that it is well to commence the Sabbath with worship. Begin God's day by reading God's word, singing God's praise, and seeking God's blessing. And let all reading, singing, and praying be appropriate for the occasion; 'tis holy.

The time of rising in the morning is a matter worthy our strict attention. While the Sabbath is a day of rest, it is “holy rest.” God does not design that his day shall be passed in idleness. To lie in bed longer upon the Sabbath morning than upon a secular day, is to be sinfully selfish and idle. In his wisdom and goodness, God has so arranged the beginning of his day, that we can have all the night for sleep and rest. And if proper care and moderation is used when at labor during the week, we shall have no occasion to squander precious, holy time in bed. Then rise early in the morning, and improve all the day in sacred devotion, getting nearer God and Heaven.

Care should be taken in regard to eating. Food should be of the proper quality, and not partaken of too largely. Overeating renders the mind incapable of activity, and produces sleepiness. Hence the appetite should be controlled, and the mind be left free to worship the Lord in the “beauty of holiness.”

Among other duties belonging to the Sabbath is that of religious association. Thus the Lord

has said, “Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings.” Lev. 23:3. In harmony with this requirement was the life of the dear Saviour: “And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. . . . And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days.” Luke 4:16, 31. Also the beloved Paul: “And Paul, as his manner was, went in unto them (the Thessalonians, verse 1), and three Sabbath days reasoned with them out of the Scriptures.” Acts 17:2. Also the Philippians: “And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.” Acts 16:13. And thus Paul teaches those who live in the last days: “And let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching.” Heb. 10:24, 25.

Beloved, these are the words of God. Shall we heed them? Many harmonious prophecies testify that the approaching day is just before us. And not the least among fulfilling prophecies is this, that for years there has been upon the stage of action the “remnant” keeping “the commandments of God,” most noticeable of which is obedience to the fourth. Hence the admonition of Paul should be heeded by us. In no better way can we manifest our love for God and his truth than by faithful attendance at the place of worship; holding “an holy convocation.” We know it is a means of grace, and believe God will hold us accountable for the manner in which we use it.

Another point in connection with keeping holy the Sabbath is, What shall we do with our children? How shall we interest them, and instill into their minds a holy love for God's day? The noble-hearted, devoted leaders in the great work of Sabbath reform have felt the importance of this question, and they have labored earnestly to place before the children of Sabbath-keepers such reading matter and music as will best tend to reach the great end desired. But notwithstanding all that others may do, if parents feel no burden for the welfare of their children, in this respect the case is a hopeless one, the efforts of others lost, and our children ruined. Under this head we would say that circumstances and dispositions are so varied that the judgment of the parents, guided by the Spirit and word of God, must decide what course to pursue. In some cases, a rigid discipline may be necessary, while with others such a course would result in harm. In all cases seek by the best means possible to impress upon the young mind the sacredness of the requirements of God. Try, as far as will be for their good, to instruct them in present truth, simplifying it and showing the close relation the Sabbath sustains to other important truths for this time. If means will permit, supply them with such reading for the Sabbath as will raise the mind to God. Above all, let your own conduct be such as will convince your children that you really believe and love the truth you profess to live. Children are quick observers, and will more readily detect an assumed piety than many suppose. If they see a straightforward, consistent Sabbath observance on the part of the parents, they will generally follow. A cross, crabbed, fault-finding disposition manifested on the Sabbath day will very soon create a dislike for the day on their part, and they will dread its approach; while the opposite course will cause them to love the day and long for its coming. Then make home cheerful and pleasant upon the Sabbath day, and God will bless you and your children together. Teach them to love the house of God and to hold it sacred. Be it church edifice or private dwelling, it is sacred to the Lord when used for his worship. Attire your children so that they will neither be ashamed to be seen in public, nor proud and haughty. Studiously avoid the polluting fashions of the age.

Aid them in preparing the lesson for the Sabbath-school, so they will not come behind the class. A well learned lesson and a ready recitation will encourage and help them much. In concluding on this point we would say, Make it a subject of earnest prayer. You want your dear children with you happy in eternity; and if you do not now feel a deep interest in their salvation, pray the Lord to help you. He will hold you responsible for the way in which you instruct them.

We wish yet to briefly consider one very important point with professed Sabbath-keepers; viz., What is the nature of our meditation and general conversation on the Sabbath day? And here we will introduce the words of the Lord by the prophet Isaiah, chapter 58:13: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Jesus said, "From the abundance of the heart the mouth speaketh," and we know that our words, as well as our works, are an index to the heart. If, then, we hear professed Sabbath-keepers talking of temporal affairs,—their business, their horses, farming, worldly pursuits, etc.,—shall we not conclude that they are "doing their own ways," "speaking their own words"? Yet such, we are sorry to say, is too often the case. We know of some who have long professed a love for the truth, who occupy quite prominent positions in the work, and yet they do not hesitate to engage in conversation upon the Sabbath as on any other day. This is all wrong. The Sabbath is the Lord's day, reserved by him for his worship; and to thus lightly esteem and use it, is to trifle with God. While extremes should be avoided, the mind should not be allowed to dwell upon subjects not belonging to the worship of God, and the keeping holy of his holy day. Among those who shall stand upon "Mount Zion," having the "Father's name written in their foreheads," there will be none who thus desecrate the Sabbath.

Chatfield, Minn.

AWAKING FROM SLEEP.

BY ELD. R. F. COTTRELL.

RECENTLY I heard a discourse at the funeral of a Baptist deacon who had lived to the age of eighty-five years. The text was chosen by himself, before his death,—a text from which his father's funeral sermon was preached. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

About the first utterances of the speaker, after reading the text, were like this: Life is a sleep, and death is the awakening. Death brings us greater and greater intensity of life. It calls into exercise faculties which have lain dormant during the present life; so that what we call death is life intensified.

The greater part of the discourse was on this strain, and in harmony with his key note. I could but query in my own mind whether such doctrine was preached from the text at the funeral of the father of the aged deacon; and I thought I would be willing to give something could I have the two sermons to compare them. No scripture was quoted to sustain the speaker's assertions. We had his word for it simply; and probably many of the hearers were satisfied. But after making death a resurrection to a transcendently higher life, it was a matter of surprise to me, that toward the close he asserted the resurrection of the body, without which redemption would not be complete.

How does this doctrine of awaking at death compare with the words of Christ? When Lazarus was dead he said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." The sequel informs us how he awak-

ened Lazarus. "He called Lazarus out of his grave, and raised him from the dead." Did he call him back from life intensified, and put him to sleep again?

SYNOPSIS.—SECULAR HISTORY OF THE SABBATH.—NO. 6.

BY ELD. H. A. ST. JOHN.

XVIII.—Irenæus, bishop of Lyons, A. D. 178.

1. "ON the Lord's day every one of us Christians keeps the Sabbath, meditating on the law, and rejoicing in the works of the God."

a. Justin Edwards' Sabbath Manual, p. 114.

2. "Every word of this pretended testimony of Irenæus is a fraud. Nor is there a single instance in which the term Lord's day is to be found in any of his works, nor in any fragment of his works preserved in other authors."

a. J. N. Andrews' Hist. Sab., p. 217.

b. Sir William Domville, Ex. of Six Texts, pp. 131, 132.

3. He taught that the ten commandments were all binding.

a. Irenæus, book 4, chapters 12 and 13.

4. It was Dr. Dwight (in his Theology) who first enriched the theological world with the above quotation from Justin Edwards. Authors, if they give any reference at all, cite their readers to Dwight's Theology.

5. Dr. Dwight had the misfortune to be afflicted with a disease in his eyes from the early age of *twenty-three*, a calamity by which he was deprived of the capacity of reading and study. His knowledge was gained second hand, or by the aid of others.

6. Something clearly resembling Dr. Dwight's quotation is found in the interpolated epistle of Ignatius to the Magnesians.

a. Sir Wm. Domville, Ex. Six Texts, pp. 128, 130.

b. J. N. Andrews' Hist. Sab., pp. 272, 273.

XIX.—Tertullian of Carthage, A. D. 200.

1. "We, however (just as we have received), only the Lord's day of the resurrection ought to guard not only against kneeling, but every posture and office of solicitude; deferring ever our business, lest we give any place to the devil. Similarly, too, in the period of Pentecost; which period we distinguish by the same solemnity of exultation."

a. Tertullian on Prayer, chap. 23.

2. Twice more does Tertullian use the term Lord's day, in each instance placing it in the same rank with the Catholic festival of Pentecost, Passover, Easter, and Whitsunday, all of equal importance.

3. Tertullian associates it with "offerings for the dead," and the use of "the sign of the cross."

4. He said there was no positive Scripture injunction for any of them. "Tradition will be held forth to you as the *originator*," custom as the *strengthened*, and faith as observer.

a. Tertullian, De Corona, sect. 4.

5. The title of Lord's day as a name for Sunday is no nearer apostolic than Whitsunday, sign of the cross, and offerings for the dead.

a. J. N. Andrews' Hist. Sab., pp. 222-224.

6. Kitto says this is the earliest authentic instance in which the term Lord's day is applied to the first day of the week.

a. Kitto's Cyc. Bib. Lit., original ed., art. Lord's day.

7. "We take also in meetings before daybreak, and from the hand of none but the presidents, the sacrament of the eucharist, which the Lord both commanded to be eaten at meal times, and enjoined to be taken by all.

8. "As often as the anniversary comes around, we make offerings for their dead as birth-day honors.

9. "We count fasting or kneeling on the Lord's day to be unlawful.

10. "At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamp, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign [of the cross]."

a. Tertullian, De Corona, sections 3 and 4.

TERTULLIAN'S CONTRADICTIONS.

1. Christ *abolished* the Sabbath. Against Marcion, book 4.

2. He did *not* abolish it. Against Marcion, book 4.

1. Joshua violated the Sabbath. Against Marcion, book 2.

2. He did *not* violate it. Against Marcion, book 2.

1. Christ *broke* the Sabbath. Against Marcion, book 4.

2. He *never* broke it. Against Marcion, book 4.

1. *Eighth* day more honorable than Sabbath.

2. *Seventh* the more honorable. De Anima, chap. 37.

1. The law abolished. De Anima, chap. 20.

2. Of perpetual obligation. On Modesty, chap. 5.

1. Eighth day the Lord's day.

2. Every day the Lord's day. On Baptism, chap. 19.

11. Christ imparted additional sanctity, and furnished divine safeguards, to the Sabbath.

a. Tertullian, against Marcion, book 4, chap. 12.

THE WORK OF GOD IN THE EARTH.

BY ELD. F. PEABODY.

WHAT is it? What has it been? Is it important? Is it as important at one time as at another? In importance, God's work is always the same. It is always important.

We sometimes say the present work is the greatest God has ever done in the earth. From our stand-point we may thus judge. God's word must be guarded. When he gives his word that a work shall be done, it will be done. He has always had a special work for his people. Once it was to build an ark, then a sanctuary. At one time it was to save the few righteous in Sodom; at another, to warn the inhabitants of wicked Nineveh. At one time it was to build the temple; at another, to tear down a proud city. Once it was to rebuild the temple that had been destroyed. God had given his word that the temple should be rebuilt at such a time. The time came; the people began to build. Adversaries rose up, and said they must stop building. The builders stopped; God's word and work were neglected. A famine came up over the land; God blew upon their work because his was neglected. (See the prophecy of Haggai.) That was an important work. The truthfulness of God's word depended upon it. Who would say this was not an important work? Why should we not say that this was the greatest God ever did on the earth? It certainly was just as important as any. By it, his word was upheld.

God has seen it to be best to map out much of his special work in the prophecies,—the work itself, the time when, the place where, and the people by whom it should be done. A wicked city is to be destroyed. The man to do the work is named long before he is born. The time came for the work to be done. The workman was on hand. The time for the work to be done, and the worker, came together.

There was a laid-out plan that a crier should be heard in the wilderness, saying, "Prepare ye the way of the Lord." The time came; the crier was heard. How important that John should do that work then! That laid-out work embraced the Messiah. The sixty-nine weeks are ended, and lo! he comes to do his part of the work. The apostles came in time to do their part. Where in all the past shall we say God had a work done that was more important or greater than at some other time? The present message work is very important. The day of the Lord is about due. The Lord's word has gone out that a trumpet shall be blown in Zion. His professed people must be shown their sins. (Read Isaiah 58.) This wicked world must be warned of its fast approaching doom. God has used and will still use men and angels to carry on his work. No doubt Noah's ark was closely inspected while it was being built. Was it done to order? All Heaven had an interest in that ark; so with the sanctuary, an earthly place wherein God's glory

was to be manifest. The pattern was given; the work was finished and accepted. God saw when they stopped building the temple.

Down in the last days God's special work must as heretofore be under his special care. The workers, too, must come under the scrutiny of angels and of God. This is almost too much to contemplate. The self-constituted inspectors say that the work goes well; but we have learned to fear that peace and safety cry. Rather than this, let God blow upon our work until we can see his undone work, so long neglected by us.

Oh, what an exalted position to be a worker for God! Reader, who are you working for? Are you idle? Do you want steady work, and good pay? Here it is. The Lord's last, closing work will be done by some one. This will be hurried up. The storm is gathering that will stop all work. It will burst upon the careless and the idle alike. O Lord, teach me how to do thy work well!

THE LETTER AND THE SPIRIT OF THE LAW.

BY A. KUNZ.

AMONG the many objections raised against the doctrine of the binding obligation of the law of God, or ten commandments, in this dispensation, is the one which claims that now we are under the law of Christ, which is a law of love and of liberty. By inquiring further, so as to draw out a definition of this new law from such self-appointed interpreters of the word, the final concession that can generally be gained is, that the law of God, or ten commandments, is also the law of Christ, in the main, since in the New Testament at least eight of the ten words are alluded to, only with this difference, they confidently assert, that in this dispensation we are to keep only the spirit of the law and not the letter. With such an admission comes often a volley of invective against "sticklers for the letter of the law."

Now while we admit that we are to obey the law of God in the spirit, and not in the letter merely, in this dispensation, we wish to show in a few words, just what is meant by the spirit of the law.

Paul calls the law spiritual in Rom. 7:14, and in the 12th verse of the same chapter he speaks of the law as holy, and the commandment as holy, just, and good. And our Saviour, in speaking of the way in which God is to be worshiped, says in John 4:24, "They that worship him must worship him *in spirit* and in truth." Many scriptures exhort us to "walk in the spirit" or "after the spirit;" and with reference to the law. Rom. 7:6 says: "But now we are delivered from the law [*i. e.*, the condemnation of the law], that being dead [or as the margin better reads, "being dead to that," *i. e.*, sin] wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

We concede, then, that it is true that we are under the law of liberty; for James tells us in chapter 2:12 of his epistle, that we are to be "judged by the law of liberty;" and by what law we are to be judged, by that law we ought also to walk. James specifies this law a few verses previous as "the royal law," and identifies it with the law of ten commandments by quoting from that law. Now our friends claim that under the spirit of the law they can, for instance, change the Sabbath of the fourth commandment from the seventh to the first day of the week. If this is a correct assumption on their part, the word of God must certainly bear them out in their belief by so teaching; but if it does not, the scripture must needs condemn them which says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

In the sermon on the mount, our Saviour takes up this subject very fully and conclusively. He "did not come to destroy the law;" hence it still exists; but he came "to fulfill" the law of God. And he is our perfect pattern,

"leaving us an example," says Peter (1 Peter 2:21-24), "that ye should follow his steps." In what respects? In suffering alone? No, but in ALL respects, hence also in obeying or fulfilling the law, as he goes on to specify. First of all, he "did not sin." Besides, he "revelled not again;" "threatened not;" "committed himself to Him that judgeth righteously." And what are we to do? "Follow his steps." How? By "being dead to sin." But what is sin? "Sin is the transgression of the law." What law? "The royal law" of ten commandments. What else are we to do? We should "live unto righteousness." Does this agree with Christ's teaching? Most assuredly. From that same sermon on the mount, as cited in the 5th of Matthew, we take the following: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least [*i. e.*, of no account] in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Yes, but this is to be understood in a spiritual sense, say our friends. Well and good, we agree to it; but what is this spiritual sense? Let us again hear Christ. Speaking of those who obeyed the letter of the law, he says, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." Hence we must give more than outward obedience if we are to enter life. So then the letter is included in the spirit of obedience, since the spirit is even more exacting than the letter.

That this is so, let Christ's own words again prove: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca [*i. e.*, thou vain fellow], shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire. . . Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."

Further citations are unnecessary since these, illustrating the extent to which the sixth and seventh commandments are to be obeyed, unmistakably lay down the principle on which the ten are to be interpreted and heeded, and very clearly show the difference, not only between obeying the letter and the spirit of the law, but also make it evident that in keeping the law in the spirit we obey in all that the letter of the law requires, and more even.

How our Sunday-keeping friends, then, can feel justified in their Heaven-daring presumption of holding that the spirit of the law justifies them in keeping any one day in seven when the fourth commandment specifies a particular and definite day, *i. e.*, the seventh day, and gives the reason why the day was to be kept sacred, is a mystery indeed. They make Christ say, "Ye have heard that it was said by them of old time, Remember the Sabbath day to keep it holy; 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 do no manner of work. But I say unto you, The first day of the week shall be the Sabbath day unto you; and this ye are to keep years after my ascension, and whereas you kept the old Jewish Sabbath, whereof I am Lord, from even to even (*i. e.*, sunset to sunset), this ye shall keep from midnight to midnight in commemoration of the nation by whose authority I was so kindly put to death that ye might have life." Nothing could be more absurd or foreign to the spirit of the teachings of Christ, or to that of the fourth commandment, which thus specifies particularly why the seventh day and no other should be kept: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it." And yet this is

the inevitable conclusion to which this modern mode of interpreting the law drives us, if we adopt it. It leads its adherents away from the word of God, while professing to be guided by it. But wisdom's way, the plain Scripture way, is the only safe way. If we abide by it, we shall never fall, and we have the sure promise of Christ to those who shall do and teach the commandments, just as they read, that "the same shall be called great in the kingdom of Heaven."

THE SPIRITS IN PRISON.

BY ELD. VICTOR THOMPSON.

"FOR Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." 1 Pet. 3:18-20.

Who did the preaching? Who were the spirits in prison? What caused their imprisonment, or bondage? There are three different theories on this text, 1. The theory that Christ often descends to the place of prison, where the wicked spirits of the dead are, for the purpose of reforming them if possible; 2. The time when he preached to those imprisoned spirits was during the three days he was buried in the earth; 3. The preaching was done by Noah through the Spirit of Christ in warning the wicked world of the coming deluge.

We are disposed to favor the third proposition for several reasons, 1. Were the doctrine of immortality true, we fail to see the consistency in Christ's preaching to spirits already condemned; 2. As a man dies, so will the Judgment find him (Heb. 9:27); 3. We are not informed that Christ taught the spirits in prison personally, but by his Spirit.

We learn by the teachings of Christ that all true Christians are in possession of his Spirit. John 14:17. From this we would naturally conclude that all true teachers would preach by his Spirit. The Spirit also worked with them in the old dispensation, which we will notice more fully as we advance. The text shows that by the Spirit of Christ the preaching was done, and that it was in the days of Noah; for it says (1 Pet. 3:19, 20), "By which [Spirit] also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

The pronoun "which" relates to the *Spirit* of Christ, telling by what the preaching was inspired. The adverb "when" informs us of the time in which the preaching was done, pointing back to the days of Noah. It is certain that Noah did the preaching in those days. We learn that he was "a preacher of righteousness" for a hundred and twenty years; since he was a preacher of this character, he would be quite a proper subject to receive the Spirit of Christ; so the text informs us that by the Spirit of Christ the preaching was done. Hence, those who were the spirits in prison are the ones to whom Noah preached by the Spirit of Christ, warning them of the coming flood. Paul represents individuals who are standing in sin as being in bondage (in prison). Gal. 4:24, 25. Sin caused the bondage of old Jerusalem. In Acts 8:23, we read: "For I perceive that thou art in the gaul of bitterness, and in the bond of iniquity." Again we read from Paul (Rom. 8:15), "For ye have not received the spirit of bondage again to fear; but we have received the Spirit of adoption, whereby we cry, Abba, Father." These statements of Paul are equivalent to Peter's expression concerning the spirits in prison, each presenting the idea that the wicked are in prison, or bondage.

1 Pet. 3:18-20 not only brings to our minds the subject of the spirits, but also the doctrine of Christ and the state of the dead. As we turn

directly to the subject of Christ, we will see that his Spirit has worked with his people ever since the gospel plan was devised. There is no difference in either dispensation, as touching the plan of salvation. We are all saved through Christ, and aided by his Spirit; the only difference is in the way by which we show our faith in the same Saviour. We will refer to a few texts which prove that Christ's Spirit worked with them in the former dispensation. In 1 Pet. 1:11, we have positive evidence to this effect: "Searching what, or what manner of the time the Spirit of Christ which was in them did signify," etc. Again we read (1 Cor. 10:4), "For they drank of that spiritual Rock that followed them; and that Rock was Christ." They showed their faith in a coming Saviour by their offerings. Moses knew of Christ (Deut. 18:18), and he esteemed his reproach of more value than to be honored as king of Egypt. Heb. 11:25, 26.

The Spirit of Christ will be in readiness to bring to life "the dead in Christ." Rom. 8:11. Eternal life is conditional. Rom. 6:23. Death is the opposite of life. When a man dies, he ceases to live. If we ever have immortality, it is because God gives it through Jesus. The time when we receive eternal life is when Jesus comes with his reward. Rev. 22:12; 2 Tim. 4:6-8; 1 Pet. 5:4; Luke 14:12; Job. 14:14. Job expected to wait until his change came. Paul informs us of the time of the change. 1 Cor. 15:51, 52. Then, upon the authority of Paul, Job will not be changed or made alive until the last trumpet sounds. Solomon informs us that the dead know not anything, that our thoughts perish when we die. Ps. 146:4. Hence 1 Pet. 3:18-20 cannot refer to the dead, but to the living, to whom Noah preached by the Spirit of Christ.

Russville, Ind., May 15.

HAS THE SPIRIT A FORM?

BY N. J. BOWERS.

THE popular idea of the human spirit meets with many difficulties, crosses, and absurdities in its march to a place in consistent theology.

Last fall, in Republic Co., Eld. Lockwood, a presiding elder of the Northwest Kansas Conference of the M. E. church, gave a discourse on "The Immortality of the Soul, and the Intermediate State" by request of some who had been disturbed by the preaching of "soul-sleeping." The elder is a smooth, pleasant, and courteous speaker, and apparently well-read and abreast of the times. He tried hard to make a point out of the fact that the properties of matter and spirit are very unlike, the first alone possessing form, divisibility, etc.

He insisted much that spirit, love, hate, etc., are not round, square, angular, and the like. Certainly they are not; yet the elder did not stick to it all through, either from forgetfulness or from the exigencies of the case. In the progress of his discourse he came up to the case of Saul and the woman of Endor, and of course he had to make use of it. It was too valuable to pass by. He said, in speaking of it, that the woman "was alarmed when she saw the spirit of Samuel," and that "Saul expected to see the spirit of Samuel." Then the spirit has a *form* in order that it may be *seen*. The elder was positive the spirit of Samuel appeared on this occasion. In verse 14 of 1 Sam. 28, margin, the question is asked *What is his form?* Then again, the spirit has a form contrary to the elder's statement. He stated *form* to be an attribute of matter and not of spirit, yet he has the spirit of the old prophet possessing shape or form. I don't know how to help him out of his awkward predicament, and he cannot get himself out unless he "goes back" on one of two things; either admit that spirit has a shape, or deny that the spirit of Samuel appeared.

Let us suppose the spirit of Samuel really appeared, and we will have some very interesting things to think about,—

1. Saul wanted Samuel brought up. Ver. 8, 11. Then he was down somewhere.

2. He came up out of the earth. Ver. 13.

Was his spirit down in the ground?

3. An "old man" came up. Ver. 14.

The spirit, then, is in the *form of a man*. It has a head, arms, hands, feet, ears, and eyes. In other words, the spirit has a body, or is in bodily shape,—is itself a body.

If it is a body, has it an interior soul and spirit, or is it a body having neither soul nor spirit? If this body-spirit has a spirit, has it a form, too?—is it in bodily shape like the first? Moreover, if the spirit is the shape and size of the body, does it grow as the body grows? these are odd things to think about, yet the thought grows naturally out of the common view.

4. This spirit or spirit-body was covered with a mantle or cloak. Ver. 14. Do spirits wear cloaks over in the spirit world? If so, is it to cover their "unclothed" condition, or is it to keep them warm? Do our orthodox friends think Nero, and Pope Leo IX. and his Inquisitors are now wearing cloaks for this last reason? Did the reader ever stop to think whether the cloak that covered the spirit of Samuel was a material or a spiritual one? Was it a spirit cloak, or was it the spirit of the cloak the old prophet wore around his material body when here on earth?

5. This spirit of Samuel was *disquieted* in order to bring it up. Ver. 15. To disquiet means to disturb the quiet of, to arouse. Then Samuel's spirit was *roused* from its quiet and rest—was it asleep? and being thus disturbed, was brought up. The spirit of the old prophet was down in the earth, and not up in Heaven. Our friends seem to mistake the location of spirits. They somehow get them above when they belong below.

6. Wicked, witch-consulting, God-forsaken Saul was to next day with holy Samuel in glory, for there is where all good spirits go, so we are told (ver. 19), and Saul was so overcome with this information that he fell prostrate, and was "sore afraid." Ver. 20. He didn't seem to cherish the idea of going over into the spirit land.

7. We are not told that the *soul*, or *spirit*, of Samuel appeared. The words do not occur in the entire account.

8. If Samuel was really present on this occasion, it was by a resurrection from the dead.

9. But we do not think Samuel was raised.

We were told this case has no connection with spiritism. We dissent. We think it has. This woman had a "familiar spirit," and by it she professed to communicate with the dead. This spirit personated Samuel by "materializing," so to speak, or produced upon the mind of the woman by mesmeric power an image of the dead prophet, and likewise she heard him speak.

TESTIMONY NO. 31.

BY ELD. D. A. ROBINSON.

I HAVE just finished a third reading of this important work; and as I lay the volume down, it is with an intense feeling in my soul that I must be a better man than I have been in the past. Its perusal and re-perusal has, I trust, been of priceless value to me. The future, however, will determine that matter.

Its words of warning are timely, and I believe can be disregarded only at our peril. Its words of encouragement and hope are to those who comply with the conditions upon which they are based. Never has God spoken to us as a people in a more solemn manner than he has in this little volume. The dangers we are soon to encounter are in mercy pointed out to us, and the necessary preparation to meet them is so clearly defined that if we are lost at last, it will be without excuse. Do we imagine that when the last great conflict which awaits God's people shall come, we will have bestowed upon us immediately the necessary courage and strength to go through? No doubt some will be deceived by such a thought. The Lord saw this danger, and has pointed it out in the following words:—

"Self-denial and the cross are our portion.

Will we accept it? None of us need expect that when the last great trials come upon us, a self-sacrificing, patriotic spirit will be developed in a moment because needed. No, indeed. This spirit must be blended with our daily experience, and infused into the minds and hearts of our children, both by precept and example. . . . The very atmosphere is polluted with sin. Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. . . . At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. Special dangers are before us, and to meet these, God in mercy has given us special light. Who of us will heed it, and be enabled to escape the things that are coming?"

Every Seventh-day Adventist ought to read and re-read this little volume; and if there is one family in New England who has not had the book, I want to ask them to pause right here and decide to send for a copy before they sleep. If you know of a brother or sister who has it not, and perchance may not see these lines, go to them, and if possible induce them to get it also. The State secretary at South Lancaster, Mass., Mrs. E. T. Palmer, will promptly fill all orders.

PROOF OF CONVERSION.

BY A. SMITH.

No doubt thousands will come up to the Judgment self-deceived. They have been swayed by the impulses of joy, or fear, and have mistaken passion for conversion. They have not a well-grounded hope; they have built upon the sand.

Just so surely as the Bible reveals the nature of sin and the means whereby we may escape from its consequences, it also defines the test, or proof of transformation. Says the apostle, "We know that we have passed from death unto life, because we love the brethren." 1 John 3:14. "But I do love the brethren," exclaims each of a thousand professors of religion; "I do love the children of God!" How do you know that you do? The apostle answers: "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:2, 3.

The term "commandments" here evidently signifies not only the ten precepts of the moral law, but also the *new commandment* supplemented by Christ. According to the terms of this commandment, the Christian, if indeed he is a Christian, will, according to the best of his ability, love the children of God with the fervor that Jesus manifested even in the gift of his life for the church. See 2 Cor. 8:9; and Phil. 2:5-8. In your business transactions, in your social relations, do you treat each of Christ's brethren as you believe he would treat them were he in your place? Do you treat your wife as kindly as Jesus would approve? Would he be a better father to your children than you are? Yet husband and wife, parents and children, are brethren and sisters, if in Christ. Do you leave your pleasant fireside, your well-filled barns, granaries, and cellars, and look up Christ's destitute children, and bless them with substantial tokens, making "the widow's heart to sing for joy"? and do you search out the cause of distress that you knew not? See Job 29:11-16. In all these things, do you love as Christ loved you? When you deal with Christ's followers, do you in weight, measure, and price, do as Jesus would were he in your place?

If we indeed love the children of God according to the love wherewith Christ loved the church, assured by the love of God as attested in obeying him, then we may have a clear Bible evidence that we are indeed "converted," or that we have passed from death unto life. Unless we build our hope of life upon a firm foundation, it will be swept away as the chaff before the whirlwind in the day of the Lord's fierce anger. It is folly to trust in the mercy of God, or the

compassion of Jesus, while we refuse to do as he commands us. "Ye are my friends," says Christ, "if ye do whatsoever I command you." John 15:14.

KING DYNAMITE.

BY WM. PENNIMAN.

WE find the following in the St. Louis *Evangelist* of April 5, 1883. It will be seen by this and the leading political papers, that "dynamite politics" and "dynamite explosions" are the order of the day:—

"We can scarcely pick up a daily paper now-a-days without reading of some infernal machine or dynamite explosion or plot, and of other indications of the increased numbers and boldness of the Anarchists all over Europe, and their determination to resort to force of this kind whenever they can find an opportunity. Europe has long been honeycombed with such revolutionary organizations, but they have never shown the same signs of determined combination. Acting upon the recent measures of co-operation for defense taken by continental nations, the various socialistic societies of Europe have determined to do likewise. Preparations are being made for a meeting in London, in the near future, of delegates from all over Europe who shall lay plans for concerted action. The fanatics who claim that they can and will make explosives an important factor in European politics, are going to give their doctrine a fair trial, and the government will have to be vigilant to prevent blood-shed. The question, Can the infernal machine revolutionize Europe? ought to be answered promptly with a powder-and-shot negative."

BUDDHISM VS. CATHOLICISM.

BY A. SMITH.

CONCERNING the success attending the introduction of Christianity into the empire of Japan, by Francis Xavier and others, a writer in "Frank Leslie's Sunday Magazine" bears the following lucid testimony to the resemblance of Buddhism and Roman Catholicism:—

"The similarity of the Buddhist and Catholic religions began to be observed. Already the Buddhists had images, pictures, lights, altars, incense, vestments, masses, beads, wayside shrines, monasteries, nunneries, celibacy, fasting, pilgrimages, mendicant vows, shorn heads, uniforms, nuns, convents, saintly and priestly intercession, indulgences, works of supererogation, pope, archbishop, abbots, monks, neophytes, relics, relic-worship, and exclusive burial-ground. The only change necessary was the substitution of the immortality of the soul for the absorption in Nirvana."

Add to the above substitution a change of names in the objects of worship and veneration, and a slight alteration of some of the details in the forms of worship, and the metamorphosis would be complete.

Our Tract Societies.

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

THE TIRED FOOT.

The potter stood at his daily work,
One patient foot on the ground;
The other, with never-slackening speed,
Turning his swift wheel round.
Silent, we stood beside him there,
Watching the restless knee,
Till my friend said low, in pitying voice,
"How tired his foot must be!"

The potter never paused in his work,
Shaping the wondrous thing;
'Twas only a common flower-pot,
But perfect in fashioning.
Slowly he raised his patient eyes,
With homely truth inspired:
"No, marm, it isn't the foot that kicks;
The one that stands gets tired!"

—The Continent.

QUARTERLY REPORT OF THE SALE, SWITZERLAND, T. AND M. SOCIETY.

From Jan. 6 to March 31, 1883.

No. of <i>Les Signes des Temps</i> distributed and mailed in Switzerland, 6,189; in France, etc., 1,204;	
total,	7,393
No. of <i>Stimme</i> distributed and mailed in Switzerland, 1,452; in foreign countries, 180;	
total,	1,632

No. of letters written,	59
" " " received,	402
" " pages of tracts distributed,	3,768
" " missionary visits,	136

Received on donations from strangers, 12.80 francs, \$2.56; tract sales, 21.85 francs, \$4.37; on periodicals, 3 francs, 60 cts. Subscriptions obtained to *Les Signes des Temps*, 45.

REPORT OF VERMONT T. AND M. SOCIETY.

For Quarter Ending March 30, 1883.

No. of members,	217
" " reports returned,	72
" " members added,	3
" " " dismissed,	3
" " letters written,	165
" " families visited,	189
" " new subscribers obtained,	26
" " <i>Signs</i> taken in clubs,	162
" " pages tracts and pamphlets distributed,	22,049
" " periodicals distributed,	2,412

Received on membership and donations, \$9.65; sales, \$8.86; periodicals, \$56.77. Two districts failed to report.

LIZZIE A. STONE, Sec.

MAINE T. AND M. SOCIETY.

The quarterly meeting of this society was held at South Norridgewock, May 6, 1883, at 9 A. M., the President, Eld. J. B. Goodrich, in the chair. Prayer was offered by Eld. G. I. Butler. The report of the previous meeting was read and approved. The report of labor for the quarter ending March 31 was also read, which is as follows:—

No. of members,	225
" " reports returned,	45
" " members added,	9
" " missionary visits,	119
" " letters written,	302
" " <i>Signs</i> taken in clubs,	55
" " new subscribers obtained,	31
" " pages tracts distributed,	32,750
" " periodicals distributed,	1300

Received on membership and donations, \$95.64; sales, \$63.58; periodicals, \$50.15; T. and M. reserve fund, \$22.25.

Remarks were made by the President, showing the importance of more earnest efforts in the missionary cause. He feels a deep interest in the canvassing work, and wants to see it carried forward successfully in our State. Eld. Geo. I. Butler spoke of the duty of each member engaging heartily in the work. The Lord will bless according to the efforts we put forth. The more we sacrifice for the cause of God, the more of his blessing we shall receive. We need to work in order to gain an experience in the things of God.

Adjourned to call of Chair.

SECOND MEETING, MAY 6, AT 1 P. M.—Prayer by Eld. R. S. Webber. The minutes of the last meeting were read. Remarks were then made by Eld. J. B. Goodrich and Eld. Geo. I. Butler. They set forth the importance of bringing into action whatever gifts may exist among us. Some can make a success in canvassing, some in writing, and others in sending out publications. We are living in momentous times, and the truth ought to stir us to labor for others.

Bro. S. H. Whitney spoke of his experience in canvassing. He has taken thirty-five orders for "Thoughts on Daniel and the Revelation," and twenty-eight for "United States in Prophecy." He believes this branch of the work will succeed in our State, if entered upon with the right motive; viz., love of the truth, and a desire to save souls. The meeting was one of interest, and seemed to inspire the hearts of our people with hope and courage; and we trust, with the blessing of God, to see the work move forward in our State.

Adjourned to call of Chair.

R. ROBBINS, Sec. J. B. GOODRICH, Pres.

CANVASSING IN NEBRASKA.

THE *Signs* canvass is still moving steadily forward in this State. Nearly 1,500 subscribers have been obtained during the last seven weeks. For some time past, however, there has been some anxiety as to how the expenses incurred by this work were to be met. The problem is now beginning to be solved.

Last Friday Bro. Starr and myself visited the Decatur church, the oldest one in the State. When we went there, we had no intention of soliciting any help or donations to assist in this work; on the contrary, we had been talking of making a general appeal through the *REVIEW* to our brethren in this State for help in this important work. We enjoyed much of God's Spirit in

our Sabbath meetings, and were very forcibly impressed with the thought that we ought to present to the brethren there the wants of this branch of the work. We decided to do this on Sunday morning, give them time to reflect, and then ask for their decision in the evening. But Sunday morning it commenced to rain, and rained hard all day. We feared that we would not be able to present the matter at all. But late in the evening it ceased raining, and a few came out to meeting. The matter was discussed, and from ten persons we received cash and good pledges to the amount of \$825.00, and \$2.40 from some children who had earned the money by herding cattle. Had all the church been present, the amount would have been increased to \$1,000.

This showed the right spirit, and the consistent course to pursue. The Spirit of God has said that now is the best time to work we shall ever have. I expect there will be a general awakening all over the State, and that many others will follow the commendable example that has been set by the liberal brethren of the Decatur church.

Let the donations continue to come in. Make all drafts and money-orders payable to the Nebraska Tract Society, and address all communications to the same. A. J. CUDNEY.

May 16.

INSTRUCTIONS AND SUGGESTIONS TO COLPORTERS.

THE FIRST SIX WEEKS' WORK DELINEATED.

THE following instructions are gathered substantially from a communication I have recently received from Eld. S. N. Haskell. The plan recommended has been tested in Nebraska with very gratifying success.

First week.—Select your field of labor. If the message is being preached in that field, call attention to the meetings in all your visits, and invite attendance. Diligently and rapidly visit every house. Show the paper (*Signs of the Times*), state that you are introducing a weekly religious paper in behalf of the missionary society, and that your purpose to let them have it one month on trial for fifteen cents, and that they need not pay for it until the end of the month. Get over all the territory possible in this first week, securing as many trial subscribers as you can, ordering the *Signs* sent as fast as the subscribers are obtained, or at least twice a week, Wednesday P. M., and Friday P. M.

Second week.—Prayerfully and zealously continue the work of the first week.

Third week.—By this time your first subscribers are receiving their paper. Commence the work of revisiting where you began the first week. Call on each subscriber, inquire how he likes the paper, and furnish those with tracts who desire to read upon any particular point. Carefully avoid controversy. At times you may read appropriate selections from tracts, or even a small tract, in order to induce persons to read for themselves, and thus find answers to their queries or objections. You may return to pray with persons or families, but be careful in this that you are led by the Spirit of God. "Offend not in word." Always manifest Christian courtesy.

Fourth week.—Same as third.

Fifth week.—Your monthly subscriptions are now about to expire. Important work is before you. Commence where you began the first week, revisit all your subscribers, and secure their subscriptions for one year if possible, offering the premium book, "Life and Epistles of St. Paul," with the *Signs*, for \$2.25. Give yearly subscribers the one month's subscription then due. Take six or three month's subscriptions when you can do no better, at the rate of \$2.00 per year. Sell tracts and pamphlets.

Sixth week.—This work should be followed up, possibly for weeks to come. Canvassers for "Thoughts on Daniel and the Revelation" may at this time enter this field with a good prospect of success. The colporter should obtain his periodicals, publications, etc., through the T. and M. society of his Conference.

The above instructions are not intended to be iron rules, but may be varied and added to as circumstances may demand. Here is an open field, white for the harvest, and where are the laborers? Who responds to the call from Heaven with, "Here am I, send me"? Let all such address the president of their tract society.

H. A. ST. JOHN.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 29, 1883.

URIAH SMITH, Editor.

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

THE MILLENNIUM.

(Concluded.)

HAVING examined the principal texts quoted to prove the conversion of the world, and the temporal triumph of Christianity for a thousand years in the present dispensation, and having shown that these texts cannot be so interpreted as to mean what is claimed for them, we now ask attention to a few of the positive declarations of Scripture which prove that no such state of things as that indicated above, can exist in this world prior to the second advent.

1. The little horn exists as a power hostile to the true church till the coming of Christ. Says Daniel (7:21, 22), "I beheld, and the same horn made war with the saints and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." This little horn symbolizes the papacy. The papacy is never to be reformed. It exists till it is destroyed by the brightness of Christ's coming. 2 Thess. 2:3-8. A triumphant church, a converted world, with the papacy, that great anti-Christian power, doing its work of death therein, would be an impossibility.

2. The wicked continue with the righteous, as illustrated by the parable of the wheat and the tares, until the end of the Christian age. Matt. 31:24-30, 36-43. This parable represents the righteous by wheat, the wicked by tares. Both are to grow together till the harvest. The harvest is explained to be the end of the world, and the reapers are the angels who are sent to gather the elect, when the Lord appears. Matt. 24:31. There is no period in all this time for the tares to become wheat for a thousand years, as would have to be the case, if at any time the world becomes converted, and then turn back to tares again, as would also have to be the case; for when the Lord comes, he finds little faith, but great wickedness on the earth. Luke 18:8; 2 Tim. 3:1-5, 12, 13; 2 Thess. 1:7-10.

3. Persecution and tribulation are appointed as the portion of the children of God in all ages. Such it was from the days of Abel to the days of the apostle Paul, according to Heb. 11. Pointing back to the ancient worthies, who, beholding the reward afar off, endured all manner of tribulation, but died before receiving the promises, the apostle says, "God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40. He declares again that they that will live godly in Christ Jesus shall suffer persecution (2 Tim. 3:12), and it is elsewhere stated that this would be especially the case in the last days when scoffers would abound (2 Pet. 2:3), and Satan would work in mighty power. Rev. 12:12; 2 Thess. 2:8-12.

4. The last days which are considered by believers in the world's conversion and the temporal millennium as the most favorable for the accomplishment of that object, are described by the apostle as days of special peril in reference to which he warns the church: "This know also that in the last days perilous times shall come," etc. Even professed Christians, it is declared, would be so far carried away by the prevailing evils, that it would be necessary for the true to

turn away from the false. Nineteen terrible charges are made against those even who have a form of godliness; and "from such," says the apostle, "turn away." 2 Tim. 3:1-5. How could this be, if the world was converted?

5. According to the declaration of Peter (2 Pet. 3:3), scoffers are to arise in the last days and inquire, Where is the promise of his coming? which could not be the case if the world was all converted, and so remained a thousand years before his coming.

6. The last days are to be like the days of Noah and Lot. Then the multitudes rejected the truth and perished; the few believed and were saved. "Even thus shall it be when the Son of man is revealed." Luke 17:26-30.

7. At the very time when the world and the great mass of professors of religion are cherishing the delusive hope of a good time coming, peace and prosperity—destruction, and not the conversion of the world, is impending. "When they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape." 1 Thess. 5:3. The doctrine that the world must be converted and a thousand years of peace and righteousness intervene before the Lord comes, is the very soul and essence of such a cry as the apostle mentions; and that doctrine has arisen, and is being zealously promulgated during these later years. No one need be deceived; for the apostle tells in the text last quoted what the result will be.

8. The way to destruction ever has been, still is, and will be to the end of time, a broad and easy way, but the way to life a straight and narrow way. Our Lord himself has thus declared: "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Matt. 7:13, 14. We nowhere read that at any time in the history of the church the broad way would merge into the narrow way, and run for a thousand years in the direction to life, and away from destruction, as must be the case if the world is to be converted and a temporal millennium ensue; or, to put it perhaps in more accurate phraseology, nowhere do we read that the way to destruction would at some time become suddenly deserted, and no one be found walking therein, while all the world will be pressing into the narrow way which leads to life. The doctrine of the temporal millennium therefore cannot be true.

The gospel has not been sent into the world coupled with any purpose or design to convert all men. Its object is declared by an inspired apostle to be simply to take out of the Gentiles a people for God's name. Acts 15:14. This it has been doing, and still is doing. But from the days of the apostles to the present, the prospect that the world would ever be converted has been growing less and less promising. If the church in its earliest and purest state could not bring all men to the obedience of the gospel, even where it was preached in its greatest power, and confirmed by the mightiest miracles, much less can this be accomplished by that type of Christianity which prevails at the present day.

For two great reasons, then, we reject the idea of the world's conversion before the coming of Christ. 1. No texts can be found to support such a doctrine; and 2. Many declarations are found positively forbidding it. It is therefore an error, and a particularly dangerous error, as its tendency is to lead people to reject the doctrine of the second coming of Christ, and to neglect the preparation necessary therefor.

THIRD ANGEL'S MESSAGE.

SIXTH PAPER.

In the fall of 1855, the REVIEW Office was moved to Battle Creek, Mich., and a frame building, 18x28, two stories, was erected in which to do the printing. This may now look to our people as a small work, but to us who knew the message only as a small work, and considered that this was the first printing-office ever owned by any body of Adventists, it was like the beginning of a new era in our experience. We felt somewhat as did the Jews when they saw the foundation of the temple laid by Ezra, and we wept tears of joy that the Lord was prospering the good work, even in the hands of a small company, and that we were to have so great facilities for publishing the precious truth to the world.

Soon after the removal to Michigan, a very important Conference meeting was held. Eld. White was in a feeble state. He had labored hard, and "the Messenger party" were busily circulating slanders which seemed to affect many who were not allied to that party. He had respected the ability of Elds. Stephenson and Hall, and put much confidence in their profession of friendship and of interest in the cause of the message. But they had abused his confidence, and joined themselves with the enemies of the truth. His efforts and labors were not well appreciated nor faithfully seconded by the brethren in New York, and he came West in sadness and discouragement. He asked to be relieved from the burden of the publishing work, but the brethren were not willing to relieve him. It was only when he positively refused to stand as editor of the paper, that a change was consented to, and Bro. Uriah Smith was elected editor, aided by five corresponding editors.

At that early day, Bro. White saw that organization would be necessary to successfully carry on our work, and he cautiously suggested the organization of churches and a Conference, but the proposition did not meet with any favor; at least, not a voice was raised to second his suggestion. It was only because our numbers were few, that so great union prevailed. Most of the brethren did not appreciate the facts, nor consider that with a large increase of numbers, the churches would need to be organized to preserve gospel order, and to prevent being imposed upon by selfish, designing persons. Many looked upon the proposition as indicating a desire to return to Babylon. This probably added to the discouragement of Bro. White, as he no doubt realized that they would have to pass through trying experiences before they would accept the means of shutting out that confusion which the brethren seemed to fear that organization would introduce. Our enemies claimed that the labors and teachings of Eld. White and his wife, had a scattering influence, which was the very opposite of the truth.

But the most important question which this Conference had to consider, was that of the Testimonies, and in what light they should be regarded in the church. As the same question has been raised in certain quarters during the past year, it may be profitable to our people to "call to remembrance the former days," and to understand exactly what position was taken by the church in that trying hour. The matter was thoroughly discussed, and the various propositions presented, were calmly and carefully considered. Some thought that, inasmuch as the enemies of our cause, the Messenger party, had made and were making the Testimonies the special object of assault, it was not wise to take a position which might stir up their prejudices and provoke them to still more bitter opposition. It was best, in their opinion, to take conservative ground, and allay all feeling on the subject as far as pos-

sible. But against this it was urged that if this was a manifestation of the Spirit of God; if it was that "testimony of Jesus," which the "remnant" must have (Rev. 12:17), then it would be suicidal to deny it, or to lower it before the world to please or to conciliate the enemies of the truth. It was further urged that we were in a trying hour for our people; the enemy was bold and defiant, and the brethren were looking to us to see what stand we would take in regard to this controverted but vital point. If we should suffer the trumpet to give an uncertain sound, it would weaken the hands of the believers throughout the land, and the enemies would rejoice over them.

It was then proposed by the more conservative part, that a circular be prepared to send to our people, defining our position on the gifts of the Spirit, and the visions of Sister White, and that it be not inserted in the REVIEW, as it was a matter "for the church" and not for the world. But against this it was urged again, that the REVIEW was our church paper, through which we spoke to our people, and that it was the proper medium for presenting our views on this subject of so great interest to all the brethren and sisters; also, that circulars could not be kept a private matter, and that it was better for us to publish it to the world than to have our enemies do it, which they would do with great pleasure and in a spirit of exultation if we tried to keep it from the world. After much consultation, the more radical view prevailed, and by unanimous vote a committee was appointed to prepare an address to be published in the REVIEW. The main points on this subject are embraced in the following paragraphs from that address, now copied from the REVIEW, Vol. 7, No. 10, page 79:—

"We have also, in our past experience, been made to rejoice in the goodness of our God, who has manifested his care for his people by leading us in his way and correcting our errors, through the operations of his Spirit; and the majority of Sabbath-keepers in the third angel's message, have firmly believed that the Lord was calling his church out of the wilderness by the means appointed to bring us to the unity of the faith. We refer to the visions which God has promised to the remnant 'in the last days.' We are aware that many will regard it as infatuation to believe in such operations of God's Spirit in these days; and we may by some be classed with the spiritualists so well known in this age. We have ever considered spiritualism the work of the enemy, and it is generally conceded that Satan is to show his signs and wonders previous to the second coming of our Lord; yet it is as plainly written that the Lord will pour out his Spirit in the last days; and as we are shielded from a strong delusion by a proper application of the Scriptures concerning the work of these spirits, so we believe that we may receive of the choice blessings of God by acknowledging the force of the promises of his Spirit. Some again seem to suppose that we cannot with certainty distinguish between the operations of the Spirit of God and the works of the enemy; and therefore they reject everything of this kind for fear of deception; but we consider this an impeachment of the wisdom and mercy of the divine plan. We esteem it equally dangerous to receive an error and to reject the truth.

"The question does not so much seem to be whether the gifts are subjects of promise and expectation; but whether we are willing to bear the reproach of the position we have taken. We think the Scriptures are definite on this point; and while we would shrink from needlessly exciting the prejudices of the world against us, we dare not shrink from our duty when plainly made known through the word. Nor do we, as some contend, exalt these gifts or their manifestations, above the Bible; on the contrary, we test them

by the Bible, making it the great rule of judgment in all things; so that whatever is not in accordance with it, in its spirit and its teachings, we unhesitatingly reject. But as we cannot believe that a fountain sends forth at the same place sweet water and bitter, or that an evil tree brings forth good fruit; so we cannot believe that that is of the enemy which tends to unite the hearts of the saints, to lead to meekness and humility and holy living, and incites to deep heart-searching before God, and a confession of our wrongs. As having such a tendency, we recommend to your candid consideration the contents of the book entitled, 'Experience and Views,' believing it to be agreeable to the word of God and the spirit of the gospel.

"Dear brethren, while we hold these views as emanating from the divine mind, we would confess the inconsistency (which we believe has been displeasing to God) of professedly regarding them as messages from God, and really putting them on a level with the inventions of men. We fear that this has resulted from an unwillingness to bear the reproach of Christ (which is indeed greater riches than the treasures of earth), and a desire to conciliate the feelings of our opponents; but the word and our own experience have taught us that God is not honored, nor his cause advanced, by such a course. While we regard them as coming from God, and entirely harmonizing with his written word, we must acknowledge ourselves under obligation to abide by their teachings, and be corrected by their admonitions. To say that they are of God, and yet we will not be tested by them, is to say that God's will is not a test or rule for Christians, which is inconsistent and absurd.

"But if any ask how we regard those who do not acknowledge them as of God, we answer that we are very willing to exercise toward them that spirit of toleration which is taught in the Bible, believing that 'to him that knoweth to do good and doeth it not, to him it is sin;' we are willing to make due allowance for the impressions received in youth, and the prejudices of the age; and even concerning the doctrines of the word, we are told to receive 'him that is weak in the faith, but not to doubtful disputations.' By this we do not consider that the apostle would lower down the truth, or make the cross of Christ of none effect, but rather have us follow the example of Christ in forbearance, and bearing the burdens of the weak. Rom. 15:1-5; 1 Cor. 9:22, 23."

This address was productive of great good to the cause. It encouraged the brethren and sisters, and they took hold of the work with renewed zeal. It disheartened our enemies, who saw that their efforts were unavailing to move us from our faith in this essential element of the present truth. They had no message to proclaim to the world—no cause to build up. Their business was to tear down, and when they found they could not prevail in their designs against the Testimonies, their chief incentive to action was gone. They separated and disappeared from view. And, most important of all, we believe that God was pleased with the stand we took in vindication of his own truth, and his blessing went with us in our labors. It was a season of prosperity in the publishing work, and in the work of the ministry, and the hearts of all who loved the cause were made to rejoice.

The above has been the established position of the church, every public expression taking the same ground from that day to the present hour. There have been some fanatical ones, and some fearful or lukewarm ones, who have swerved on either side of this position, but the church at large has never wavered. It is to us one of the most gratifying things in all our labors in this cause, that we had the privilege of taking that position at that trying hour, and of writing that address; and of its correctness we have not had a single doubt through the intervening period of more than twenty-seven years.

J. H. W

A SUGGESTION TO QUESTIONERS.

It frequently occurs that questions are sent to the Office, in letters relating largely to business matters. As a consequence, it becomes necessary to read the whole letter in order to find the question. To avoid this and other difficulties, we make the following suggestions:—

1. Do not ask too many questions at once. From one to three are all that it is profitable to answer for one person at any one time.

2. Do not ask questions about matters simply for the sake of asking questions. If, however, there is any point which troubles you, no matter how small it may be, we shall be glad to render any aid in our power in elucidating the same.

3. Write out your questions in as few words as possible, on a separate slip of paper, containing your full name and address. Where the name is not given, we consider ourselves under no obligation to answer the questions asked. When the address is wanting, it is impossible to answer the questions by letter should it be thought best to do so.

W. H. L.

BOOKS FOR THE CAMP-MEETINGS.

As these important gatherings approach, we want to say a word about books. We hope none of the presidents of our Conferences will neglect to have on hand large and full assortments of all our publications. On such occasions we want to induce our people to purchase for their own use these most important books, tracts, and pamphlets. Our ministers should have a supply when they leave the camp-meeting, and the directors of the different districts ought to have them also, to take with them to their depositories. It is the most economical way that the books can be distributed from the office of publication to those who need them. If sent in time, they can be shipped in quantity by freight, and thus save express bills and mail rates, which would be necessary if sent in small quantities and singly. If ministers and directors knew beforehand that they could thus obtain the books they needed, they could come prepared to take home with them what they wanted, and this could almost always be done with no additional expense. If a large assortment is there, they have an opportunity to look them over, and would often take many that they would not have thought about if they had not seen them.

The circulation of our literature by missionary effort is the greatest and most important work now before us in the progress of this cause. One principal object to be accomplished at our camp-meetings is to stir up a greater interest to extend the circulation of the great truths of this message in every part of our country and the world. *We must do this.* It is the burden of our work. If we do not feel interested in this object, we cannot present good reasons for our existence as a separate people. What propriety is there in coming out and getting up an organization of our own if the truth we hold is not of sufficient importance to cause us to be interested in making our fellow-men acquainted with it? Is the Lord coming, and probation about to close forever, and are many honest people exposed to this great event in a state wholly without preparation, who will be lost if not warned? Then our duty is plain to do our utmost to arouse them. We must, as ministers, speak of these things in a way to arouse attention. We must impress upon our people the vast importance of these things. We must make them solemn and powerful by feeling their importance ourselves, and then impressing them upon others. This we shall try to do to the very utmost of our ability. The people must be aroused to the importance of circulating our reading matter. We should feel very much chagrined if, af-

ter appealing to ministers and the people to circulate our literature, it was not to be obtained on the camp-ground.

The Publishing Association has given up to the tract societies and Conferences the privilege of supplying our camp-grounds with our own works. This is as it should be. There is often quite a profit accruing from these book sales, which goes to help the tract societies bear their burden. All can see the propriety, then, of expecting them to keep on hand a good assortment. It is for their interest to do so, and for the interest of the cause in general, and for that of the Publishing Association. Let us try to sell this year more books than in any year of the past. This can be done if we take hold of it as though we meant business.

Some of our Conferences are behind the times on this important subject. They have their book-stand in some obscure place,—in some little, insignificant tent, or perhaps out on a temporary shelf of rough boards in the open air, where, if a sudden shower comes up, the books are liable to suffer damage. Sometimes the books are scarcely brought out at all till Sunday, and the people have no time then to look at them. They are not made prominent, and of course the people do not think much about them. Why should we expect them to do so if the officers of the Conferences do not appear to think it is a matter of much importance.

We liked the arrangement of the book-stand at the Iowa camp-meeting the last two or three years, the best of any we have seen. A forty-foot tent, new and strong, is pitched where it will be noticed by the greatest number of people. A circle of tables is made round the pole, about half way between the pole and the wall. The books are placed upon these tables all around, in as attractive a manner as possible, at the beginning of the meeting. Whenever the people have a leisure moment, they can go around the outside and examine the books as much as they please. They will get to reading books, and become interested, and purchase many which they otherwise would not. There should be a long roll of good rubber cloth to throw over the books at night or during a heavy rain. If as wide as the table, or a little wider, it will protect them completely. There the books stay till the close of the meeting. They are on the tables in such quantities that it saves rummaging around in boxes for missing books. The sales have largely increased since this plan was pursued. It takes some trouble and some expense, but so does everything where important results are accomplished. We believe our book business is important enough to justify some expense and trouble. It should be made far more prominent than it has been in the past, and will be more and more so till time closes. Conferences which prosper will see the importance of encouraging the book trade in every proper manner. Those who have little interest in it will soon see the tone and interest greatly lowered. Let us arouse to the importance of circulating our reading matter in 1883 as never before.

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

UNAPPRECIATED BLESSINGS.

THERE is a marked prevailing tendency to lightly appreciate the blessings which most commonly surround us. We may have sunshine and showers, food and raiment, health and strength, and the social blessings and privileges of life, and yet hardly stop to thank the Giver of them, or to prize them till we see them taking their flight from us.

It is said that many years since, a minister of the gospel who rode on horseback to a general meeting of his denomination, said to his brethren, when assembled, as expressive of gratitude to God, "A gracious providence preserved me from death

when on my way to this place. My horse stumbled, and I narrowly escaped being thrown from a bridge." Whereupon another minister arose and gratefully remarked, "I have a more remarkable providence to speak of; my horse brought me safely here without stumbling at all." Blessings of this character we are not apt to daily prize.

As with temporal blessings, so it also is with those of a spiritual character which constantly cluster and sparkle around us. Bibles lie unstudied in the secretaries and upon the center tables, neglected for other reading. The solemn sound of the gospel is not heeded as it should be. We may hear it, and often feel with reference to its warning notes as did the little girl when asked, "What did the minister say to-day?" "He said nothing to me," was her reply.

How many lonely ones there are who may read these lines, whose hearts would bound with extravagant joy if they could hear the gospel preached from Sabbath to Sabbath, if they could attend the Sabbath-school and prayer and social meetings as steadily as it is the privilege of many otherwise situated to do.

How many who have never heard the third angel's message preached, would listen to it with joyful and obedient hearts, were it carried to their doors. Many incidents furnish proof of this, one of which I may be permitted to mention. Not long since, a Christian mother came about one thousand miles to visit her son, a patient at the Sanitarium. Her brief stay with us was rendered memorable by the many tokens of kindness manifested to her. Here she learned for the first time of the views of Seventh-day Adventists on the near coming of the Saviour, and of the perpetuity of the Bible Sabbath. The seasons of worship here, the preaching at the Tabernacle, and the works she read, enlisted her sympathies, and drew her near in her affections to commandment-keepers. Returning to her home, supplied with reading matter and followed by prayer, she soon reported herself a Sabbath-keeper, happy in God for the light of his truth. Says David, "I made haste and delayed not to keep thy commandments." The overcomer's reward is soon to be given. Who will appreciate the benefits and blessings of the plan of salvation? Who will fly to the outstretched arms of mercy? Who will suffer with Christ, that they may reign with him?
A. S. HUTCHINS.

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.

FUNERAL TEXTS.

WE give below a partial list of the texts suited to funeral occasions, which have been sent in up to this time in response to the request made in this department.

A supplemental list will follow soon, containing texts not mentioned in the first list. In the meantime, those who have texts which have not been forwarded, will please transmit them to us immediately. Our efforts in this direction have proved a success. The list of texts which is presented in this number alone, will be of great service to our ministers.

Among the first to respond to our call was Eld. Frank D. Starr, of Michigan. His list comprised one hundred and eleven texts, all of which are available for the purpose for which they are offered. He has our thanks. W. H. L.

LIST NO. 1 OF TEXTS ADAPTED FOR FUNERAL OCCASIONS.

Gen. 23:4; 50:24-26.
Num. 23:10.
Deut. 33:27; 13:3.

Josh. 23:14.
1 Sam. 12:23; 20:3.
2 Sam. 14:14.
Job 14:14; 14:1, 2; 14:10-12; 19:26, 27; 1:21; 3:17; 7:1; 16:22.
Ps. 20:1, 2; 46:1, 2, 10; 49:6-9; 61:2; 89:47, 48; 119:71-75; 125:2; 144:3, 4; 30:5; 90:12; 17:19; 68:21; 23:4; 39:4, 5; 90:10; 103:15, 16; 116:15.
Prov. 14:32; 27:1.
Ecl. 7:2; 3:1, 2; 9:10; 12:1.
Isa. 49:24; 25:7, 8; 26:19; 64:6; 9:13; 38:1-10; 53:4.
Jer. 31:15-17; 49:11.
Dan. 12:13.
Amos 4:12.
Nahum 1:7.
Matt. 5:4; 9:24; 16:26; 6:33; 13:43; 28:6.
Luke 12:23; 7:12, 13; 8:52.
John 11:35; 11:25, 26; 5:28; 14:7; 9:13; 6:40; 14:1; 17:24; 19:30.
Acts 17:31; 24:15; 26:8.
Rom. 6:23; 14:7-9.
1 Cor. 15:19-22.
2 Cor. 1:9; 5:1-4; 1:3-5.
Phil. 1:21-23; 3:21.
1 Thess. 4:13, 14, 18.
2 Tim. 4:7, 8.
Heb. 9:27; 4:9; 11:13, 39, 40; 13:5.
Jas. 4:14; 5:14; 1:24, 25; 1:11.
2 Pet. 3:11; 1:13.
1 Pet. 5:4.
1 John 2:17.
Rev. 21:4; 14:13; 11:35; 22:14; 2:11; 1:18; 3:18; 7:16, 17; 12:11; 20:4-6; 22:2.

HOW TO PRESENT THE TRUTH IN NEW FIELDS.

BY ELD. J. O. CORLISS.

YEARS ago, when starting out to preach, we were much perplexed to know the proper method of bringing the truth to the notice of the people, and went to a leading minister with inquiries upon the point. We were not a little disappointed, and were somewhat discouraged withal, when met with what seemed to us the evasive reply, that no definite course could be mapped out for a person to follow, but that each laborer must block out a course for himself. We have since come to believe that there was a deal of truth in the statement; for our experience has demonstrated that there cannot well be an established arrangement of topics in the presentation of the truth.

And while this may have been the experience in a measure with all laborers, we are satisfied that some order or system is necessary whereby the minds of the people may be led up, step by step, through every point of the truth. Much depends on the order in which subjects are presented. Each subject introduced should be preceded by those that point to it, and make its presentation an apparent necessity. For instance, before giving a history of the change of the Sabbath, it would seem the most natural to have the Bible evidences for keeping the seventh day presented, for the reason that until that is done, there will be no interest aroused to learn how the change came about so that the churches all worship on the first day of the week. But just as soon as that evidence has been given, it is easy to see that the inquiry naturally follows, How came this change about, if there is no Bible authority for it? Thus the minds of the people are prepared for that subject, and they listen with much interest to it. So with all subjects presented. The minds of the people should be prepared for their reception by the subjects that have preceded them.

Very much depends on the way meetings commence. If the interest is small at first, it generally continues so through the entire series of meetings. It is much harder for people to become interested

if they do not attend from the commencement of the meetings, from the fact that some things have been explained they did not hear, and when referred to afterward in discourses, they do not understand what is meant. Everything, therefore, that can be done to work up the interest at the start, should be done. One of the best ways to engage the early attention of the people in a locality is by the circulation of the *Signs of the Times* and other reading matter before meetings commence, according to the recommendation of the International T. and M. Society.

It is safe to say, that under ordinary circumstances, it is best to commence meetings with the presentation of prophecy. Explain the symbols of the great image of Daniel 2, in the very first discourse. People will come out expecting to hear something new, and should not be disappointed. If common themes, such as are heard every Sunday in the churches, are dwelt upon, many will go away dissatisfied, and come no more.

In the next discourse, take up the prophecy in the seventh chapter of Daniel, and show that the little horn power arises soon after the breaking up of the Roman empire into ten parts, as noticed in the second chapter, thus connecting the links of the great chain, and forming a complement in part to the subject of the previous evening. But as the latter chapter leaves the detail of its prophecy with the end of the time, times, and a half, and passes over events of our day to hurriedly announce the final consummation, this fact can be noticed before the audience, and announcement made that the "missing link" will be pointed out in the next discourse. As that subject (United States in prophecy) is presented, all will readily see that this nation in its career fills up the void, and, with the other prophecies before presented, makes a complete chain reaching to the end of time.

By this time the interest should be up to a high pitch, and the people ready to receive that important point of our faith, the coming of the Lord. In some localities, however, the subject of the kingdom should perhaps precede the last-mentioned point; in others, the millennium, followed by perhaps the saints' inheritance. While the subject of the Lord's coming is being canvassed, we have tried to watch the interest of the people, in order to determine what turn to give the meetings. If the congregations have been large, and the prospect was that much time would be required to work up the interest, we have generally followed the last-named subject, the coming of the Lord, with the life and death question, presenting the most unobjectionable feature of it first; namely, the destiny of the wicked. This subject is so clearly set forth in the Bible, and seems so reasonable, that nearly all will see its truthfulness; and as there are no apparent practical requirements connected with it, many will commit themselves in favor of it. Having done this, their friendship and moral support is secured, and a point is gained.

The subject that naturally follows is the sleep of the dead. This, of course, will be received by those who were favorably impressed with the last subject, as the only reasonable view of man's condition in death. When clearly presented, this subject will also help to strengthen and confirm the people in the views contained in the previous subject. It will furthermore prepare the hearers to listen to and receive the Bible doctrine of man's nature. With these subjects, the common objections to the positions taken should be promptly answered; but we have found it better not to point out subtle objections while treating the points mentioned, in that some are led to think that as some objections have been pointed out, there may be others not noticed which are far more serious. We have thought the better way is to watch closely the effect of what has been said,

by personal visits with every family who have been in attendance. If new objections arise, they may be noticed at any stage of the meetings, even after new subjects are introduced. We have even felt there was an advantage in this method over any other, in that every few days the minds of the people are refreshed on the principal points of previous subjects, by noticing objections that are offered.

After disposing of the life and death question, we have then reverted to the prophecies, taking up those in the Revelation that lead directly down to the three messages; or if the saints' inheritance has not been spoken upon, canvass that question first, and then proceed with the prophecies. When the third angel's message is reached, then of course we introduce the Sabbath question. The simplest way this subject can be treated is the most effective. People, for the most part, cannot follow a speaker through subtle arguments, hence it is generally best at first to give a simple history of the Sabbath, showing its sacred nature, and noticing those texts in the New Testament that bear directly upon the point. Notice in connection the reasons generally urged for Sunday-keeping. About the third discourse, present the change of the Sabbath. By this time the people have heard about all they can well retain on the point, and a change of subject is generally better. We then pass to other subjects, but arrange each one so that its connection with what has gone before may be readily seen. We also dwell largely in every discourse upon practical godliness, making direct and earnest appeals to the people to embrace the truth *now* while mercy lingers.

After the main features of the Sabbath question are before the people, we introduce the sanctuary and its cleansing. We have purposely avoided this subject until now, desiring to present it at a time when it would have a two-fold effect; namely, to explain the disappointment of 1844, and enforce the Sabbath reform which is shown to be due at the close of the prophetic periods, or at the commencement of the sanctuary's cleansing. It will be seen that after the messages have been treated, the sanctuary question can be better understood, and have a more practical effect upon the people. Thus this subject can be made to establish God's holy law in the hearts of the people, and beget a reverence for the Sabbath.

Arriving at this point, the daily developments must decide the order of the subjects. Every discourse, however, should point in one direction,—to lead the people to decide for the truth. Such subjects as the two laws, the two covenants, and the mark of the beast, should follow the subjects mentioned above at that stage of the interest, and in that order that the general indications will warrant. This can generally be quite accurately determined by freely visiting and talking privately on the truth.

At that point in the meetings where we have, with large congregations and high interest, decided to introduce the life and death question first, if we see that the interest will not be large, and will develop quite rapidly, we take exactly the opposite course. That is, we run down over the prophecies to the messages, and introduce the Sabbath first; then bring in the other points according to circumstances.

As a general rule, positive preaching has a better effect than the negative style. People do not like to have the views of their particular denomination held before the public by way of contrast. The better way is to let them alone, and confine ourselves to presenting simply what the Bible says upon each point; and the people, when convinced that we are preaching the truth, will draw their own contrasts. Personal reflections from the desk always hurt the influence of the one casting them. Our opponents do this way, and lose by it every time. Let us not follow their example.

To sum up: A man to have success in presenting the truth must entirely believe what he preaches, and be thoroughly in earnest. He must study the word of God, and pray earnestly for the directing power of his Holy Spirit. This done, few will make mistakes in the order of presenting the truth.

LABOR SONG.

BY L. D. SANTEE.

I HAVE no time to be idle,
For my work is not yet done;
There will be time for resting
When the crown of life is won,
When is finished life's brief journey,
And the crown has my temples pressed;
In that home among the blessed,
There will be time for rest.

I have no time to be idle,
For I want to have my name
In the Lamb's life register written
In letters of love that flame.
I must work till the Master calls me,
Comforting hearts that bleed;
Now is the time to labor,
Now is the time of need.

I have no time to be idle,
There is earnest work to do;
There are fainting ones to strengthen
All of life's journey through.
Now is the time of harvest,
To-morrow may never come;
Now is the day of salvation,
Now is the work to be done.

I have no time to be idle,
Says the Master, "Work to-day";
Now is the time to labor,
To wait and watch and pray.
Every hour brings its duty,
And the Saviour soon will come,
And I want his blest approval,
"Servant of God, well done."

I have no time to be idle,
No time to linger to-day;
The wheat that is not now gathered
Will be wasted and lost for aye.
Every day brings its crosses,
Every hour brings its pain;
But those that bear them for Jesus
Shall not suffer in vain.

I have no time to be idle,
No time for anger and strife,
No time for worldly pleasures;
I must make the most of life.
Soon will my toil be over,
And upon the Saviour's breast,
Every heartache then forgotten,
Then will be time for rest.

McKee's Ranch, Ind. Ter.

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.

KANSAS.

CENTERVILLE, LINN Co.—I began meetings here April 20, at the Coffee-bean school-house. The interest has been good, and four persons have decided to obey the truth. We hope for others, and will return to finish the work after camp-meeting.

May 14.

R. F. BARTON.

CANADA.

HOASIC, DUNDAS Co., ONTARIO.—May 15, I commenced labor at this place. Have held five meetings. Opposition on the part of a few was strong, but it is now nearly gone. There is an increase of numbers, and of interest to hear the word preached. This is a place where Brn. H. Hilliard and C. Bradley scattered reading matter some time in the past. The result is that one lady and her daughter are keeping the Sabbath. The rest of the family are very favorable to the truth, and are very friendly to us. I am of good courage in the Lord.

May 20.

H. H. WILCOX.

NORTH CAROLINA.

VALLEY CRUCIS.—I met with the Bethel church last Sabbath and Sunday, and held three services with them. During my stay at this place, the ordinances were celebrated. This church has been passing through some trials, but we hope they will see better days from this time onward. Arrangements were made at this meeting for Bro. Kime to enter the field to labor more for the cause than he has done. Our prayers will go with him. Souls are dying here for want of truth. My health is better. If any of the brethren or sisters have any tracts or pamphlets lying idle, will they please send them to me to use in the missionary work here? I have plenty of papers. Address me at Sands, Watauga Co., N. C.

May 14.

L. P. HODGES.

TENNESSEE.

HUNTINGDON, MAY 15.—Came to Springville, May 2, and remained until the 7th, holding meetings each evening, also in the daytime on Sabbath and Sunday. The brethren there have built a house of worship this spring, which, when completed, will be both neat and comfortable.

On Tuesday we reached this place, in company with Bro. Finch, who came to assist in putting up the tent. Commenced meeting Wednesday night. The interest is not of that nature to insure much success, as our views have been placed in a very unfavorable light before the people, which has caused much prejudice; yet a few are interested, and we trust may obey.

We hope our brethren of this Conference may more fully realize their responsibility in this great work, and that much time may be spent in earnest prayer for help in this our time of need. Surely "darkness covers the earth, and gross darkness the people." Bro. William Dortch and his wife expect to be with me during the tent season.

S. FULTON.

ALABAMA.

CHOCTAW Co.—The monthly meeting for this county, held May 5, 6, was of usual interest. Some new hearers were present on Sunday, and gave good attention. At a business meeting, the subject of having a camp-meeting was considered. All present were in favor of it. This kind of meeting has proved a great success here. The labor on the ground this year will be very light, as the shelter and houses are all built. This meeting should be made the most profitable to the church of any in the past. These meetings have done much to create an interest outside of the churches. I already hear some say, "I am coming to your camp-meeting if you have one." It is very necessary that there should be union and harmony among this people, in order to carry forward the work that God has called them to do. While few in number, they are a power with the truth of the Bible.

I close my labors with this people for the present. When I first knew them, there was but one person among them speaking the truth publicly. That person has left us. Three others have been raised up, who are now speaking in public, as they have opportunity. If they shall be very humble and faithful, God will greatly help their efforts. There is much need of new earnestness, and spirituality in all these churches. The work must be of the heart. I am thankful for the privilege I have had of laboring among the people in the South. I regret that I have not been able to do them more good.

May 24.

C. O. TAYLOR.

OHIO.

MENDON, MAY 22.—I have now been with this society over two weeks. The meetings have been fairly attended, and as a result, four have already united with the church by baptism. One more, a physician of the place, has resolved to observe the Sabbath. Others are interested. I remain awhile longer to follow up the work. This being my birth-place, I enjoyed the opportunity of visiting, which is always a great help in getting the people out. Our most successful meetings in the past have been those where we availed ourselves of visiting the people at their homes.

Brn. Lindsey and Saxby are holding meetings seven miles from here, and have met with us on the Sabbath. Their courage is good. Bro. Emans of this society has decided to devote his time the coming season as a colporter, and his experience as a canvasser in the past, with his love for the truth, will enable him to do much good in the cause.

Being called to the cities of Dayton and Lima, I disposed of a copy of "Thoughts on Daniel and the Revelation" to one of the leading lawyers of Dayton, and made arrangements for our works to be put in the public library of Lima, and for a notice to be given in the papers of the city announcing the same. The lawyer mentioned is interested in the work purchased, and will give a recommendation for it. We will still make an effort to obtain canvassers for "Thoughts on Daniel and the Revelation," and if any should read this article who wish to engage in the good work, please write to me at East Norwalk, O., and we will aid you all we can in getting a start.

G. G. RUPERT.

COLORADO.

GEORGETOWN.—I visited this place April 21, 22, and held five services with the little class of Sabbath-keepers who have for several years faithfully held up the light of truth, and done missionary work here. We were all encouraged by the blessing of God manifested in our midst. There were some to be baptized, but on first-day morning the weather was such that it was thought best to postpone the ordinance till some future day.

May 12, 13, I was there again, and had good freedom in preaching. On both these occasions, it was indeed refreshing to meet these few, earnest souls who have been almost entirely alone in this mountain city. Sunday morning we came to Idaho Springs, where in the warm water of the mineral bath-house three precious souls were baptized. One of these was the elder daughter of Sister Thayer who received the truth under the labors of Eld. Lamson and the writer, in Flint, Mich., in 1875. Shortly after, she came to this place, and for some time was the only one of our faith in the town, and among the first in the State.

In 1878, Eld. M. E. Cornell held a short tent-meeting in Georgetown, and four more received the truth. One of these has since died in good hope, the other three still hold fast, and love the truth. Their earnest, faithful work in sowing the seeds of truth has not been without fruit. One young man has received the truth from reading, and was one of the three baptized.

Sister Thayer will soon move about one hundred and fifty miles further into the mountains, where she will not have so good chance for missionary work; but we sincerely hope that as opportunity offers, she will show the same zeal for the Master's cause she has here in Georgetown. It is the opinion that this city is a favorable opening for another tent effort, and we have decided to improve it as soon as the weather will permit.

May 19.

E. R. JONES.

MISSOURI.

RICH HILL.—I visited this place May 6-9, and found six adults keeping the Sabbath, who had moved here from other places. They with their children form quite a nice little Sabbath-school.

My visit was timely, as Eld. Kates, First-day Adventist, whose meetings they had been attending, had announced to preach against the Sabbath, and show them that it was wicked to keep the seventh, and right to keep the first-day of the week, or Sunday, and that all Christians should unite in keeping that day. However, in his sermon, although he tried to abolish the seventh-day Sabbath, he offered no proof for keeping Sunday, but frankly confessed that we have no divine authority for it; that one day to him was as good as another. Thus he left them with no Sabbath.

I reviewed him before a fair audience, and left our brethren much stronger in the faith for the effort that had been made against them. I baptized two; we think others will unite with them soon. Here appears to be a good opening for tent or other labor.

J. G. WOOD.

NEWTON Co.—Held a meeting at Camyer school-house, May 5, and organized a Sabbath-school of twenty-one members. One Methodist family fully indorsed the Sabbath at this meeting. All have expressed a willingness to help sustain the good cause. May the good Lord help them in their determined efforts in trying to live for him.

I have just returned home from a meeting at Pierce school-house, Pool's Prairie. Some of the brethren from near Pineville were present. By request, I reviewed a sermon preached against us by a Baptist. Our friends were greatly pleased, and think much good will be the result. There have been some tracts distributed, and the people are investigating. A good interest is awakened at this place. I hope that the good seed has fallen upon good ground.

A cyclone struck Wele and Minesville, night before last, destroying many houses and some lives. People are greatly excited, and are preparing them holes to crawl into. May God wake up his people, that their faith be not weak amidst the signs of these last days.

E. G. BLACKMAN.

May 14.

WISCONSIN.

MARION, CLINTONVILLE, MARBLE, DUPONT.—While trying to labor for the advancement of the cause of truth, we are made glad at times by

the success crowning our efforts. We recently visited Marion, Waupaca Co., Wis., and found several persons keeping the Sabbath as the result of our camp-meeting at New London. We organized a Sabbath-school, and left them of good courage in the Lord.

Sabbath, May 19, I was at Clintonville with Bro. Conradi. Our meetings were good. This church has labored under much discouragement; but we believe if they will come up to the help of the Lord against the mighty, they will yet gain the victory.

Held meetings also at Marble and Dupont. There seemed to be some interest to hear the truth at the former place. At Dupont, organized a Sabbath-school. The Clintonville church is so scattered that Sabbath-schools are held in three different places. They have all agreed to meet at Clintonville once a month, which we think will be a source of strength to them. During the past few weeks, I have organized three V. M. societies, have sold quite a number of books, and obtained several subscribers for our periodicals. I have an earnest desire to work while the day lasts. There is surely a great work to do, and but a little time left in which to do it.

A. D. OLSEN.

TEXAS.

AMONG THE CHURCHES.—Since my last report, I have visited Plano, Terrill, Dallas, Peoria, and Cleburne. At all of these places, except the latter, church quarterly business was transacted, the ordinances were celebrated, etc. The preaching was mainly of a practical character, and the testimonies borne evinced that it was appreciated. If we but merely assent to the truth, without having it incorporated into our very being, and manifested in the daily life, vitalized by the Spirit of God, our religion is vain. It is powerless for good, but affords the enemy an opportunity for evil. The fruits of the flesh are its sure production.

At these quarterly meetings, where the brethren and sisters were dwelling together in unity and love, the Lord by his Spirit met with us, and all were revived and encouraged, and those without were affected. But where trouble existed, and members were in trial with one another, and a lack of interest in the business meetings was manifested on the part of the membership, a sensible depression of spirit, and lukewarmness were realized, and but little interest manifested on the part of those from without. The Lord works for those who labor for him. As the heart is drawn out for the cause of God and the salvation of sinners, it forgets its trials, dismisses its evil thoughts, quenches its murmurings, and cuts off its evil-speaking tongue.

I am now at Plano, to carry on the interest created at and since the quarterly meeting a month ago. Some have decided to obey; others are under conviction. The church is revived. They have been holding their weekly prayer-meetings from house to house, and by invitation meet at their neighbors'. The house each night is full; all could not get in last night.

Next week I visit Brushy Knob, and the following week we pitch the tent at Waxahachie, which will be our address till after the camp-meeting.

May 14.

R. M. KILGORE.

MINNESOTA.

ELM DALE AND LAKE CITY.—At the first-named place are many Scandinavians, and as Bro. Gregory had labored in that vicinity for the Americans, he believed there would be an interest among the Scandinavians also. There were, however, but few that attended our meetings, and I had but little time to visit them. Four Americans were baptized. On my way to this place, I stopped in Minneapolis, spoke once, and visited as many as I could. I had the pleasure of meeting Eld. Fulton and Bro. Olive there.

At Lake City, we had very good meetings. Our Swedish brethren from Wisconsin were nearly all present, and I hope they were benefited as the Spirit of God moved upon their hearts. But few outsiders attended.

L. JOHNSON.

May 21.

WADENA, MAY 22.—We began tent-meeting at this place, May 13. The beginning of our meetings was delayed a few days in order that I might review Eld. Greenup, who had advertised to show which was the true Sabbath. He occupied the floor about three hours, and tried to show that

the commandments were abolished, and so disgusted the people that a review was unnecessary. One man, who was a Methodist, said at the close of the meeting that if the Methodists threw away the commandments, he could not go with them any longer. The result of it is that he and his wife, and his father's family who once kept the Sabbath, have now taken hold of the truth in good earnest, and attend all of our meetings. Many others are also interested.

The Lord has blessed our effort here so far. When the weather is at all favorable, we have a good attendance, and the best order and attention I ever saw in a tent-meeting. Some seem very favorable to the truth. Have received over three dollars in donation. Tracts are taken freely. We will soon be to the testing truths. We greatly desire the prayers of God's people that we may have power to present these things properly.

Our tent-company consists of Bro. Wm. Schram, Bro. and Sr. Adams, and myself. Some may inquire how we are able to hold a tent-meeting so early in the season. I would say we have a stove in the tent with the pipe going out near the center-pole; and as the top of the pipe is so far above the tent, there is no danger of fire. From our experience so far, we believe this is as favorable a time to hold a tent-meeting as any in the year.

JOHN I. COLLINS.

MICHIGAN.

DENVER, NEWAGO Co.—Sabbath, May 19, five more took a firm stand for the truth, making eleven, thus far, all good, substantial brethren and sisters, who are determined to serve the Lord faithfully and prepare for his second coming. A strong Sabbath-school force was gathered and organized. A club of *Instructors* is subscribed for, and several Bible Lessons No. 1 are called into requisition. A class organization was also perfected, as many as eleven signing the covenant. Two of these, a brother and his wife, had once kept the Sabbath, but having never identified themselves with our people, they had lost courage and given it up. Others had a class connection with the Methodists of the place, and at least two had never made a profession at all. I labored three successive evenings in order to establish these dear people on the Testimonies, with good success under the blessing of God, which has most signally attended me all through this work, for which I praise the Lord with my whole heart. Several copies of the *Signs* and *REVIEW* are taken; also "Early Writings."

I love to labor in this good work when I feel the sustaining grace of God with me,—in answer to the prayers of my dear brethren and sisters, as well as my own,—but burdens rest *unbearably* heavy when the church ceases to hold up my hands. Brethren, pray on, and we will all see our Master honored and souls saved in his everlasting kingdom, and we shall share the blessing and the reward.

Sabbath and Sunday, May 26, 27, I expect to preach for Sister Lane in her field of labor, after which I leave here to join Bro. W. C. Wales in tent labor.

A. KUNZ.

May 20.

FERRY, OCEANA Co.—April 15 I commenced meetings in this place, in compliance with a promise made a brother and his wife, that if they would sign the teetotal pledge, I would improve the first opportunity of holding a series of meetings in their neighborhood. Having been true to their pledge for six months, I found my obligation must be fulfilled, and with much trembling have undertaken the work. The interest has been good from the first.

On account of meeting with our brethren at Shelby for Sabbath service, I found it would be too much for me to speak on Friday evening, therefore have instituted a Bible-reading instead. Thus far, after opening with singing, reading a suitable chapter from the word, and prayer, have read two or three chapters from Spirit of Prophecy, Vol. 1. The house has been so still during the reading, that a pin could have been heard to drop. At our last reading, not wishing to hold the people beyond the appointed hour, I closed in the midst of the chapter on the flood. Several spoke to me afterward, regretting that I did not continue; some said that they could listen to such reading until midnight. It leaves such a solemn impression upon the mind, and sheds so much light upon the Scriptures, that I feel my time cannot be bet-

ter employed in behalf of the people, than in exalting the precious gift before them.

Evening before last, while stopping within sight of the school-house, it rained so constantly, I did not go over. Seeing a light, I thought perhaps a few boys had gathered, but learned afterward that several had come from two to three miles through the rain, lest they should lose one discourse.

Have spoken three times each Sunday, twice in this and once in an adjoining neighborhood, to a full house. Will introduce the Sabbath question in my next discourse. Some are already anxious to hear upon it. I trust they will have grace to joyfully receive it, with other kindred truths. May the work here be remembered by those who have an interest at the throne of grace.

MRS. E. B. LANE.

ROSINA, MAY 21.—Have just closed a series of meetings in the Baptist church, two miles northeast of this place. I met with great opposition from several of the members, and a week ago, by a vote of the church, was requested to close my services in their house of worship at once, which I did not do, however, until nearly a week afterward. The pastor was especially vituperative, and devoted his whole discourse last Sunday to an endeavor to break down my positions. Two evenings afterward I reviewed him before a crowded house, and gained a decided victory; the Lord indeed vindicated his truth on this occasion.

One has already decided to obey the truth, and several others are deeply interested, and will probably make a movement in the same direction soon. Two have subscribed for the *REVIEW*, and appearances indicate that the Lord is working in this vicinity. Pray for the success of the work here.

JAMES W. SCOLES.

NEW ENGLAND.

ZOAR.—Since my last report I have closed my labors in Rhode Island, and at Zoar, Mass. Our two day's meeting at Zoar was very interesting. All seem to be growing more firm in the truth, and are manifesting more zeal in the work of the Lord for this time. On account of not making right connections, Eld. Robinson did not arrive till near the close of the Sabbath. On first-day forenoon six were baptized, and at 2 P. M. Eld. R. preached a very interesting discourse on the history of our work as noted in prophecy, after which we repaired to the house of Bro. Payne and celebrated the Lord's supper. It was a precious season. It was the first time that some present ever followed their Lord's example in washing feet. But Jesus said, "My sheep hear my voice, and I know them, and they follow me;" "but a stranger will they not follow, but will flee from him; for they know not the voice of strangers."

On Monday Eld. R. and I went to South Lancaster. Immediately after arriving, I was requested to preach at the funeral of Bro. A. R. Ball, which I did upon the following day, and the next day at noon I reached home.

I have now closed my labors in New England for the present at least. I leave here many warm-hearted brethren and sisters, who, I am sure, love the Lord and his word, and for whom I shall always pray that they strive on faithfully until the victory is finally won. And I hereby ask them to pray for us as we go to Wisconsin that we may ever be faithful, and with all the faithful at last receive a crown of life.

I. SANBORN.

OHIO S. S. ASSOCIATION.

THE quarterly meeting of the Ohio Sabbath-school Association was held in Clyde, April 15, 1883, at 9:30 A. M. The meeting was opened with singing, and prayer by the President. The minutes of the previous session were read and approved, also a summary of the labor done the previous quarter, which report is an encouraging one.

The question, "What is the object of the Sabbath-school?" was brought before the Association, to which several responded. Also the question, "When is the proper time to begin the study of the Sabbath-school lesson?" On this subject remarks were made by several, all of which were both interesting and instructive.

By vote of the Association, the following persons were appointed to prepare essays to be read at our next annual meeting: Eld. E. H. Gates, "The Qualification of Teachers and Officers of the

Sabbath-school;" Bro. P. C. Shockey, "Punctuality and Order;" Bro. W. H. Saxby, "Singing in the Sabbath-school."

Adjourned, *sine die*.

H. A. ST. JOHN, Pres.

VERNA NULL, Sec.

INDIANA STATE MEETING.

ACCORDING to request, all the ministers of the Conference met at the State quarterly meeting, which was held in New London, Howard Co., May 17-22. Several brethren came in from surrounding churches, making quite a large congregation of Sabbath-keepers. Some of them had been brought into the truth since our last quarterly meeting, two of whom, both young men, were baptized on Sunday afternoon. One of them had accepted the truth by reading, and has a thorough understanding of all points of our faith.

Several points relative to Conference work were discussed, not only by the ministers but by the brethren present, who took an active part in the work. It was decided to hold the camp-meeting at Bunker Hill. Appeals for tent labor came in from many places. It was decided that three tents shall be run in the State this season, and that a colporter be furnished with each, to be under the direction of the minister in charge of the tent. Tent No. 1 will be pitched in Denver, Miami Co., by Eld. Wm. Covert and Eld. J. M. Rees. Tent No. 2 will be pitched in Dunkirk, Jay Co., by Eld. J. P. Henderson and O. C. Godsmark. Tent No. 3 will be pitched in Southwestern Indiana by Eld. V. Thompson and D. H. Oberholtzer, place not determined.

Written by request of the meeting.

J. W. COVERT.

MAINE.

SOUTH NORRIDGEWOCK AND DEERING.—We have been favored in this State with a visit from Bro. Geo. I. Butler, and it has been a source of great encouragement to all who attended the meetings. The general T. and M. meeting at South Norridgewock was good, and quite well attended, although the weather was unfavorable. Cornville, Hartland, Canaan, Skowhegan, Somerset Mills, Richmond, Dresden, Brunswick, Deering, Solon, and Jay were represented. Bro. Butler set before us the importance of the canvassing and missionary work, and the necessity of taking hold of it in the fear of God, and, with faith and courage, of pressing the work forward, believing that God will give us success. These discourses were practical, just what was needed for these times, when there is great danger of our people losing their faith in the cause and work of God.

We miss our dear Bro. Barker at our general meetings, and our hearts are sad as we are made to realize that we shall see him no more in this world; but what a blessed thought to know, if faithful, we shall soon meet in the earth made new! Death has been cutting down and removing some of our best workers in the cause, since our last camp-meeting.

The meeting at Deering was well attended, not only by our brethren and sisters, but by those from the outside, who had no special interest. The soul-stirring truths listened to at that meeting have had the effect to arouse our people to seek a new and deeper baptism of the Spirit, and they are entering more heartily into the work. Our courage is good to press steadily onward, till the truth finally triumphs.

We very much regret that Bro. Butler could stop no longer with us; but we hope, in the providence of God, he will visit us again, and hold at least two general meetings in Aroostook county. The message that is to go forth, call out and separate a people from the world, and fit them for a home in the kingdom of God, is a solemn one. To obey is to live eternally; to disobey is to suffer the wrath of God, and die the second death. Which will we choose? The course we pursue will decide this solemn question.

Berwick, May 16.

J. B. GOODRICH.

LABOR IN MAINE.

SINCE my labor in Vermont I have spent two Sabbaths and Sundays and the intervening week in Maine. These were meetings of more than ordinary interest to me. They were characterized by solemnity and the presence of the humble, tender Spirit of Christ. The first meeting was held at South Norridgewock. Quite a number came in from abroad. All the ministers of the Conference were present. It was a quarterly meeting for the

tract society, and the other organizations common among us. I preached five times, besides speaking considerably of the missionary work, canvassing, etc. We were glad to discern an increasing interest in this branch of the work in Maine.

The tract society is in a better condition than formerly, being nearly out of debt, and a better feeling prevails among the brethren, and they seem to sense more fully the importance of devoting themselves to the work of God. There ought to be a far greater interest kindled up through the State in this important branch of the cause. Never will the truth bring in many souls unless there is a deep feeling of interest on the part of the church. The brethren and sisters of Maine have neglected this far too much in the past for their own good. They have felt they were poor, and had a hard time to get a living in that cold climate, which is no doubt all very true; but we have been in no place where the houses were fixed up with better taste and with more evidences of plenty, or where the sisters were better dressed than in Maine. A little less attention to these things, and more earnestness in the missionary work we believe would be better pleasing to God. We think some at least feel this. We enjoyed our meetings in Maine better than any we have attended for a long time. There were many evidences that the truths presented were appreciated. There is a heartiness, and frankness, and open hospitality about the Maine people which is always very pleasant to us. God has many faithful ones in that good State.

This quarterly meeting was in many respects a success. The canvassing work received considerable attention. Some who have been canvassing a little have met with success, showing that Maine is no exception to other States in this respect. There seemed to be full as much interest in the canvassing work there as in any of the New England States I have visited. We tried to encourage this enterprise all we could.

Tuesday night I spoke at Somerset Mills to the members of the church there, and a few from the outside. Excellent attention was given, and the word was well received. The church here is well to do. Probably there is no church in the State possessed of more wealth, or capable of doing more in the cause. We were treated with the greatest kindness during our stay. We could but feel that God would bless them much more if a greater interest was manifested for the eternal world and its concerns, and less for this world.

Thursday, the 10th, we were at Richmond. Spoke at night in a hall of the village to a small congregation of interested listeners. Some in this church have been greatly afflicted in the loss of children. With these we greatly sympathized. Our stay here was pleasant and we trust profitable.

The Sabbath and Sunday following we held meetings at Deering, which is in the vicinity of Portland. There has been a very discouraging state of things here in the recent past. The little company had not had Sabbath meetings, and but little interest was manifested. On the Sabbath we were glad to meet with quite a congregation who came in from the surrounding country, some of them from a long distance. We felt greatly blessed in preaching the word, and it was well received if tears and close attention are sufficient evidence of interest. We had an excellent social meeting Sunday morning. The Spirit of the Lord came near to us. Many seemed aroused and awakened, and determined to take hold anew. Sunday, during the day, quite a number of the neighbors came in and seemed interested. At night the hall was packed full of interested listeners, who gave excellent attention. We were surprised to see this manifestation of interest in such an old place as Portland and vicinity. There certainly seemed to be an ear to hear. We had more out to hear than at any meeting since we have labored in the East. If the brethren and sisters will be earnest and faithful, and show their faith by their works, we can but think much good could be done there by a proper effort. Some were exceedingly anxious we should stay another week, but we could not do this. Other duties called us hence. This closed our labor in Maine. We enjoyed our visit to the State very much, and we trust it was profitable to the precious cause of God. May God bless the cause in Maine.

GEO. I. BUTLER.

IMPORTANT MEETING IN NEW ENGLAND.

THE general meeting (see appointment in this number) which is to be held at South Lancaster, June 9-11, will be one of importance for the New

England Conference. The question of our summer's work will be considered, as well as the camp-meeting matter. The meeting will be held just at the close of this term of school, and arrangements will be made for those students who desire to canvass or act as colporters, to go out from this meeting and engage in that work. Decisions will be made at this meeting as to where this canvassing will be done. Our canvassers may be distributed around in different parts of the Conference. What localities shall they enter? Where are the best openings? Where shall our camp-meeting be held this season? These are questions that should interest all our brethren and sisters, and we hope to see a general attendance from the different parts of the Conference. We greatly desire to see the members of our camp-meeting committee, and our directors, as far as is consistent, at this meeting.

Instruction in canvassing will be given each day, for a few days previous to the meeting, and this will be continued at proper times during the meeting. Ample provision will be made for all who come.

S. N. HASKELL.
D. A. ROBINSON.

THE FLINT CAMP-MEETING.

WE do not see how we can regard this camp-meeting as a matter of small importance. Flint has a population of about ten thousand, and is situated at a point where two lines of railroad intersect at nearly right angles, which affords ample convenience for reaching this place from nearly all directions.

Without any solicitation on our part, the city papers have already announced quite generally that this camp-meeting is to be held sometime in the month of June, and they have taken the liberty to call it "a really genuine camp-meeting." We know no reason why they presume to think so, unless it is the result of the opinion that is generally entertained of our camp-meetings, which have heretofore pretty fairly met the expectation of the public. It would be an occasion for the deepest mortification to the children of God in this section of the State, to witness any disappointment of the expectations already entertained by the citizens of Flint; and we trust that it is generally understood that the cause is one in all parts of the State, and whatever may cast an unpleasant reflection upon the cause at this place, cannot fail of a similar effect in all parts of the field. If the lessons gathered from observation are worth anything to us, we may safely say that the invariable result of disinterestedness of one brother, church, or section of the State, in the prosperity of the cause in other localities, is to gender a feeling of sectional animosity, and destroy the confidence of one in another. We make no plea for ourselves, but for the cause of God in this section of the State, that our brethren and sisters generally attend this meeting.

On account of the rainy weather, which has prevented many of the brethren from putting in their spring crops, we have put the time for the commencement of this meeting over to the 12th of June. We shall spare no means in our power to make the meeting both pleasant and profitable. The following ministers have been suggested as proper persons to labor in this meeting: Elds. J. Fargo, H. M. Kenyon, Uriah Smith, W. H. Littlejohn, I. D. Van Horn, A. O. Burrill, W. Ostrander, D. H. Lamson.

The meetings will commence Tuesday morning, and continue over Sabbath and Sunday. There will be three preaching services each day, as follows: 10:30 A. M.; 2:30 P. M.; 7:30, evening. Other devotional exercises will be interspersed throughout the day. Thus within six days, eighteen discourses will be given, embracing topics specially adapted to the position and work of our people. Any one failing to be present will miss a feast of good things,—“of fat things full of marrow.” The Eastern question, constitutional amendment, signs of the times, and United States in prophecy, are some of the chief topics of dissertation. There will be congregational singing, led by experienced musicians.

No fancy prices will be charged for anything sold on the ground. We shall do our best to weave into this meeting a kindly spirit of brotherly love and devotion that will prefer others to ourselves. Now, in conclusion, let us ask, Will Adventists, looking for the coming of Christ unto eternal life,—our brethren in Christ, who aim at no higher honors than that of witnessing to the

love they bear to their Master's cause,—by the simple devotion of one week of time to his entire service, come to Flint, and make this meeting their meeting, and its success their delight? We plead for the cause of God, and beseech you by the mercies of Christ that whatever of mistake or misfortune may befall this effort, that the fault be not thine.

Your brethren in Christ,
E. P. DANIELS.
G. H. RANDALL.

News of the Week.

For Week Ending May 26, 1883.

DOMESTIC.

—In Wilmington (Del.) prison, Saturday, May 19, three negroes were flogged for small thefts.

—Twenty thousand Sunday-school children had a street parade at Williamsburg, N. Y., Tuesday, May 22.

—Jacksonville, Fla., is excited over a visitation of small-pox. There were eleven new cases May 23.

—The Prussian arrived at Boston Wednesday, May 23, with 1,060 Irish immigrants, most of whom had been "assisted."

—A foot of snow fell Tuesday night, May 22, in sections of Virginia, and the weather is very cold. Crops have been severely injured.

—More than three inches of snow fell Monday, May 21 at Toledo, Ohio. In the Lima district the snow is eight inches in depth.

—Rand and Pender, captain and mate, respectively, of the steamer Tropic, were indicted at Philadelphia Monday, May 21, for conveying men and arms to Hayti.

—At Brooklyn, Wednesday, May 23, was celebrated the fifty-fourth anniversary of the Sunday-school Union, 54,000 children joining in the annual parade.

—Crop reports from different points in the North-west show that the recent cold snap did no material injury beyond impeding the planting of corn.

—During a heavy wind-storm at Beloit, Wis., Friday forenoon, May 25, huge hailstones demolished many windows, and live fish fell in a business street, one of which weighed a pound.

—Sixty armed men attacked the jail at Mt. Sterling, Ky., Thursday night, May 24, for the purpose of lynching a murderer, but were repulsed, though the sheriff and several others were wounded.

—The Twenty-eighth New York Volunteer and the Fifth Virginia Infantry held a reunion at Niagara Falls Tuesday, May 22, the Virginians returning to the New Yorkers a flag captured during the war.

—Persons in describing the storm that visited portions of Missouri, Friday, May 18, say the whirling funnel-shaped cloud looked like an immense column of mist, and emitted myriads of electric sparks.

—The National Board of Health has been informed that twenty-two deaths from yellow fever occurred at Havana for the week ending May 18, and the disease has made its appearance among the shipping at that port.

—Four hundred riotous miners drove non-union workmen from the colliery at Collinsville, Ill., Thursday, May 24. The proprietors asked the aid of the State, and two companies of militia have been sent to the mines to protect the workmen.

—Illinois, Indiana, and Iowa report severe frosts Monday night, May 21, injuring small fruit to some extent, and seriously damaging vegetables. Heavy rains and floods are creating havoc in sections of New York and Ohio, while the unusual cold in the South it is feared, will affect the cotton plant.

—The cyclone at Racine is now stated to have killed twelve persons, fatally injured fifteen, and wounded at least 100 others. More than 150 structures were wrecked. Great devastation was wrought in sections of Illinois, particularly in Sangamon County, and throughout Indiana, Michigan, Wisconsin, and Missouri.

—Near Lakeville, on the California shore, the steamer Pilot, bound north from San Francisco, blew up Friday morning, May 25. Eight persons are dead, seven are wounded, and ten are missing, and are supposed to have been drowned. The explosion sent some of the victims flying from the boat and landed them on shore, where the fall caused death or broken limbs.

—At Groton Pond, Vt., on the Montpelier and Wells River Railroad, a brush fire started Saturday afternoon, May 19, which burned depots, cut wood, mill property, cars, etc., for six miles along the road, causing a loss of \$150,000. The people of Groton Pond quitted their dwellings in haste, and took refuge on the adjacent sheet of water in boats and rafts. The entire district was burned to a waste, and trains were delayed twenty-four hours until the track could be relaid.

—The Brooklyn bridge was formally opened Thursday, May 24, the President, members of his Cabinet, and other prominent gentlemen taking part. The day was observed as a holiday in New York and Brooklyn, and the surging masses of people that thronged the approaches

The Review and Herald.

Battle Creek, Mich., May 29, 1883.

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AN OLD TRUTH IN A NEW DRESS.

As the result of the recent canvass of the city of Battle Creek, quite a number have become deeply interested in the Sabbath question. As they desired to hear upon that subject, Eld. H. A. St. John spoke upon it by request last Sabbath at the Tabernacle. His sermon was replete with telling arguments and happy illustrations. The line of thought pursued varied considerably from the one usually followed, and enabled the speaker to present the subject in a new and pleasing light. I have no doubt that in requesting Eld. St. John to publish his discourse in the REVIEW I but voice the wish of every one who heard his sermon. Shall we have it? W. H. L.

"THE GENEALOGY OF CHRIST; OR AN INFIDEL CAVIL EXPLODED."

SUCH is the title of an eight-page tract which has just been issued from this Office. As its title intimates, it is designed to answer the infidel objection in regard to the seeming discrepancy in the genealogy of Christ as given by Matthew and Luke respectively. The tract, therefore, is written in the general interest of Christianity. The larger part of our publications advocate views which are peculiar to us as a people, and consequently do not find a ready circulation among all classes. This one is an exception to the rule, and will be read with as much interest by Methodist, Presbyterian, or Baptist, as by a Seventh-day Adventist. It is just the thing also to put in the hands of your infidel acquaintances. By removing from their minds one serious objection to the Scriptures, which, perhaps, has stood in their way for some time, they may be led to examine the Bible more fully and more candidly than they have done in time past. Should such a result be secured, it is not impossible that they might be reached and saved at last.

It is also true that your orthodox friends, finding upon reading the tract that you, in common with them, are engaged in the work of vindicating the claim of the Bible to inspiration, might be rendered so favorable that they would even be willing to read some of our denominational works. This accomplished, you could place in their hands such of our papers or tracts as you might think best.

On one page of the tract, a diagram is inserted which shows at a glance the lines of Christ's genealogy as given by Matthew and Luke. This diagram is a valuable feature of the tract, and so far amplifies the question that even children readily comprehend the point aimed at.

The last two pages of the tracts are devoted to a prospectus of the REVIEW and a description of the premiums which accompany the same. Our brethren will see at once the advantages offered by such a method of advertising our paper. The tract will bring it to the attention of the very persons whom we are so anxious to reach; *i. e.*, those outside our own denomination. A word to the wise is sufficient.

Because of the advantages gained by this method of advertising the REVIEW, the Publishing Association offer this tract to all who wish to engage in circulating it at 25 cts. per hundred copies, postpaid. This is just one-fourth the regular retail price.

Who is there among us who has not often expressed the desire to advance the interest of that truth which we all love so much? To all who have done so, we say, Here is a grand opportunity to accomplish that which you have so much wished to do. The subscription list of the REVIEW now numbers only about seven thousand. As a people, we ought not to rest until it reaches twenty thousand, and then only long enough to get ready to carry it still higher. The way to do this is to call the attention of the people to the paper, and the nature of its contents. The tract now offered will enable you to do this to the best advantage possible. Order a quantity and carry them with you constantly. Present them to every person who you think would be benefited by reading the tract or induced to subscribe for the REVIEW. Send them by mail also to your friends. It is an old adage, that if we venture nothing, we shall gain nothing. Suppose there should be only one in fifty of the tracts which you circulate which will secure a subscriber for the REVIEW, that will amply repay you for your trouble. Besides, there will be passed to your credit in the books in Heaven the sum of all the good which the tracts will accomplish in a general way, where they fail to induce the readers to subscribe for the paper.

Tracts in packages containing less than a hundred will come at one cent each. Send in your orders immediately. W. H. L.

IOWA CAMP-MEETING.

ALL railroads running into Des Moines will return those attending this meeting at one-third fare, except the Des Moines, Osceola, and Southern, which will sell round trip tickets at one and one-third fare. The Minneapolis and St. Louis will return at one-third fare, so will the Central Iowa from Grinnell. The Chicago, Burlington, and Quincy will sell return tickets from Indianola. Each person must return the same route they came, and will not be entitled to these privileges when they change from one road to another, only as specified above. A. R. H.

THE WESTERN CAMP-MEETINGS.

ELD. I. D. Van Horn will attend the camp-meetings in Iowa, Wisconsin, Minnesota, and Dakota, with myself and perhaps other laborers. We are sure he will be appreciated as valuable help by our people. He is a new gift in these States, and we trust his coming will add largely to the interest and attendance.

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

The P. O. address of Eld. G. I. Butler, until further notice, will be Battle Creek, Mich.

REDUCED FARE TO THE FLINT CAMP-MEETING.

THE Chicago and Grand Trunk, and the Flint and Pere Marquette railroads will grant the usual concession of one and one-third fare to Flint and return, from all stations on their respective lines, to all who attend the Flint camp-meeting. Certificates must be procured in advance, particulars concerning which will be given next week.

WM. C. GAGE, *Conf. Sec.*

A REQUEST.

WE request that the elder of each church to be represented at the Flint camp-meeting will send us the number of persons who will attend, that we may send them the certificates which will entitle them to a reduction of fare over the R. R. It is important that we have this information, as it will be necessary to furnish you with certificates. G. H. RANDALL.
E. P. DANIELS.

NOTICE.

THE Maine Central R. R. kindly grants one-half fare over its road from Portland to Vanceboro, and its branches, to those wishing to attend our camp-meeting at Waterville this fall, Sept. 6-11.

J. B. GOODRICH.

TO BRETHREN IN MISSOURI.

IN accordance with the wishes of our Conference committee, I expect to visit and hold meetings with the churches, especially south of the Missouri River. I would like to hear from all the scattered ones. Give your county and post-office, with distance and direction from the same, and as far as practicable, I will visit you. J. G. WOOD.
Appleton City, Mo.

DAKOTA, ATTENTION!

I WOULD suggest that the church quarterly meetings be held the first Sabbath and first-day in June, and that the district meetings be held the second Sabbath. I would also suggest that Dist. No. 1 hold its meeting at Sunny Side, and that Eld. M. M. Olsen attend; that Dist. No. 2 hold its meeting at Bridgewater, and Eld. Whitney attend; that the meeting of Dist. No. 3 be held at Madison, and Bro. W. T. Henton attend if he can, otherwise Eld. Pierce will assist.

It is necessary that all should be very prompt in bringing in their reports,—the members, librarians, and district secretaries,—so that all business can be properly arranged before the camp-meeting. The church treasurers will also gather up the tithes. O. A. OLSEN.

WISCONSIN CAMP-MEETING.

THE Chicago, Milwaukee, and St. Paul, and Wisconsin Central railways, have granted those paying full fare to the Portage camp-meeting, June 14-19, the privilege of returning over their roads at one-fifth fare. They have granted this on all divisions. Those who do not live on the line of either of these roads, should secure a round-trip ticket to the nearest connection of either road, which can be secured for three cents per mile each way; then pay full fare to Portage.

The Chicago, Racine, and Raymond churches come via Milwaukee, and the rest of the southern tier of churches via Madison. Those coming by the last-named route should be in M. before 3:50 p. m.; otherwise they will have to stay until the freight at 7 a. m. next day.

All who have tents should bring them. Those who have not should apply to the undersigned immediately, giving size and kind. We shall have the following tents for rent on the grounds: Six square tents, 14x14; twelve square tents, 12x12; eight cottage with fly, 9x15.

Madison, Wis.

W. D. STILLMAN.