

# Adventist Review

AND SABBATH HERALD.

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

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### THE DAY IS AT HAND.

Poor, fainting spirit, still hold on thy way—  
The dawn is near!

True, thou art weary; but yon brighter ray  
Becomes more clear.

Bear up a little longer; wait for rest;  
Yield not to slumber, though with toll oppressed.

The night of life is mournful, but look on—  
The dawn is near!

Soon will earth's shadowy scenes and forms be gone;  
Yield not to fear!

The mountain's summit will, ere long, be gained,  
And the bright world of joy and peace attained.

"Joyful through hope," thy motto still must be—  
The dawn is near!

What glories will that dawn unfold to thee!  
Be of good cheer!

Gird up thy loins; bind sandals on thy feet;  
The way is dark and long; the end is sweet.

—Sel.

## 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.

### GRIEVE NOT THE SPIRIT.

BY J. M. HOPKINS.

"AND grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

We believe that all the dear brethren and sisters who may read this article, will agree with us in saying that we cannot attach too much importance to the work of the Holy Spirit of God. Various are its operations; and whether we behold it as the divine Agency, performing the creative work (Gen. 1:2), or whether it comes to us as the reprover of sin (John 16:7, 8), or as the blessed influence, winning us to God (John 6:44), or to enable us to pray aright (Rom. 8:26, 27), or to enlighten our minds that we may understand the word of God (1 Cor. 2:11-14), or to enable us to obey God (Eze. 36:27), or to enable us to work for God (Zech. 4:6; Ps. 51:11-13), or as the Comforter (John 14:26), or as a guide and revealer of things to come (John 16:13), it is that one selfsame Holy Spirit of God, emanating from the presence of the Father and the Son. It is that almighty, holy influence operating in the universe of God, by means of which worlds have been formed, physical laws established and maintained; by means of which God has communicated with man, and by means of which God's sleeping saints will be animated with life and immortality, and his living saints made incorruptible. Rom. 8:11.

We repeat, then, that too much importance cannot be attached to its work. So vastly important is its mission, and so holy its office and work, that Jesus said: "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be

forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:31, 32. Paul also bears the pointed testimony: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6:3-6.

Seeing these things are so, how we should welcome that holy messenger to our hearts, and yet how careful we should be lest we grieve or offend him, and he leave us forever! And this brings us directly to our text, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

This sealing work we understand to be progressive, beginning with the first impressions of the Holy Spirit upon the heart, convincing of sin, and then drawing to God, and continuing until the character of man reflects the image of his Maker. Nor is it a work which the Holy Spirit will perform against our will; but one in which we must engage with all the powers we possess, striving to overcome our sinful propensities, and to develop a character of holiness. The necessity of this work is set forth in the language of Jesus, addressed to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5. And again by Paul: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8. Notice here is a joint work,—sowing to the Spirit, and reaping of the Spirit. We sow to the Spirit when we put forth earnest, prayerful efforts to obey; and we reap of the Spirit, here, as the Spirit assists us in our work of overcoming, and thus seals us by impressing upon our hearts a likeness to the character of God, and finally by bestowing immortality.

God has placed a high standard of moral perfection for us to reach. Our character must reflect his own. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Pet. 1:15, 16. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Matt. 5:48. What a standard! Can we attain unto it? What a work! Can we perform it? "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6. Such is the standard, such the work, and such the assisting grace. Now God has kindly admonished us to "grieve not the Holy Spirit." How tenderly he puts it, "grieve not," indicating how sensitive the Spirit is, quickly detecting the evil and sorrowing because of it. He seems to refer to those lesser sins, so commonly practiced, and by many unnoticed,—jesting, levity, idle words, etc.

These are not of God, and grieve his Spirit. The hasty, unkind word, the little overreaching in business transactions, the exaggerations in conversation, the frettings in the home circle, the little omissions of duty, the sinful gratification

of appetite, the little bickerings among brethren, idleness, neglect of daily reading the Scriptures, and of secret prayer,—all these "grieve the Holy Spirit of God," and hinder the sealing work.

But especially should we shun those sins enumerated by Paul in Gal. 5:17-21, which debase the soul, grieve the Spirit, and deface the image of God. Rom. 1:21-32. The Spirit of God cannot occupy the heart that cherishes sin; and it is only by prayerfully cultivating those heavenly graces held up by Paul in contrast with the works of the flesh (Gal. 5:22, 23), aided by the Spirit, that we can be sealed. "Quench not the Spirit," says the inspired writer. 1 Thess. 5:19. The indulgence of unholy passions, the commission of sin in any manner, is to the gentle sealing work of the Holy Spirit of God like throwing water upon the kindling flame. It quenches it, the Spirit withdraws its presence, and sin revives. The language of the Christian's heart and life should ever be,—

"Come, Holy Spirit, heavenly dove,  
With all thy quickening powers;  
Come, shed abroad a Saviour's love,  
And that will kindle ours."

Avoid those things which are not in harmony with God. Cultivate the pure, the good. Pray for, court that holy influence. Let the mind dwell upon holy themes. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." Ps. 19:14. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8. What blessed counsel! And be assured, dear reader, that under such circumstances, and only such, can the Holy Spirit of God dwell in your soul, and carry forward the sealing work, reproducing in your character a likeness to that of your Maker, thereby sealing you "unto the day of redemption."

Not least among the gracious operations of "the Holy Spirit of God," whereby his people "are sealed unto the day of redemption," is the "testimony of Jesus," *i. e.*, "the spirit of prophecy." Rev. 12:17; 19:10. So much importance do the Scriptures attach to this gift, that they plainly say, "Despise not prophesyings." 1 Thess. 5:20. Again: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." 1 Cor. 14:1. Moses said, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." Num. 11:19.

With tender solicitude the blessed Saviour watches over the people of his choice. For more than thirty years his loving voice has been sounding in our ears in warnings, reproofs, gentle appeals, and gracious invitations. His Spirit has pointed out our errors, opened up the Scriptures to our understanding, directed our way, and given revelations of the glorious future soon to dawn upon those whom his Spirit shall have "sealed." Indeed it is, to say the least, a leading factor in fitting up a people for translation. We write thus, not to convince the unbeliever of the perpetuity of the gift, but to arouse those who are becoming indifferent in regard to heeding those gracious pleadings of the Spirit, and thus prevent his sealing work. "Redemption draweth nigh." Not many years hence, and his

loving voice will cease to sound. Our characters will be formed for better or for worse. It will then be too late to plead, too late to reform. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded: but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh." Prov. 1:24-26. We do not realize, we cannot estimate the value of spiritual attainments. Each counsel heeded, each opportunity improved, will tend to seal us for an eternity of happiness. How important then, that we do not grieve the Holy Spirit of God, whereby we are sealed.

"When a person once neglects to heed the invitations, reproofs, and warnings, of the Spirit of God, his conscience becomes seared, and the next time he is admonished, it will be more difficult to yield obedience than before. And thus with every repetition. Conscience is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved.

"We want all to understand how the soul is destroyed. It is not that God sends out a decree that man shall not be saved. He does not throw darkness before the eyes, that cannot be penetrated. But man at first resists a motion of the Spirit of God, and having once resisted, it is less difficult to do so the second time, less the third, and far less the fourth. Then comes the harvest to be reaped from the seed of unbelief and resistance. Oh, what a harvest of sinful indulgences is preparing for the sickle!"—*Testimony No. 31*, p. 116.

"The soul that refuses to listen to the invitations of mercy from day to day, can soon listen to the most urgent appeals without an emotion stirring his soul. . . . The more self is exalted, the more will faith in the testimonies of the Spirit of God be lessened. . . . Those who are the most closely connected with God are the ones who know his voice when he speaks to them. Those who are spiritual, discern spiritual things. Such will feel grateful that the Lord has pointed out their errors, while those who trust wholly in themselves will see less and less of God in the testimonies of his Spirit."—*Ibid.*, p. 130.

To neglect present duties, even though attended with deep humiliation and great sacrifice, is most disastrous to the Christian life. "To-day if ye will hear his voice, harden not your heart." "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" God has visited his people in a special manner. Those to whom his truth has come, and who lightly esteem the warnings, reproofs, and admonitions, do thereby grieve his Holy Spirit. We know whereof we speak. "By their fruits ye shall know them." Mark their downward course, gradual and slow at first perhaps, but certain. As the testimony of the Spirit is unheeded, the spirit of the world takes possession of the heart, and the Holy Spirit of God is grieved and departs from them. Coldness in the Christian life, pride, and the works of the flesh are only too apparent. Instead of being "sealed unto the day of redemption," they are most surely being sealed by the enemy unto the day of wrath. Unless arrested in their downward course, darkness awaits them.

I once heard a sister remark, "I feel almost condemned as I adopt the trimmings and fashions of the world." That feeling marked an important epoch in her Christian experience. The Spirit of God was pleading with her. Be entreated, O my brethren and sisters, wherever you are; heed the Spirit's pleading! Those little indulgences, those little departures from the straight, upward course, will be most effectual in destroying your peace of mind, and if continued, will most surely work your ruin. Oh, those little foxes, creeping in through the little openings in the hedge, the more dangerous because of their seeming insignificance! They gnaw away at the very vitals of Christianity; and ere the Christian is aware, he is spiritually dead; and all because he did not heed those

kindly, timely warnings of the Spirit of God. Is it not so, my brother? Oh! then, grieve not that Holy Spirit.

Under the heading, "The Testimonies Slighted," the writer says: "The patience of God has an object, but you are defeating it. He is allowing a state of things to come that you would fain see counteracted by and by, but it will be too late. God commanded Elijah to anoint the cruel and deceitful Hazael king over Syria, that he might be a scourge to idolatrous Israel. Who knows whether God will not give you up to the deceptions you love? Who knows but that the preachers who are faithful, firm, and true may be the last who shall offer the gospel of peace to our unthankful churches? . . . "When God shall work his strange work on the earth, when holy hands bear the ark no longer, woe will be upon the people. Oh, that thou hadst known, even thou, in this thy day, the things that belong unto thy peace! Oh, that our people may, as did Nineveh, repent with all their might and believe with all their heart, that God may turn away his fierce anger from them."—*Testimony No. 31*, pp. 73, 74.

Often when these plain testimonies are presented before our people, many seek to excuse themselves by saying, "It doesn't mean me!" Do not decide too hastily. We think that those who thus excuse themselves are, in some instances at least, the very ones to whom the testimonies especially apply. The nature of the case justifies our conclusion. Their excuses bespeak a self-satisfied condition, which is indeed dangerous. God has said, "Woe to them that are at ease in Zion." They believe the theory of the truth, have submitted to its outward ceremonies, and are, professedly, Christians. But how much of the Spirit do they possess? Again we apply the infallible rule, "By their fruits ye shall know them." Joining hands with the world, following its customs, adopting its fashions, and as a sure result, losing interest in the things of God, it is indeed painful to those who have their eternal interest at heart to witness their downward course. These statements are not imaginary or overdrawn. They come from a heart that has been made to feel keenly the painfulness of the situation. And, dear reader, if sinful man can be made to grieve over these things, how much more, infinitely more, the Holy Spirit of God! Lord, pity, spare thy people! Save, oh, save them from the thralldom of sin in which they are fast being engulfed! Withdraw not thy Holy Spirit, grieved though it often is, but may it plead with them a little longer!

Grieve not that Holy Messenger of love,  
So kindly sent to you from God above;  
But open wide the entrance to your heart,  
Lest from you he may speedily depart.

Oh, bid that gentle Messenger come in  
To purify the heart, to cleanse from sin;  
A welcome guest, oh, may he ever be,  
And seal you for a blest eternity!

"Redemption draweth nigh." The hour is near  
When each before his Maker must appear,—  
When each must bear the close, the searching test  
Of judgment by a God of righteousness.

How then shall we appear? Whose image bear?  
And what the sentence that we each must hear?  
Oh, solemn thought! Lord, grant that each may be  
Sealed thine for time and for eternity.

—With the vain hope of saving others by joining in social relations, those too weak to bear the cross of separations enter the popular downward current and lose themselves. R. F. C.

—It is true that men ought to have a higher motive than mere policy, for being honest. But it is also true, that it takes real faith for a man to believe, at all times and under every pressure, that the course of simple honesty is the only safe course. There are seasons of temptation, when it seems as if to speak the truth, or to meet the demands of honesty, would be ruinous. Then it is that one has need of faith; has need of such a restful confidence in God's overruling and restraining power, as will enable one to speak the

truth, and to do the honest thing, at the risk of the heavens falling. To believe, at such a time, that honesty is the best policy, is to prove one's living faith.—*S. S. Times*.

"BLAMELESS."

BY W. H. OWEN.

WHILE I wait my Saviour's coming,  
And believe his promise sure,  
I should keep my steps well guarded,  
And my conversation pure.

I must taste the cup of sorrow,  
Tread the steps that he has trod,  
Learn to be an overcomer,  
Seek to walk with Enoch's God.

If I ever hear a welcome  
To that kingdom ruled by love,  
I must learn to shun earth's follies,  
Have my treasure-house above.

If my character's imperfect,  
And the germ of sin not dead,  
How can I enjoy His presence  
Who because of sin has bled?

I have never found it written  
That in sin I shall be saved,  
And that I can enter Heaven  
While my nature is depraved;

But there is a voice from Heaven,  
Telling me in language plain,  
That the seal of God is given  
Only where there is no stain.

Jesus, purify thy people,  
Let them through thy truth be free.  
May the sealing angel quickly,  
Place the seal of God on me.

SYNOPSIS.—SECULAR HISTORY OF THE SABBATH.—NO. 8.

BY ELD. H. A. ST. JOHN.

XXIX.—APOSTOLIC CONSTITUTION, ABOUT A. D. 300.

1. "CONSIDER the manifold workmanship of God, which received its beginning through Christ. Thou shalt observe the Sabbath on account of him who ceased from his work of creation, but ceased not from his word of providence; it is a rest for meditation of the law, not for idleness of the hands."

2. "Have before thine eyes the fear of God, and always remember the ten commandments of God, to love the one, and only Lord God, with all thy strength."

3. "But keep the Sabbath, and the Lord's day festival; because the former is the memorial of the creation, and the latter of the resurrection."

4. "Let the slaves work five days; but on the Sabbath day and the Lord's day let them have leisure to go to church for instruction in piety."

a. Apostolic constitutions, book 2, sect. 4, part 36; book 8, sect. 4.

5. Tested by his own principles, the writer of these constitutions was far advanced in apostasy.

6. He does not hint that labor was sinful on the first day of the week.

a. J. N. Andrews' Complete Test. Fathers, pp. 326-328.

XXX.—CONSTANTINE, A. D. 321.

1. Constantine, a heathen emperor in A. D. 321, did not profess conversion to Christianity till A. D. 323.

a. Mosheim, Hist. Commentaries, cent. 4, sect. 7.

2. "Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven."

Given the 7th day of March, A. D. 321.

a. Original in Library of Harvard College.

3. "If any royal edifice should be struck by lightning, the ancient ceremonies of propitiating the deity shall be practiced, and the haruspices [soothsayers] shall be consulted to learn the meaning of the awful portent."

Made next day after Sunday law, March 8.  
 a. J. N. Andrews' Hist. Sab., pp. 342-347.  
 b. Blair's Chronological Tables, p. 196.  
 c. Ross, Index of Dates, p. 830.  
 4. The above is the first law for Sunday keeping.  
 a. Encyclopedia Brit., Art. Sunday, 7th ed., 1842.  
 b. Bp. Taylor, Ductor Dubitantium, part 1, book 2, chap. 2, rule 6.  
 c. Sir Wm. Domville, Ex. Six Texts, p. 291.  
 d. Morer, Dialogues on Lord's Day, p. 233.  
 e. Dr. Heylyn, Hist. Sab., part 2, chap. 3, sect. 12.  
 f. Alexander Campbell.  
 5. The above law of Constantine caused Sunday to be "observed with greater solemnity than it had formerly been."  
 a. Mosheim, Eccl. Hist., cent. 4, part 2, chap. 4, sect. 5.

XXXI.—MOSHEIM, 18TH CENTURY; NEANDER 19TH CENTURY.

1. Of the first century Mosheim says: "All Christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship."  
 a. Maclaine's Mosheim, Cent. 1, part 2, chap. 4, sect. 4.  
 2. "I have sometimes taken considerable liberties with my author. Often added a few sentences, to render an observation more striking, a fact more clear, a portrait more finished."  
 a. Maclaine, in Preface.  
 3. The above quotation an instance of those liberties.  
 a. Murdock's Mosheim, cent. 1, part 2, chap. 4, sect. 4.  
 4. Constantine's law in A. D. 321, caused the Sunday to be "observed with greater solemnity than it had formerly been."  
 a. Mosheim, Eccl. Hist., cent. 4, part 2, chap. 4, sect. 5.  
 5. "Many also observed the fourth day of the week, on which Christ was betrayed, and the sixth day, which was the day of his crucifixion."  
 a. Mosheim, Eccl. Hist., cent. 2, part 2, chap. 1, sect. 12.  
 6. "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect, far from them and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place."  
 a. Neander, Ch. Hist., trans. by H. J. Rose, p. 186.

XXXII.—SUNDAY OBSERVANCE IN THE 1ST CENTURIES.

1. "Labor in the country [on Sunday] was not prohibited till the council of Orleans, A. D. 538."  
 a. Dictionary of Chronology, p. 813, Art. Sunday.  
 2. "The Catholic church for more than six hundred years after Christ, permitted labor and gave license to many Christian people to work on the first day of the week."  
 a. Dr. Francis White, Treatise on Sab. Day, pp. 217, 218.  
 3. "The day was not wholly kept in abstaining from common business."  
 a. Morer, Dialogues on Lord's Day, p. 233.  
 4. "The primitive Christians did all manner of work on the Lord's day."  
 a. Bp. Taylor, Duct. Dubitant., part 1, book 2, chap. 2.  
 5. "It was near nine hundred years from our Saviour's birth, if not quite so much, before restraint of husbandry on this day had been first thought of in the East; and probably being thus restrained did find no more obedience there, than it had done before in the western parts."  
 a. Heylyn, Hist. Sab., part 2, chap. 5, sect. 6.  
 6. Tetrus Alfonsus, at the beginning of the 12th century, first called Sunday the Christian Sabbath.  
 a. Heylyn, Hist. Sab., part 2, chap. 5, sect. 13.  
 7. "Centuries of the Christian era passed

away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321."  
 a. Sir Wm. Domville, Ex. Six Texts, p. 291.  
 b. Kitto, Cyc. Biblical Lit., Art. Lord's Day.  
 c. Heylyn, Hist. Sab., part 2, chap. 2, sect. 7.  
 d. Dr. Francis White, Treatise of Sab., p. 219.

XXXIII.—BODIES OF ANCIENT SABBATH-KEEPERS

1. Nazarenes retained the Sabbath.  
 a. Morer, Dialogues on the Lord's Day, p. 66.  
 b. Dr. Francis White, Treatise on Sab. Day, p. 8.  
 c. Gibbon, Decline and Fall, chap. 15.  
 2. Hypsistarii retained the Sabbath.  
 a. Morer, Dialogues on Lord's Day, p. 67.  
 b. Dr. Francis White, Treatise on Sab. Day, p. 8.  
 c. Jas. Bingham, M. A., Antiq. of Christian Ch., book 16, chap. 6.  
 3. Sabbatarians retained the Sabbath.  
 a. Cox, Sabbath Laws and Sab. Duties, p. 280.

XXXIV.—SABBATH-KEEPERS AT THE TIME OF THE REFORMATION.

When the Reformation lifted the veil of darkness that covered the nations of Europe, Sabbath-keepers were found,—  
 1. In Transylvania, A. D. 1600.  
 a. Robinson, Eccl. Researches, chap. 16.  
 b. Lamy's History of Socinianism, p. 60.  
 2. In Bohemia, A. D. 1600.  
 a. Erasmus, Tome 5, p. 506.  
 b. Cox, Sab. Literature, vol. 2, pp. 201, 202.  
 c. Hessey, p. 374.  
 3. In Russia, A. D. 1400.  
 a. Present State Gr. Church in Russia, Appendix, p. 273.  
 b. Mosheim (Murdock's) book 4, cent. 17, sect. 2, part 1, chap. 2, note 12.  
 4. In Germany, A. D. 1500.  
 a. Maxson's Hist. Sabbath, p. 41.  
 b. Manual, Seventh-day Baptist, p. 16.  
 c. Martyrology of the Churches of Christ, vol. 1, pp. 113, 114.  
 5. In France, A. D. 1500.  
 a. Manual, Seventh-day Baptist, p. 16.  
 b. In England, A. D. 1600.  
 a. Maxson's Hist. Sabbath, p. 42.  
 b. Gen'l Hist. Baptist Denomination, vol. 2, p. 414, ed. 1813.

The Reformation did not give existence to these Sabbatarians, "the leaders of the Reformation, as a body, were not friendly to such views. On the contrary, these observers of the Sabbath appear to be remnants of the ancient Sabbath-keeping churches that had witnessed for the truth during the Dark Ages."  
 a. J. N. Andrews' Hist. Sabbath, p. 460.

XXXV.—SABBATH AND SUNDAY.—OPINIONS OF REFORMERS.

1. Luther. "The Lord's day, Easter, Whitsuntide, and other such holy days, ought to be kept, because they are appointed by the church. . . . The observance of them is not to be thought necessary to salvation."  
 a. Augsburg Confession, by Melancthon, approved by Luther.  
 b. Cox, Sabbath Laws, p. 287.  
 2. Zwingli. "It is lawful on the Lord's day, after divine service, for any man to pursue his labors."  
 a. Cox, Sabbath Laws, p. 287.  
 3. Beza. "No cessation of work on the Lord's day is required of Christians."  
 a. Cox, Sabbath Laws, p. 286.  
 4. Bucer. It is "not only a superstition but an apostasy from Christ to think that working on the Lord's day, in itself considered, is a sinful thing."  
 a. Cox, Sabbath Laws, p. 286.  
 5. Cranmer. "We observe the Sunday and certain other days as the magistrates do judge convenient, whom in this thing we ought to obey."  
 a. Cox, Sabbath Laws, p. 289.  
 6. Tyndale. "As for the Sabbath, we be lords over the Sabbath, and may yet change it into Monday, or into any other day as we see

need, or make every tenth day holy day, only if we see cause why."

a. Answer to More, book 1, chap. 25.  
 7. Calvin. He did not believe that Christ or the apostles changed the Sabbath to Sunday to commemorate the resurrection. He said the church set aside the Sabbath and substituted Sunday.  
 8. Knox. He was of Calvin's mind as to the obligation of Sunday.  
 a. J. N. Andrews' Hist. Sab., pp. 436-446.  
 9. Carlstadt. He held to the divine authority of the Sabbath from the Old Testament.  
 a. Dr. Sears, Life of Luther, p. 402.  
 "Indeed, if Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath, that is to say, Saturday must be kept holy."  
 a. Luther, Against the Celestial Prophets.  
 "Carlstadt sacredly regarded the seventh-day Sabbath."  
 a. J. N. Andrews' Hist. Sab., pp. 446-459.

PHILIP THE EVANGELIST.

BY ELD. A. S. HUTCHINS.

THOUGH brief the history of this servant of God, the thought indelibly impresses itself upon the mind of the reader that he was a man of piety, one who consecrated himself to the cause and service of his Master. He was one of the seven deacons, men who were to be "of honest report, full of the Holy Ghost and wisdom," when chosen to this office.

The martyrdom of his fellow-laborer, Stephen, did not intimidate him, for we soon hear of him at the city of Samaria preaching the gospel with power, and attended with miracles of a wonderful character. From here he is bidden of an angel to go in a southerly direction, without assigning any reason why he should do so; nevertheless he obeys the divine injunction, which prepares him for another mandate from the Spirit of God unaccompanied by any reason. This obeyed, and he stands beside the chariot of a stranger who is reading the prophecies of inspiration, and who desires him to be seated by his side. Here Philip found an audience of one man who listened to his preaching, was converted, and baptized forthwith.

From this point this faithful minister is heard from at Azotus, whence he passed along the sea-shore, preaching in all the cities till he reached Cæsarea.

Something over twenty years after this (Acts 21:8), with his family he entertained Paul and his company, at which time we learn he had four daughters "which did prophesy."

Reflections: We are of the opinion that if Philip was alive now, and a believer in the present truth, favored with health and strength, that he would be a most valuable preacher, that he would be all awake in the canvassing interests, not waiting for sight to clear the way always, and that he would be a man of hospitality, and a firm believer and zealous advocate of spiritual gifts.

IF NOT, WHY NOT?—NO. 8.

BY ELD. M. C. WILCOX.

IN this, the last of this series of articles, I would address the above question to Sabbath-keeping Adventists everywhere. Are you in harmony with the work of the third angel's message as it is now going to the world? Do you have faith in the plans of operation? In other words, are you in harmony with the body? If you are not, why are you not? I know that many are in harmony; I know that many are not. They are like boats that linger by the shore, moored to the wharf perhaps, ready to disembark upon the slightest indication of a storm. Their voyage is all marked out before them by divine Wisdom; the rocks and shoals, currents and whirlpools, are pointed out by the chart, yet they fear to trust. Such will never make a successful voyage, for they never start. They profess to believe in the near-coming of the Lord; they are looking for and hoping in

his coming. They *profess* to be keeping all of God's commandments. Here they rest. They *do* little or nothing.

Some mistakes have been made by the body in the past, fewer in number than in any other phase of reformation that has taken place since the Christian era began, but enough to furnish the faithless, deedless ones with bread of sorrows and murmuring which will last for years. It matters not how many mistakes these murmurers make, it does not impair their wisdom in the least. If some matter connected with God's cause appears to go wrong, they will say, "I told you so." If any branch is made a glorious success they remain stolidly silent, shake their heads ominously, as much as to say, "If you but knew the true inwardness of the matter you would never call that a success;" and thus they discourage the hearts of their brethren. Thus they crush out of their own hearts all feelings of hope and faith and love.

But if mistakes are sometimes made, and wrong policy is at times pursued, what then? Still do all you can for the work. Introduce wiser plans if you can, but if you cannot, labor faithfully in the work as it is. Your plan might, when put in operation, prove more disastrous than the one to which you are opposed. Real faith in a work will lead us to look with charity upon the motives of our brethren, even if we do not approve their plans of carrying forward that work; and real interest in a work will lead us to labor for its progress, even though our labor is necessarily circumscribed by unwise plans.

But, my murmuring brethren, do not the motives of your disaffection lie deeper and nearer home than the mistakes of those leading out in this work? Is it not because of something in your own nature,—some remains of sin in your yet unregenerate heart,—something antagonistic to the spirit of the work of Christ? Ponder prayerfully these questions. Do not, I beseech of you, be self-deceived in this matter. God forbid that such should be the case. But, my brother, search your heart, and see if the fault does not lie there. Does it not lie in the fact that you are condemned by some of the truths connected with this last message? Search carefully. Do you not love this world so well that you would put far off the coming of the Lord? Is it not because of your *love of money* that the calls for means and the tithing system is so repulsive to you? Is it not because of the lusting after "the leeks and the onions and the garlic" of modern Egypt that you dislike to see the cause of temperance prosper? And is it not the same in regard to other truths? If this be not the case, why the opposition?

It is true that we as a people are too backward. It is true that we do not keep pace with the opening providences of God; but the cause will go forward and ultimately triumph. It has within it the elements of the unconquerable. These precious truths shining so brightly upon us will shine yet brighter in the surpassing splendor of a glorified universe. Line after line of prophecy, evidence after evidence, proclaim that the long night of the world's sorrow and travail are nearly over. The third angel's message will soon gloriously triumph. I may not triumph with it, you may be cast off for unbelief, but the message will triumph grandly, gloriously. It even now goes beyond us as a people. Here and there, all over the world, are those being raised up who will do God's will, and act as bearers of light to those around them. Many of these had never heard of us as a people nor of the doctrines which we hold till they found them in God's word; and just as we who have faith in this message, would naturally expect, they are found holding substantially the same doctrines which we hold as a people.

Then why not believe? Why not take hold of the work in earnest? Why not cut loose from your moorings. Why not embark on the ship of God's everlasting truth? It may be weather-beaten, storm-tossed, and marred by many an encounter with the elements of evil; but it will grandly outride all billows, and cast anchor in the harbor of the eternal city. Christ

is at the helm. Say, my brother, are you in harmony with the work? Are your efforts put forth to encourage the hearts of your brethren? Do you have faith in this work of *present truth*? If not, why not?

#### UNDER THE LAW.

BY WILLIAM BRICKEY.

"FOR sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. 6:14.

What is it to be under the law? Is it to keep the law? If keeping the law is being under the law, then breaking the law is being free from it. I made this statement in the pulpit, some time ago, and was called to answer for it by an Antinomian minister who was present. He said that if we had to sin against the law to get under the law, it followed by the same law of reasoning that we would have to sin against grace to get under grace. I told him that grace was not a law: he admitted that grace was a favor. Then it is not a parallel case of reasoning. Grace cannot condemn us; the moment that it condemns us, it is no more grace, but wrath. So all must see at once that we cannot be under the condemnation of grace,—we cannot be under the condemnation of favor. This is a contradiction of terms. But I believe that to be under the law in the sense that Paul means is something different from keeping it. He says, "Ye are not under the law, but under grace." Then to be under grace is something distinct from being under the law; we can not be under the law and under grace both at once. Now if grace is favor, and we know it is, then the Jews were under grace, for they were God's peculiar people. Did they keep the law? Oh, yes! to be sure they did not always keep the law as they should, but we find that whenever they forsook the law, the Lord forsook them, and they lost his favor. Was not David under grace? was he not under the peculiar favor of God? We know he was. Did he keep the law? Hear his words: "Oh, how love I thy law! It is my meditation all the day." Ps. 119:97. Read the whole chapter. Was Paul under grace? He says so. Rom. 6:15. Was he under the law? He says not. Did he keep the law? Why, said he, "I delight in the law of God after the inward man." Rom. 7:22. And again: "With the mind I myself serve the law of God; but with the flesh the law of sin." Then we see that men can keep the law of God and not be under the law, but under grace.

To keep the law is to be subject to the law! All must admit this. But the carnal mind is not subject to the law of God, neither indeed can be. Rom. 8:7. But the spiritual mind is subject to the law; in other words, the carnal mind breaks the law and is under the law, that is, under the condemnation; but the spiritual mind, which is the opposite of the carnal mind, keeps the law, is subject to the law, and is free from the law, *i. e.*, free from its condemnation. "To be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6); that is, to keep the law is life and peace, but to break it and not be subject to it, is death. Dear reader, are you subject to the law of God, do you delight in it, is it your meditation all the day long, as it was with David? If not, I humbly ask you in the name of Him who died for you and me, to search your heart carefully, and see if there is not some of the old carnal mind left. It may come up in the way of prejudice, and prevent us from hearing what our Saviour says to us in Matt. 5:17, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." Adam Clarke says that the Hebrew word *gamar*, which corresponds to the word "fulfill," means not only to fulfill but to teach; and gives as an illustration Col. 1:25; see margin. And I am fully persuaded that this is what our Saviour means: I am not come to destroy, but to teach; for he goes on in verse 19, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven;

but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." If this is not teaching the commandments, I know no language that would teach them. But he further enlarges upon the sixth and seventh commandments, thus illustrating what he means by teaching the law. David said, "I have seen an end of all perfection; but thy commandment is exceeding broad." Ps. 119:96. Oh, that we could see the exceeding breadth, and length, and depth, and height of the commandments of God, reaching through the vast universe of God, condemning every creature that breaks them!

Christ came to magnify the law, and make it honorable. Isa. 42:21. But, says the objector, "If ye [we] be led of the Spirit, ye [we] are not under the law." Gal. 5:18. What spirit does Paul mean? The Spirit of God of course. See Rom. 8:14: "For as many as are led by the Spirit of God, they are the sons of God." Was Moses led by the Spirit of God? We know he was, he and the seventy elders. Num. 11:17. Were they under the law? Not according to Paul's statement in Gal. 5:18. Did they keep the law? Who will deny this? But again: Was Christ led by the Spirit of God? It descended upon him in bodily shape like a dove. Matt. 3:16. He was full of it (Luke 4:1); returned in the power of it (ver. 14); it was upon him (ver. 18). Other scriptures might be given, but it is useless. All will admit that Christ was led by the Spirit. Was he under the law? Paul's language says not. Did he keep the law? Hear the word of Christ himself: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." If Christ had broken the law, he would have been a sinner; for sin is the transgression of the law. 1 John 3:4. Then it would have been impossible for him to redeem the world; he would have had to die for his own transgression. But as it is, he owed nothing to the law, so he could die for our transgressions. So we see that Christ could keep the law, and yet be free from the law; for Paul says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. Who is it that walk not after the flesh, but after the Spirit? Why, those that are led by the Spirit, or in other words, those who keep the law; for we know that the law is spiritual (Rom. 7:14), and of course if we are led by the Spirit, we will keep spiritual laws.

To illustrate: Suppose we live in a country where men are imprisoned for debt, and I get in debt. The time comes when the debt should be paid, but I can not pay it. All that I have in this world will not satisfy the claim; notwithstanding, it must be paid, or I must go to prison with no prospect of getting out. But a certain young prince, rich and benevolent, says to me: "I am sorry for you; I will freely pay the debt for you, and will adopt you into my family; and when I come in possession of my inheritance, I will share that with you. No good thing will I withhold from you, if you will come now and join my family, and serve me faithfully." Now I am free to accept this kind offer, or to refuse it. If I refuse it, what is the result? Does this abolish the law that bound me to pay the debt? Oh, no! What then? Why, it leaves me still under the condemnation of the law! Then it follows that the sinner who refuses the kind offer of salvation through Jesus Christ is still under the law. So the law is still binding upon this class anyway; therefore, it is not totally abolished. But suppose I accept the offer of mercy, and am adopted into the family of this prince, and begin to serve my redeemer, what is the effect on the law? Does this abolish it? Nay, verily! What then? Why, the debt is paid, and I am made free from the law. I am no more under the law, but under grace. Oh, happy condition! an heir of the promised inheritance on condition that I prove to be a faithful servant. But suppose that by and by, I through my unfaithfulness get discouraged, begin to complain that my master does not provide for me, or, it may be, have some other imaginary ground of

complaint; and in my dissatisfaction, I go to the man I owed before, and get in debt the second time, what is the result? Will this abolish the law? We know it will not; the same law that bound me to pay the first time, will bind me to pay the second, and third, if I get in debt.

And Paul says, "What then? shall we sin because we are not under the law, but under grace? God forbid." What is sin? "The transgression of the law." 1 John 3:4. That is, shall we sin (break the law) because we are not under the law, but under grace? God forbid; let us not go in debt any more; our time is promised to the Lord Jesus. "How shall we that are dead to sin live any longer therein?" Rom. 6:1. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin [breaking the law] unto death, or of obedience [to the law] unto righteousness?" Ver. 16. This is evidently Paul's meaning; for in Rom. 8:4 he says, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Now what is the righteousness of the law? Is it the breaking of the law, or the keeping of it? Evidently the keeping of it; for he says it is fulfilled in us, who walk not after the flesh, but after the Spirit; and we have seen before that they who walk after the flesh do not keep the law, are not subject to the law; but they who walk after the Spirit keep the law, and are subject to it, and are free from its condemning power through our Lord Jesus Christ.

THE DIVINE GOVERNMENT.

BY N. J. BOWERS.

PRIMARY THOUGHTS.

1. If there be a divine Ruler, there must be a divine rule, or law; if a divine law, a divine administration of law, or a divine government; if there be a divine government, there must be rewards and penalties annexed to the law upon which such government rests and is administered. This government must be supreme. "It ruleth over all," and all are its subjects.

2. The Design of Government.—The honor of the Author of the government, and the well-being of the governed. We speak here only of the latter. This design must contemplate laws regulating human conduct, rewards, and protection to the obedient, punishments to the disobedient.

3. The government's laws must have annexed to them penalties for their infraction.

4. The design of penalties or punishments,—  
a. For the common good of the governed.  
b. To maintain the respect and authority of the government.

Special Objects,—

- a. Disciplinary, for the good of the subject.
- b. Cautionary, preventive, to warn.
- c. Protective, guarding life and rights.
- d. Authoritative, maintaining and enforcing authority.

5. Justice.—An indispensable element in all governmental administration. No good government can exist without it. Justice is defined as "the giving to every one his due."

Just.—"Appropriate or suitable."—Webster.

6. Justice may be wrongly dispensed or thwarted by,—

1st. Showing favor to the bad, and oppressing and punishing the good.

2d. Proceeding equally against all classes, not discriminating.

3d. Transcending its proper bounds, going beyond its jurisdiction.

The administration may go too far as well as come short. It may do too much as well as too little. The government may become tyrannical and unjustly severe, and thus inflict upon its disobedient subject more than his due of punishment, or that which is not "appropriate or suitable."

As we have said, the laws must prescribe the penalty. If the administration does not reflect the law, it is unjust and should not stand; and

so the law itself must be just. Justice should be tempered with mercy, and should not be driven over its farther extreme by imperious will and hate. Justice should always take mercy along with it. Mercy should not rule at the expense of justice, nor justice to the exclusion of mercy. They should be an indissoluble firm in the administration of government.

7. Justice is rightly dispensed or administered when it is done according to law as intimated, which should be according to merit, to deserving, according to the manner in which the subject treated the laws under which he lived and the authority that protected him, according to the attitude he sustained to the government.

He who finds fault with the government, who says hard things about it, who talks rebellion and seeks to stir up rebellious feelings, who talks and acts treason, should be dealt with accordingly, and not as a peaceable and loyal subject.

8. The principles of justice underlie and permeate the administration of the divine government.

9. Doctrines of Divine Punishment.—Four general views are held concerning punishment inflicted for violation of the divine law,—

1st. All received in this life, during probationary time.

2d. Partly future, but will end. Restoration.

3d. Eternal sufferings. Endless life in misery.

4th. Death. Destruction of life and being.

How shall we determine which is the correct view? How shall we know which of these theories accords with truth and divine justice? By what means, or by what standard, shall we try them? Ans.—By the divine law and inspired testimony.

1. That punishment due to sin is not received in this life is evident from Eccl. 8:14; Ps. 73:3-7; 2 Cor. 5:10; Rev. 20:12-15. Neither is this punishment according to law. Eze. 18:4, 20, 24; Rom. 6:23.

2. Restoration.—No change of character or condition. Rev. 22:11; Luke 16:26; 2 Thess. 1:9. Probation closed. All cases decided. No repentance. Also illegal. Not according to the terms of the law. See Rom. 6:21-23.

3. Eternal pain, miserable existence, illegal, and so unjust.

4. The law says death and not life.

a. That view which maintains death to be the penalty of the divine law is alone reasonable and scriptural. See 1 John 3:4; Rom. 6:23; Eze. 18:24, 27, 32; John 8:51; 11:26; Rom. 8:13; Rev. 21:8. Sin of itself brings death, Jas. 1:15. Then there is no eternal sin. It will come to an end. There are no *post mortem* sins. 2 Cor. 5:10. The sinner is not punished forever for the sins he commits in hell. The affirmation of this is an invention to meet a long-felt want. It assumes that the sinner must forever sin that God may be just in forever tormenting him. So the assumption of eternal torment is built upon the other assumption of eternal sin. Assumption upon assumption, and presumption, we fear, under all.

b. God abhors sin, and will not suffer its eternal continuance in his sight.

c. All intelligences will eventually join in ascriptions of praise to God and the Son. Rev. 5:13. Consequently there is no place for an eternal hell in all the dominions of the Father.

d. The dwelling-place of the wicked will come to naught. Job 8:22; Ps. 37:10. The mercy of God follows the sinner through life, holds out to him with gentle hand and winning voice the gracious conditions of the gospel, and is at last seen in his destruction,—in a release from a miserable existence beyond the tomb.

e. The justice of God cannot allow the persistently rebellious, the scornful despiser of his government, to share equally with the loving, the loyal, and the obedient in the blessings in store for those in harmony with the administration, and so the executive power cuts them off, and maintains the survival of the fittest. This is right. This is just; and all must see it. The government has kept its word, and preserved its dignity, honor, and authority. A

government cannot say one thing and do another. It must be true.

10. Universal salvation would be unjust, because the law makes provision for the obedient only. Those not in harmony with divine authority must either become obedient or suffer the penalty of sin—death.

11. Eternal suffering is equally unjust, because contrary to the law. It commands death, not life. A human law would not be fulfilled if a criminal condemned by it to be hanged till dead, were incarcerated in the penitentiary for life.

Lastly, there can be no mercy displayed in everlasting pains, as in this kind of punishment, and it must not be inflicted.

Concordia, Kan.

OUR COMPANION.

BY J. E. SWIFT.

"BE ye filled with the Spirit." Eph. 5:18. Here is a positive gospel command which, alas! in this age of boasted science, human greatness, and intellectual advancement, is being almost entirely forgotten. Let us study it for a few moments. Just what the Spirit is, is a mooted question among theologians, and we may not hope to give it a positive answer; but we may learn something of its nature, and the part it acts in human salvation. The Spirit is Christ's divine representative, and God's prime minister in this world. Eternal in its existence, in its nature terrible as the thunders of Sinai, yet mild as the dove that symbolized it at the baptism of Jesus. Coming from the Father and the Son, it must partake of their attributes. This, dear reader, is the messenger that our loving heavenly Father sends to us, and entreats, yea, commands us, to receive as our constant companion and bosom friend. How, do you ask, are we to be benefited by this heavenly guest? Let us see what the Bible says about it.

1. He convinces us of our sinfulness, Christ's righteousness, and the coming Judgment. John 16:8. Unless by our continued disobedience and stubbornness of heart we have forever stifled the sweet pleadings of the Spirit of God, his voice is heard by every one of us saying (Isa. 30:21), "This is the way, walk ye in it," when we turn to the right, and when we turn to the left. Tell me, ye pilgrims to the eternal world, is not such a guide a blessing?

2. He is the author of the new birth, the wicket gate through which we must pass as we enter the narrow gate that leads to the celestial city (John 3:5), the process by which, through the merit of Christ's atonement, we are brought nigh to God, adopted into his royal family, and made joint heirs with Christ to an inheritance which is incorruptible, undefiled, and that fadeth not away; so that "being justified by faith, we have peace with God through our Lord Jesus Christ;" and can look up with full assurance of faith, and cry, "Abba Father."

3. He is our comforter. Just a little while before our Lord was crucified, after telling his disciples that he must leave them, and while their hearts were filled with grief as they thought of their Master being taken away from them, Jesus tells them that they shall have another Comforter. John 14:16. How precious that promise was to the disciples! and while passing through this vale of tears, separated from our Lord and Master, is it not just as precious to us? How soothing to our broken spirits as we bend over the casket that contains the lifeless clay of our loved one, to hear the Spirit say, "Blessed are the dead which die in the Lord from henceforth!" And as we stand with weeping eyes, looking into the open grave while it is being filled with the clods of the valley, which must forever hide our departed friend from our mortal gaze, how blessed is the assurance that in a little while we shall meet on the evergreen shore of the kingdom where "God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow, nor crying"! For "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath

revealed them unto us by his *Spirit*; for the *Spirit* searcheth all things, yea, the deep things of God."

Dear brethren, if we would all comply with this requirement, and "be filled with the Spirit," in a short time God's jewels would all be found, and we be gathered home. Notice, the Spirit is not an occasional visitor,—one who comes and goes,—but, if we will let him, he will according to the promise (John 14:16), abide with us forever. And if we are *filled* with the Spirit, there will be no room for anything that is evil; but being energized by the same Spirit that led Jesus to come to this world to save sinners, we shall be ready to do our part in the noble work; and being filled with faith, courage, zeal, and devotion, we shall clear our skirts of the blood of souls, and our mission will end in unfading glory. Brethren, in this last generation of moral corruption and spiritual blindness, we need this anointing. Who among us from this time forth will "be filled with the Spirit"?

#### PROVOKE NOT THE LORD BY UNBELIEF.

BY H. D. BANKS.

It is evident from the study of the Scriptures that the history of the children of Israel was written for our admonition, upon whom the ends of the world are come. Their unbelief called forth the Lord's displeasure; for he says in regard to them, when the ten spies brought back the evil report after searching the promised land: "How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them?"

We ask the question right here, Why did Caleb and Joshua manifest so much faith in the Lord, while nearly all the rest were filled with doubts and unbelief? The answer is, They could look back and see how the Lord had wrought for them. The scene was vivid in their minds when the angel of the Lord passed over all the houses of the children of Israel, and smote all the first-born of the Egyptians, from the king upon his throne to the captive in his dungeon. They could well remember the bright morning when the galling chains of slavery were cast off by the mighty hand of God, and they marched up out of Egypt, six hundred thousand strong, with their banners flying, while their oppressors, the Egyptians, who had for many years bound them down by cruel oppression and bondage, were humbly burying their first-born. They remember with vivid distinctness when, on their journey to the promised land, they stood before the Red Sea. Its waves lashed the shores with fury; high mountains were on either side. There they stood, a host of unarmed and defenseless men, women, and children, while in their rear vast numbers of Egyptian warriors with their chariots of iron, were in battle array. To all human appearance, they must go back to slavery, or leave their bones to bleach on the shores of the Red Sea. But hark! the voice of the Almighty is heard,—the one who is ever on the side of the oppressed, and is mighty to save. He commands, and the waters are divided; a thoroughfare is made through the deep, where the children of Israel make good their escape, while their enemies are swallowed up by the waves. They could not have forgotten the time when they were in the Wilderness of Sin, a wild and uncultivated country, and destitute of food; and the Lord in his mercy gave them bread from Heaven. Neither had it passed from their minds when they were encamped at Horeb, and their tongues parched with thirst, that God caused a river of water to flow from the solid rock. These wonderful miracles had been enacted too recently to have passed from their minds.

But behold the ingratitude and unbelief manifested by the ten spies as they return from searching the promised land. They report to Moses and Aaron that, indeed, it was a goodly land, and it flowed with milk and honey; but on account of the walled cities, the many nations, and the men of large stature, it was impossible to possess the land, overlooking the fact that

they were instruments in the hands of God, and that he would aid them in fighting their battles. Then Caleb stepped to the front, filled with holy faith, and said that they were abundantly able to go up and possess the land. But the ten spies, in order to carry their point, turn around and deny their first statement by bringing in an evil report, saying that the land devours its inhabitants. Thus these statements beget unbelief in the minds of others, and the whole camp of Israel murmur and complain because of the roughness of the way.

But hear what the Lord says in regard to them: "Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it. But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went, and his seed shall possess it." Thus we see the difference between belief and unbelief. Unbelief will sink a person in despair, and prove his overthrow, while true faith in God's word will cause him to triumph over any amount of difficulties, and will at last give him a passport to the golden city with all the good and true. Paul tells us that these things happened unto them for ensamples, and they were written for our admonition, upon whom the ends of the world are come. Now I would like to ask a few questions. Do we not have the same unchangeable God that they had? We do. Is he not just as powerful and as willing to aid his children as ever? He is. Will he bring his people into strait places to try their faith? He will. Does he think any more of murmurers and complainers than he did four thousand years ago? Most emphatically, no! Then should we, down here in the end of time, hesitate and draw back? Never! The night is far spent; the glad morning of deliverance is at hand, when the church of Christ will appear fair as the moon, clear as the sun, and terrible as an army with banners.

Trace down, if you please, any line of prophecy found in the Bible, and we invariably find ourselves in the closing scenes of this world's history. The Saviour has told us that before he comes the second time, he will hang out in the heavens the signs that mark his advent near. He said the sun should be darkened and the moon should not give her light, and the stars should fall from heaven. By referring to history we find these waymarks in the past. We stand upon the eve of a momentous event. Already the mutterings of the conflict are heard, and the enemy is marshaling his forces. We can see upon the political horizon omens which prove beyond a doubt that the day of the Lord is at hand. Joel, the prophet, in speaking of this event, says: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain! let the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Just a little beyond this, and the golden city will appear in all its grandeur.

To-day the Lord calls for men who will not murmur nor complain, though pressed by many a foe,—men that will stand up for the right, and, like Joshua of old, say we are abundantly able to go up and possess the goodly land. Provoke not the Lord by unbelief.

#### ALONE.

BY JOSEPH CLARKE.

It is not an uncommon thing for Sabbath-keepers to be so situated that they have very few opportunities of meeting with others of like faith, or of hearing the truth preached, and often such persons become discouraged and assimilate with those around them. No doubt those who are thus isolated often feel as if they were neglected, and allow in their minds a feeling of sadness, and sometimes of impatience, because no one seems to care for them.

Now if we would realize that God is every-

where by his Spirit, and is always ready to hear the prayers of his people, I think we would not be so dependent upon circumstances. Have we not all the word of God in our houses? Is not the privilege of prayer and the command to watch and pray, just as much to the isolated members of the church as to the most highly privileged persons? John Bunyan, for many years a prisoner in Bedford jail, lived as near to God there as if he had been in the most privileged society of Christians. Christ had his most precious seasons of prayer alone in the mountains, and his most terrible, triumphant conflict with Satan in the desert alone. So should we make the best of privileges. If we are isolated, let us pray the more earnestly and the more frequently, and watch the more carefully. If we have wandered far from God, it is ourselves we should blame, because of duties neglected, and wrong courses entered upon.

Now what is to be done? Why, it is a plain case! First of all, return to God with all the heart by earnest confessions and prayers. If we do not feel like doing this, let us pray till we do feel like it. It will not be long; perhaps the blessing may come at once; if not, persevere as the wise farmer who plants and replants, and waits long and weary months for his crop. Our ministers are few, and the harvest is great. If they are permitted to come and help us, let us thank God; but if not, let us help ourselves by remaining steadfast at our post, omitting no duty, however difficult it may seem to be. Prayer and watchfulness, with courage, will cause obstacles to shrink, and enemies to fly at the approach of faith and love.

It is surprising to see how soon discouragement and gloom are dissipated in the light of fervent prayer. Prayer is the key which unlocks the castles of doubt and despair, and lets in the light of Heaven upon the humble, praying soul. Then there are other duties we will cheerfully undertake, and self-denials we will practice as fast as we gain spiritual strength; but we will not give up because often defeated, but we will march again to the conflict, knowing that with God is the power to help us to overcome.

If we become indifferent, we should give the more liberally, and read the reports from the workers the more until our interest revives. Our Bibles should be read, our Sabbath lesson studied, and our minds fortified. If we love the secular papers more than we love the religious ones, we should read them less until the love for religious literature takes the first place. Our periodicals should be read. Let us not neglect to study present truth. Sooner or later we must stand alone in God. Let us draw close to him now; he calls upon us to do this. Let us lean upon him, not on one another. Let us be sure we draw strength directly from him, as the branch draws its life from the vine.

There is great satisfaction, and permanent happiness in a life consecrated to God, and so elevated above the world as to become holy in the face of neglect and scorn and hatred and persecution. Such a life was Elijah's, and such must ours be, if we are to survive the perils of the last days. Our ministers are called to preach to those who have not heard the truth. Let us who have heard hold on to the end.

—God lives through all. His power, unwasted, sweeps  
The sounding scale of universal motion;  
His patient love on star and violet sleeps,  
And whispers in the evening pine's devotion.

—We all are in one school,  
Each hath his daily lesson, line on line;  
But sterner chastisement and stricter rule  
God doth for some design.

—E. Norman Gunnison.

—Love is never lost. If not reciprocated, it will flow back and soften and purify the heart.  
—Irving.

—It was never good for Israel to frequent the "high places," and thus give the influence of their presence to the prevailing idolatry, besides the danger of being led into idolatry themselves; yet weak souls, such as are least able to withstand the evil influence, are the most ready to venture upon enchanted ground. R. F. C.

Choice Selections.

OUR DAILY BREAD.

ONLY to-day ! Dark looms the coming morrow ;  
Behind, sad yesterdays are lying dead ;  
Each moment keeps slow step with care and sorrow ;  
Give us, we ask, to-day our daily bread—  
Only to-day !

We have no strength to walk unless Thou lead us ;  
Sin hides each side the straight and narrow way ;  
Our hungry souls must faint unless thou feed us ;  
Help us, we plead, to live aright to-day—  
Only to-day !

We would not pierce the misty clouds around us ;  
Nor fathom what the future has in store ;  
But day by day thy loving care hath found us ;  
Lead us to-day, O Lord, we ask no more—  
Only to-day !

We could not bear the weight a life-time carries ;  
Our strength grows weakness if we do not try ;  
To-morrow comes with face that never carries ;  
Help us to-day, O Lord, is all our cry—  
Only to-day !

—Sel.

ANNIHILATION OF THE WICKED.

THE Baltimore American in reviewing the theological opinion which Rev. Dr. McKim is said to entertain, says:—

“There was a time when the holders of opinions like these would be speedily called to answer a charge of heresy before an ecclesiastical court; but of late years there is a remarkable indisposition to go into the questions that must necessarily be discussed in a trial for heresy. Freedom of opinion is the temper of the times, and the enforcement of dogma through the discipline of excommunication is outside the range of popular sympathies. But it is to be noted that what are called heresies are usually efforts to bring about more rational conceptions of religion.

“The Christian idea during the first and second centuries was that man in his natural state dies, but that Christ offers to believers second life. When Paul first spoke to the Greeks of an after life, they ‘mocked.’ The Sadducees denied the resurrection; there was no direct promise of immortality in the law or the prophets. Death meant death, and it was not until long after the crucifixion that death came to mean ‘endless torment.’ When it was written, ‘The wages of sin is death, but the gift of God is eternal life,’ those words were accepted in their natural sense. The people of that time did not believe that they meant, ‘the wages of sin is eternal punishment.’ They regarded eternal life not a possession of the good and bad alike, but only as the gift of God to the righteous. All through the New Testament this may be read more or less distinctly. It may be true that there are other passages which convey a contrary meaning, and upon which the awful dogma of eternal punishment is founded; but there are theologians who hold that under a better translation these passages would be modified, and that it is quite possible to believe that the ‘fire’ may be eternal, and not the people who are cast into it. The ‘worm’ may never die, but the lost ones may. Eternal punishment does not necessarily mean eternal torment. If immortal joy awaits the righteous, then annihilation would be eternal punishment, but not eternal torture.

“If this be the doctrine which Dr. McKim holds, he does not hold it alone. He has had a long line of predecessors and many thousands of contemporaries in this belief. It dispenses with the hell that Dante depicted,—the hell that is sinking out of belief, along with diabolical possession, witchcraft, and all the rest of the demon lore. . . . ‘I am the resurrection and the life, and he that believeth on me, though he were dead, yet shall he live.’ ‘He that hath the Son hath life.’ ‘He that hath not the Son hath not life.’ ‘God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.’ To those Greeks who had no hope of an after life except the dreary shades of hades,—to those Greek Hebrews who had no hope of an

immortality,—these assurances of Christianity came as the sweetest of messages. They expected death as the end-all, and when came to them the beautiful hope of an endless life and a fadeless youth in the ‘kingdom of Heaven,’ they clung passionately to the hope. They rejoiced in the hope of immortal bliss for themselves without the dark misgivings of an immortality of torture. The gospel then was, indeed, glad tidings. But was it good tidings when the idea of eternal hell gradually took form and hardened into dogma? Is it glad tidings to be told that many are called and few are chosen, and that all who are not chosen, though our dearest ones on earth, are to suffer to all eternity tortures that no mind can conceive? Compare first and second century Christianity, when love and hope were the bonds of union, when martyrdom and torture were joyously encountered, with that of the sixth and seventh and eighth centuries, when fear of hell was the great fact. Nothing can exceed the gloom and horror of the religion of these centuries—the Dark Ages. Dante and Milton and Bunyan show how long this shudder lasted. But it is passing away now. *If the dogma of hell and endless torture be rejected on Biblical grounds, so much the better, but it is sinking out of belief, come what may.*”

The Home.

“That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace.” Ps. 141:12.

CHRISTIAN DUTIES.

MRS. VIOLA FISH.

WHEN the twilight shadows gather,  
And the day's work is all done,  
If we feel we've done our duty  
From the rise till set of sun,  
Oh, 'tis sweet to look to Jesus,  
Meekly, softly bow in prayer,  
Knowing that he smiles upon us,  
While we linger pleading there.

If we've cheered a weary brother,  
Or a sister, tired and worn;  
If we've lifted heavy burdens  
That were grievous to be borne;  
If we've turned a soul from error,  
Snatched him from the tempter's snare;  
Led a lost one to the Saviour,  
Left him in his loving care,—

If the day with deeds of kindness,  
Tender smiles, and words of trust,—  
All the hours spent to God's glory,  
None on self or worldly lust;  
We shall surely feel his blessing  
When the day's work is all done,  
For we'll feel we've done our duty  
From the rise till set of sun.

Coldwater, Mich.

SPEAK A CHEERFUL WORD.

HAVE you never gone out in the morning with a heart so depressed and saddened that a pall seemed spread over all the world, but on meeting some friend who spoke cheerily for a minute or two, if only upon indifferent matters, have felt yourself wonderfully lightened? Even a child dropping into your house on an errand, has brought in a ray of sunshine which did not depart when he went his way again. It is a blessed thing to speak a cheerful word when you can. “Every heart knoweth its own bitterness” the world over, and those who live in palaces are not exempt, and good words to such hearts are “like apples of gold in pictures of silver.” Even the strangers we meet casually by the way, in the travelers' waiting-room, are unconsciously influenced by the tone we use. It is the one with pleasant words on his lips to whom the stranger in a strange land turns for advice and direction. Take it as a compliment, if some wayfarer comes to you to direct him which street or which train to take; your manner has struck him as belonging to one he can trust. It is hard sometimes to speak a pleasant word when shadows rest on our hearts; but nothing will tend more to lighten our spirits than doing it.—*Christian Union.*

“GOD WILL KNOW YOU.”

ONE evening a gentleman was strolling along a street in Toronto, with apparently no object in view but to pass away the time. His attention was attracted by the remark of a little girl to a companion in front of a fruit-stand, “I wish I had an orange for ma.” The gentleman saw that the children, though poorly dressed, were clean and neat, and calling them into the store, he loaded them with fruit and candies. “What is your name?” asked one of the girls. “Why do you want to know?” queried the gentleman. “I want to pray for you,” was the reply. The gentleman turned to leave, scarcely daring to speak, when the little one added, “Well, it do n't matter, I suppose. God will know you, anyhow.”

A SUGGESTIVE THOUGHT.

SUPPOSE it were possible to convert all the men in a single place, and leave the women just as they were, I believe that in the second generation you would see little or no improvement,—the great wave of conversion would have passed over that place, and left but little trace. But suppose the reverse of this. Suppose all the women were converted, and the men left untouched. I think I should be found right in saying that a large proportion of the second generation would be Christian men and women, and an immense and permanent improvement would be found to have taken place. How is this? Simply because God has intrusted into the hands of us women the nursery, the house, the moral influence on, and the formation of, the character of the rising generation.—*People's Magazine.*

MOTHER'S WHISKY BOTTLE.

THE years rolled on, and the once thrifty farm was neglected. Everything was going to ruin, Nat and Judd included. There was no concealing, no smoothing over the fact any longer—they were drunkards. Perhaps it was well that the deacon had passed beyond earthly sin and sorrow, but the mother was left alone. She sadly saw her boys sink lower and lower in sin, and she was powerless to save them. She wondered that Providence could allow her to be so afflicted. It was a mystery why her boys should be drunkards, when she had always been a temperance woman. To be sure, she had not gone to extremes, but she had never failed to express her temperance principles, and had tried to instill them into the characters of her boys. She had failed to help them, and one day she learned the reason.

The minister was in the sitting-room talking with Nathan; he had vainly tried to help him.

“Nathan,” he said, desperately, “I wonder what could have brought you to this, with the best of parents and advantages. What was it?”

The mother in the kitchen paused to hear the answer.

Nathan turned almost fiercely, and said: “You want to know, do you? Well, I can tell you in a few words, but I wish you wouldn't be trying any more to save me. I'm past help. I must have liquor as long as I breathe. What brought me to this? Well, sir, nothing more nor less than mother's whisky bottle!”

A piteous, trembling cry came through the kitchen. It was too sudden—that fearful revelation. Had she ruined the boys she loved better than life? They took her up from the bare floor where she had fallen, and laid her on the bed, tenderly, reverently. They had never blamed her, those boys, and they had never meant that she should know that her medicinal whisky had formed their terrible appetite. It was not long after that, that they laid her down by the deacon's side. She was crushed under the sad truth which had come to her with its weight of sorrow and remorse, and she could not rally.

Often through the village streets stagger the Lindley boys, now drunken sots, with no home, and no one to care for them. Every one wonders what brought them to such depths, but only the minister knows that it was “mother's whisky bottle.”—*L. W. Smith.*

## The Review and Herald.

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

BATTLE CREEK, MICH., JULY 3, 1883.

URIAH SMITH, Editor.

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

### SATAN AS THE SCAPE-GOAT.

A CORRESPONDENT asks with some apparent solicitude, if it can be possible that we have made so fundamental a mistake as to take the worst and most detestable being in the universe for the antitypical scape-goat, when the goat chosen for that service in the type was perfect, without blemish.

That our correspondent's fears are not well grounded, for that there is no incongruity involved between type and antitype in taking Satan to be the antitypical scape-goat, will appear from a few considerations:—

1. Satan was not always the reprobate that he now is. Once he was one of the anointed cherubim, next in position, dignity, and perfection to the Son of God himself. This we gather from the declarations of Isaiah and Ezekiel.

2. When the goats were selected on the day of atonement, one to be a sacrifice to the Lord, the other to be the scape-goat, it was not decided which goat was to perform either office till the lots were cast upon them. They must therefore both be without defect or blemish, that the lot for the Lord might appropriately fall on either one. And does not this well represent the fact that these two beings, Christ and Satan, were both in their beginning, each in his sphere, perfect in wisdom and beauty?

3. The scape-goat having once been selected, it never after performed any office involving dignity or honor, or calling for any thing which would symbolize perfection of life or character. It was loaded with sins and thus made abominable in God's sight, and with its load of guilt and execration was hurried out of the camp into the wilderness, where it miserably perished afar from the children of Israel and the habitations of man. So will Satan at last receive the load of all that amount of sin which he has incited men to commit, from which they have freed themselves by penitence and confession, thus leaving them with the originator and instigator of sin, and with them he will miserably perish outside the camp of the saints.

4. This never can be true of Christ. That is, Christ never is to perish with the sins of his people upon him. It fell to his lot to bear sins once. But this was when he was nailed to the tree, and bore the sins of the world as a *sacrifice*, preliminary to his work as mediator in the sanctuary above. In a certain sense he bears the sins of his people as priest in the aforesaid sanctuary work, but only in the process of making a disposition of them, which is completed by placing them all upon the head of the scape-goat and sending him away into the wilderness. But he never bears sins as the *scape-goat*. He bore them in his own body on the tree before his work as priest begun. The scape-goat bears them after Christ's work as priest is done.

5. This consideration also answers another objection which is proposed by some, namely, that Satan can have no part to act in the work of the atonement. This objection is, as we view it, based on a misapprehension; for Satan does not have any part to act in making the atonement. The atonement is all made, sins are remitted, the records of the evil deeds of God's people are blotted out, and they are forever freed from them, and these sins are all borne from the sanctuary, before ever Satan is called into requisition at all.

God then simply uses him as the vehicle by which to make a final disposition of these sins in the lake of fire. Thus, so far as the work of atonement itself is concerned, the plan and work of mercy by which God's people are forgiven their sins, Satan has no part to act.

### MEATS CLEAN AND UNCLEAN.

ON page 163 of the work on the "Sanctuary," the statement is made respecting the sanctuary offered to Israel by Ezekiel, that "it was to be while the distinction between meats clean and unclean was recognized. But that does not now hold." Some seem to be troubled over this statement, claiming that if it be correct, there is nothing now to forbid our using the flesh of swine as food. It seems to us that this need not at all affect that question, or disturb the harmony of *practice* existing among us in reference to the use of the swine as an article of diet. We all agree that it should not be used; the only question of difference is in regard to the ground on which the prohibition rests.

Now we would say that if a person will not refrain from eating the swine unless he believes that the ancient Jewish regulations on this subject are still in force, let him by all means so believe and discard the hog, rather than give up that belief and eat the hog. The cardinal point to be maintained is, on whatever ground, to eschew, not chew, the swine. On this we are agreed.

But we believe there is better ground on which to rest this than the ceremonial law of the former dispensation. For if we take the position that that law is still binding, we must accept it all, and then we shall have more on our hands than we can easily dispose of, and shall find ourselves in hopeless antagonism with some of the declarations of the New Testament.

Is there, then, nothing to forbid our using the swine as food?—Yes; something that is more enduring and infinitely higher than the ceremonial law of meats and drinks. It is the physiological law of the healthfulness or unhealthfulness or what we eat and drink. And this, we hesitate not to say, is the sole and supreme law in relation to what we may use or may not use as food. If it is conducive to health, it is lawful and right to use it; if it is not, it is not right to use it. And whether the Jew, anciently, was required, or was not required, to wash his clothes with water, and stay out of the camp and be unclean till even, if he had touched it, does not affect the question at all.

Let no one say that this is an unimportant point, for it contains a principle that centers in the moral law of God itself, taking hold of the sixth commandment of the decalogue.

1. It is well known that there is in the very nature and constitution of different animals that which renders some allowable as an article of food, and others not allowable. And this distinction antedated the Jewish ritual, and survives the abolition of that ritual.

2. It is a well ascertained fact that the swine is not one of the allowable kind; that his flesh is corrupt, disease-producing, and wholly unfit for food.

3. The general New-Testament law on the subject of eating and drinking is that we should use only such viands as we can partake of to the glory of God. 1 Cor. 10:31.

On these principles how can any one partake of the swine? The sixth commandment forbids murder as the highest crime against life. It covers all lesser crimes of this nature, including all violations of the laws of health; for such violations are a crime against life, and are therefore forbidden by the sixth commandment. But we know that we cannot use pork without violating the laws of health. Now shall we, as defenders of

the perpetuity and binding obligation of the moral law, say that there is less force in this consideration than in the fact that certain ceremonial laws were given to the Jews on this subject?\*

Again: Can we corrupt our blood, fill our systems with scrofula, and run the risk of being devoured by the horrid trichinae, as we know we should do by the use of pork, and yet do it to the glory of God?

Do n't say that there is n't reason enough to discard pork outside the Jewish law of clean and unclean animals.

### SABBATH-SCHOOL COLLECTIONS.—ARE THEY WRONG?

HAVING received a letter from a friend of the cause who is somewhat troubled on account of the practice of taking up collections in our Sabbath-schools on the Sabbath day, I have thought best to reply through the REVIEW to some of the points which he makes, as in so doing the minds of others may also be relieved.

I suppose that it will be conceded that more money can be raised by weekly contributions or collections than in any other way. It will also be admitted that there is less labor connected with the collection of a given amount of means by weekly contributions than would necessarily attend the raising of an equal amount in any other manner. While, therefore, these two considerations should weigh nothing in the argument, if the practice under consideration is really unscriptural, they should be taken into the account if that practice cannot be objected to from the moral point of view; since it is important to the cause of God that the amount of money raised should be large, and that the raising of the same should be accomplished with as little trouble as possible.

It should be remembered also, that no coercion is attempted in this matter. Those only are asked to donate on the Sabbath who feel that they could do so without violence to their consciences. Should any prefer to make their contributions on a week day, there is not the slightest objection to their doing so. Perhaps, indeed, it might be well to encourage to a certain extent the latter method for a time on the part of those who favor it, as it would give them a fair opportunity to prove by the liberality of their donations that they did not object to the common methods simply from a desire to escape the necessity of giving at all.

Before discussing the question upon its merits, it might be well for a moment to look at the objection raised on the ground of consistency. Some seem to be annoyed over the idea that the new plan is in conflict with the former teachings of our ministers. It is said that the latter have formerly made a point against the orthodox churches on account of their Sunday collections, that is, they have taught that those churches were doing wrong, from their standpoint, in passing the contribution box on Sunday. That such has been the case in some instances, cannot be denied. But suppose we were to admit that it had been true of every minister in our denomination. Would it necessarily follow from that admission that we should persist in denouncing Sabbath collections after we had become satisfied they could be defended upon principle? I think that no considerate person will answer this question in the affirmative. It has never been claimed that Seventh-day Adventist preachers are infallible. Many of them have changed their views from time to time on different subjects. Were they to refuse to do so again, when convinced that they have been wrong, it would be greatly to their discredit. Consistency may be *desirable*, but truth is *indispensable*.

But again: It is not a fact that all of our ministers have heretofore taken a position that it

would be wrong to take up a collection on a holy day. While some have doubted the expediency of thrusting a contribution box into the face of poor worldlings whenever they come into the house of God, as is done by some orthodox churches, they have nevertheless felt that there was no harm in giving those who desired to do so an opportunity to contribute to the cause of God on the Sabbath or any other day. In other words, they have objected to the manner of taking the collection, rather than to the morality of the collection itself.

The impression seems to have gained ground with many that there is something intrinsically corrupt in money. Somehow they have obtained the idea that to touch it on the Sabbath is to become polluted. This, of course, is not true in fact. Gold and silver, or paper currency, really have about them no more taint of corruption than have wood, earthen ware, or precious stones. A communion set of silver would be no more free in this particular than are gold and silver coin. When, however, we engage in the communion on the Sabbath, we handle the former almost with a sense that it is of itself sacred. This comes of its association with the emblems which typify the body and blood of Christ. Very much the same feeling, it seems to me, should take possession of our minds in handling money which is being donated to the cause and work of God. It is devoted to a sacred use, and therefore the sight of it should inspire holy thoughts.

Having seen that there is nothing necessarily contaminating in the substances of which money is made, it may be remarked that when it is given to the cause of God in all sincerity of purpose, there is not only in such an act nothing objectionable in and of itself, but that it is also one purely religious in its character. Most of us are wedded more or less strongly to riches. And it is only when we are in a high religious state of mind, that we are willing to devote some portion of our means to purposes which will bring us back nothing in return. The mental condition of one who is deliberately placing a portion of his hard-earned means in the contribution box, differs as widely from that in which he usually invests it in worldly affairs, as a frame of mind suitable to prayer differs from one which is adapted to the transaction of secular affairs. This is illustrated by the high commendation by the Saviour, of the widow who gave her "two mites." We all feel instinctively that when she placed those mites in the treasury, and took her chances of coming to want, she was moved by an impulse which was in the highest degree devotional. That impulse was born of love to God, and its execution was as fully an act of worship as prayer or any other exercise of the mind could be. But if this be true, then the act in which it found expression was purely a religious one, and in no wise objectionable when performed on the Sabbath. Indeed, resting upon the Sabbath is an act very similar in its character to that of contributing to the cause of God on that day. In the one case we give to God our time; in the other we give to him our money, which is the product of time and labor.

The Jewish priests sacrificed on the Sabbath day, placed the shew-bread in its proper position on the table, after having removed therefrom that which had been there the previous week, and performed other work in connection with the temple service. Christ makes mention of that fact, and vindicates them from all blame. Matt. 12:1-7. The principle from which this is done is found in the distinction between acts which are done purely for the glory of God, and those which are put forth to advance our own secular interests.

Scripture proof is of course higher than any other. More or less weight, however, may with

propriety be attached to the practices of the Jews in the days of Christ. It is admitted by all that they were extreme rather than lax in their ideas of Sabbath sanctity. The Saviour reproved them for superstitious extravagance in that direction, but never for looseness. It was the fashion at that time to discuss critically every act which might be put forth on the Sabbath. Walking on the grass was not considered allowable, because it resulted in bruising the same, and was, therefore, a sort of threshing which was forbidden. The application of ointment to a wound was thought not to be allowable because it might result in healing. Indeed, the matter was carried so far by some of the doctors of the law, that they decided it to be wrong for a person to eat an egg which the hen had laid on the Sabbath day. In the midst of all this fanatical nonsense, however, it will be seen from the following that they were in the habit of contributing to the support of the poor regularly on the Sabbath day. "It was a regular custom among Jews to make their collections for the poor on the Sabbath day, that they might not be without the necessaries of life, and might not be prevented from coming to the synagogue. For the purpose of making this provision they had a purse which was called 'Arneki shel tsidekali,' 'The purse of the alms,' or what we would call the poor's box."—*A. Clarke, Com. on 1 Cor. 16:1, 2.*

Had our Saviour been disturbed as much by Sabbath collections as some of our good brethren seem to be, it is quite probable that he would have left on record a condemnation of the Sabbath desecration which took place every Sabbath day in the synagogue, and in the very temple of God itself. The absence of any reproof under the circumstances furnishes presumptive evidence that the practice itself was not wrong.

In order to avoid all unnecessary labor in the matter, our brethren should see to it during the week that the money which they propose to give is collected, and placed in the purse, or pocket-book, where it will be easy of access on the Sabbath day.

Some have said that they can see no difference between purchasing a cow with money placed in an envelope on a week day and handed to the seller on the Sabbath, and the act of a Sabbath-school teacher who gives to the superintendent, on the Sabbath, an envelope containing money for Sabbath-school uses. The errors of these persons consist in two things; first, in a mistaken notion that the handling of money under all circumstances produces defilement; and secondly, that there is no difference between working for one's self on the Sabbath, and working for the Lord on the Sabbath. Concerning the first error, we need say no more than has been said above. As it regards the second, it is enough to remark that the minister works harder on the Sabbath than on any other day of the week, and yet is blameless, as all agree. The basis of this agreement is the admission that it is always right to work directly for God. Carrying this principle into the decision of the question which is before us, its settlement becomes easy.

When a man either buys or pays for a cow on the Sabbath day, he commits a sin, because the act is one of a secular nature. There is in it not one element of religion. The purchase of his cow in no wise advances the cause of God. He takes the Lord's time, and appropriates it to his own uses. On the other hand, when he puts money in the Sabbath-school collection box, or in an envelope, as the case may be, he performs a work which is not in the least secular in its nature. The act is a religious one. It does not advance his worldly interests one particle, but it does advance the interests of the cause of God.

With these remarks we must close. As we do

so, we wish to repeat what has been said above about compulsion. No man is compelled to contribute on the Sabbath day, and we hope that those who are allowed to make their donations on a week day, if they prefer so to do, will not attempt to interfere with those who prefer to make theirs on the Sabbath. If the Saviour was not disturbed by the Jewish practice of alms-giving on that day, we see no good reason why our friend cannot be reconciled to the idea of allowing those who desire so to do, to place their contributions in the collection made on the Sabbath.

W. H. L.

#### THE ALMA CAMP-MEETING.

THIS meeting was held near Alma, Gratiot Co., Mich., from June 20 to 25, inclusive. Owing to the fact that the season has hitherto been very unfavorable for the planting of corn, very many were kept away from the meeting by the necessity of attending immediately to that matter. The attendance during the first part of the meeting was very light. Toward the close of the week it began to increase rapidly until the number of Sabbath-keepers present reached about three hundred.

On Sunday the outside attendance was quite large. There must have been between two and three thousand people present on that day.

The meeting was held on the farm of Eld. A. O. Burrill, about one mile from the village of Alma. All things considered, it is doubtful whether ground better adapted to camp-meeting purposes could have been found within a radius of many miles. The grove in which the tents were pitched is quite large and very free from underbrush. The grounds lie high and dry, and the soil is so porous in character that notwithstanding the frequent rains, we were not at all annoyed with mud. On one side of the grove, and about fifteen feet below its general surface, the Pine River winds its way along, furnishing an abundance of water for camp purposes, and a splendid opportunity for baptizing.

The following ministers were present; viz., Elds. J. Fargo, H. M. Kenyon, D. H. Lamson, M. B. Miller, W. Ostrander, L. A. Kellogg, A. O. Burrill, and the writer.

Bro. G. H. Randall, who took an active part in the management of the Flint meeting, rendered valuable aid at Alma, acting in the capacity of marshal of the grounds. Bro. Randall is one of the few men who understand the art of uniting on such occasions firmness and decision in action with a courtesy which prevents undue friction. On the Sabbath, the people were as usual brought to the point of decision in the matter of serving God. Those only were invited to come forward for prayers who desired to start in the service of Christ for the first time, or who felt that they had backslidden from God. Sixty-eight responded. This number was quite large when the size of the meeting is taken into the account. The work accomplished seemed to be thorough in its character. Tears and groans on the part of many expressed the deep contrition which they felt for past sins.

On Sunday morning, in a very few moments, six hundred and forty-seven dollars and fifty cents were pledged to the State T. and M. reserve fund, three persons giving one hundred dollars each. Subsequently the amount was raised to over seven hundred dollars. Through the generosity and good management of Eld. A. O. Burrill, the actual expenses of the meeting did not reach seventy dollars. They were promptly met by the brethren on the ground. On Monday morning fifteen candidates were baptized in Pine River, others preferring to be baptized at home.

Thus ended a meeting which leaves pleasant recollections in the minds of all who attended it. Should the same grounds be occupied for a similar purpose, we trust that good-will and harmony among both ministers and people may characterize such occasions as fully as they have the one which has just come to a close.

W. H. LITTLEJOHN.

## THE CAMP-MEETING AT MILTON, OREGON.

THIS meeting commenced June 6, according to the appointment. Being detained in Portland over one day, we were unable to reach the camp-ground until the day following the commencement of the meeting. This is a new country, and the brethren are very much scattered. The camp-meeting was not large, but was quite well represented by most of the different companies in the Conference. We shared a degree of the blessing of God from the commencement of the meetings, and our brethren seemed willing to do anything that would tell for the advancement of the truth. Bro. Boyd, who has charge of the Conference west of the Cascade Mountains, was also present. He took an active part in nearly all the social meetings, and preached once each day.

On the Sabbath, a small company came forward for prayers; fifteen made a start for the first time. Sunday the congregation was somewhat increased, although it was not very large. The tent, however, was well filled, and good attention was paid to the words spoken. The business meetings moved off harmoniously. There was some less than \$200 worth of books sold on the camp-ground. Three years ago, when Eld. Colcord came to this part of the country, the tract society was not in a very good condition; in short, our brethren were much discouraged in reference to it. But the influence of Bro. and Sr. Colcord in the missionary work has been such that the brethren have regained their confidence in it, and they now have a reserve fund of nearly \$1,000, with which to purchase publications. The business has been done promptly, and in such a manner that no one could find any fault. Advance steps were talked over in reference to an increased circulation of the *Signs*, so as, by this means, to create a demand for our publications. Colporters were sent out from this meeting to canvass for the *Signs*, and engage in the missionary work. The Conference appointed one brother to visit the churches and different individuals, in order to relieve the ministers so that they may be free to go into a new field and labor.

The cause calls for laborers, and in these new countries there should be greater efforts put forth for the spread of the truth than have been put forth in the past. Could we realize the importance of this time in which we live, there would be such an interest on the part of the friends of the cause that no lawful means would remain untried to place the truth before the people in a manner that they would become interested to read. Sending our publications out by mail to individuals whom we have never seen, and know nothing about personally, is a good work, but we think much more good can be accomplished where families are visited and subscriptions taken for the paper, if it be for only a very brief period of time. The Lord is especially blessing this kind of effort this year.

Bro. Colcord, Bro. Jones, Bro. Boyd, and the writer did the speaking at the meeting. One thing that this Conference needs, and it is the same to a greater or less extent with all our Conferences, is an increase of spirituality. Going into a new country, as our people do, and as is the case in all these border States, the first thing that is thought of is a living and making money; and at present there seems to be a mania among the people to obtain land. If land can be obtained in places where villages will be built, it gives an opportunity to make money within a few years. There is danger of our brethren partaking of this spirit, and so engaging in land speculation to the detriment of their spiritual interests. The Saviour teaches us to watch lest we be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon us unawares. Our brethren manifested a determination to make such an effort this coming year as will result in a larger camp-

meeting in 1884 than they have ever yet held. Two new churches were admitted into the Conference.

The Sabbath-school work is also receiving the attention of some of our brethren; but much more should be done, and the conversion of souls should ever be the chief object before those who have an interest in the Sabbath-school work. On the whole, we think that this camp-meeting was a profitable one for this Conference; and if the resolutions are carried out which have been formed, we shall see as good results as from any camp-meeting that has ever been held in Oregon, although there was not that feeling manifested that has been at some of the other camp-meetings. May the Lord grant his blessing to especially attend this part of the field. The brethren go out with courage and a strong feeling to see greater numbers embrace the truth than they have seen in the past.

S. N. HASKELL.

## Ministers' Department.

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

## THE CHURCH MANUAL.

(Continued.)

## THE DUTIES OF LOCAL CHURCH OFFICERS.

## 2. Deacons.

THE Greek word which is translated "deacon" in our version is *diakonos* (*διακονος*). It signifies "one dusty from running," also "an attendant," "assistant," "helper." It is sometimes translated "minister," that is, servant, as in Matt. 20:26; 2 Cor. 6:4; Eph. 3:7.

Some have supposed that the office of deacon originated in Jerusalem, at the time when the difficulty arose out of the neglect of the widows of the Greeks in the daily ministrations, spoken of in the sixth chapter of Acts. At that time, Stephen and six others were chosen and charged with the duty of seeing to it that no partiality should be shown to any, but that provision should be regularly made for all. Others again have argued that the deacons of the early church were a class of men not equal in point of dignity to the seven mentioned above. But rather that they were the assistants of Stephen and his associates. They think that they find in the "young men" mentioned in Acts 5:6, an order who answer to the deacons of Phil. 1:1; 1 Tim. 3:8. It is not material to our present purpose to decide which of these theories is correct.

THE DUTIES of the deacons would be similar, whether we understand them as answering to the "young men" spoken of in Acts, chapter 5, or the "seven" mentioned in Acts, chapter 6, since both of those classes were occupied with what seemed to have been the semi-secular affairs of the church.

From all that can be gathered from the meager references to the deacons which are found in the New Testament, we should conclude that their position is subordinate to that of the church elder. It does not appear that their office devolved upon them the duty of publicly instructing the people. It is not said of them as it was of the elders, that they should be "apt to teach." No doubt some of them, as the result of the faithful discharge of their duties, developed at last into public teachers, and finally became elders in the church. 1 Tim. 3:13.

From the very definition of the term "deacon," it might be inferred that he is to sustain to the church a relation similar to that which an honorable and faithful servant sustains to his master. He is ever to be ready to make himself useful by cheerfully attending to those matters which are committed to his charge, thereby relieving the

elder somewhat of his burden of labor. As a sample of the duties which would naturally devolve upon him, the following may be mentioned: 1. In the absence of a sexton or other person whose duty it is to attend to that matter, he should see to it that the place of meeting is kept in a suitable condition for public services. 2. He should take charge of the articles employed in the communion service, see that the bread and wine are provided for the same, and that the table employed at the communion is properly spread in every respect. 3. He should make all the necessary preparations for the administration of the ordinance of feet-washing. 4. He should carefully look after the poor, in order to ascertain their needs, reporting the same to the church. 5. He should distribute among the poor the contributions raised for them by the church, under the direction of the latter, unless some other person has been appointed to that work. 6. He should visit the sick and the afflicted, praying with them, and offering such consolation as the Scriptures afford. 7. He should take the bread and the wine from the hands of the elder on the occasion of the communion, and pass them to the members of the church. 8. In case it should be necessary to take up a collection in the church at any time, it would be the deacon's duty to attend to the same, unless some one else had been designated for that purpose. 9. He should attend to the selection of a place for baptism, the providing of the robes necessary in the administration of that ordinance, and see to it that the candidates are assisted to and from the water, etc., etc. 10. In the absence of the elder, the deacon should either take the charge of the meeting himself, or request the church to select some one for that purpose, unless the elder before his departure had designated some one to lead in his absence.

THE QUALIFICATIONS of a deacon are enumerated in 1 Tim. 3:8-13. They are, 1. Gravity; 2. Freedom from dissimulation; 3. Temperance; 4. Freedom from avarice; 5. Purity of conscience; 6. Experience in the work of God; 7. The husband of one wife; 8. Ability to govern well his children and his household.

## 3. Deaconesses.

In Rom. 16:1 the apostle Paul commends Phebe to the church which he was addressing, styling her a "servant" of the church at Cenchrea. The word which is translated "servant" in the accepted version, in the original is *diakonos*, (*διακονος*), and is the feminine as well as masculine form of the word which is rendered "deacon" in the New Testament. It might with propriety therefore be translated "deaconess." From this circumstance it has been inferred that there existed in the early church an order of females who sustained to the members of their own sex a relation similar to that which the deacons held to the male members of their respective churches. Some have supposed that the women mentioned in Rom. 16:6, 12, belonged to that order. Others again, have tried to identify them with the "widows" spoken of in 1 Tim. 5:3-10.

While the existence of deaconesses in the early church cannot be proved as satisfactorily as that of elders and deacons, it is, to say the least, highly probable that there was such a class of women in the apostolic days. It has been the custom therefore of some of our churches to elect one or more women to fill a position similar to that which it is supposed that Phebe and others occupied in her day. It has not however, been the custom with us to ordain such women.

THE DUTIES of these women are not, therefore, such that it would be proper for them to assist in the communion service. They should ever hold themselves in readiness to render such aid to the elders and deacons in matters of church trial

where members of their own sex are involved, as might be thought advisable. They should visit the sick and the poor, and interest themselves generally in works of charity. In fine, they should act the part of mothers in Israel, lending a helping hand to all who need their assistance, and striving in every way to promote the peace and prosperity of the church.

THE QUALIFICATIONS of deaconesses should of course be such as will enable them to discharge the responsibilities of their position faithfully and well. They should be in every sense of the word women of God, and ensamples in every particular to the female members of the church to which they belong. Like the wives of the deacons spoken of in 1 Tim. 3 : 11, they should "be grave, not slanderers, sober, faithful in all things."

4. *The Church Clerk.*

THE DUTIES of church clerk relate exclusively to the keeping of the church books, and such other clerical work as corresponding with different individuals at the request of the church, or assisting in the drafting of such papers or resolutions as may be referred to him by the latter. A partial summary of what he ought to record would run as follows : 1. He should enter upon the church books a full account of all the business transacted at the business meetings of the church. 2. He should record the admission into the church of every member, an account of all church trials, the exact wording of every censure under which members may be placed, the dismissal of any member either by death, letter, or expulsion, a full statement of the causes for which any member may have been expelled, and the vote by which this was done, an account of every ordination of an elder or a deacon, every baptism together with the names of the administrators of the same, and the persons baptized, a record of all elections ; in short, he should give in the church books, in as clear, and yet as brief a manner as possible, the history of every item of business transacted by the church which is of such a nature that it might be necessary to refer to it at any future time.

At each quarterly meeting he should be present and perform such duties as are specified in the section devoted to "Quarterly Meetings."

As soon as the church quarterly meeting is passed, he should fill out the blank report of the same provided by the State Conference, and send it immediately to the secretary of that Conference, or such other person as it may be his duty to report to, according to the rules of the Conference in which he resides.

At the time of the Annual Conference, it will be his duty to make out and sign in behalf of his church, credentials for such persons as that church may elect to represent them in the said Conference.

From the above it will be observed that the church clerk, as such, has no duties to perform in connection with the legal society, the Sabbath-school, or the tract society. Each of these has a corps of officers which it elects for itself.

THE QUALIFICATIONS of a clerk should be such as will enable him to perform successfully the duties mentioned above. First, he should be able to write a legible hand ; secondly, he should be able to keep the books with neatness and taste, and as free as possible from blots and blurs ; and, thirdly, he should be familiar with the usual forms employed in keeping the records of deliberative bodies.

W. H. L.

(To be continued.)

—A church composed of members sound in doctrine and pure in life, has in it the elements of a healthy, vigorous growth, and cannot fail to stamp its impress on the ages.—*Christian at Work.*

*The Commentary.*

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

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

142.—THE MESSAGE AND THE HEATHEN.

Do S. D. Adventists believe that the third angel's message, as they call it, is to go to all the heathen nations as well as to the civilized nations of the globe? M. H.

ANS. They believe that the message will be carried to the heathen nations, and preached among them as a witness. Matt. 24 : 14. But they do not apprehend that it will be preached among them as generally as it will be among the more civilized nations. The absence of printing-presses, railroad and mail facilities, and the ignorance of the heathen themselves, would render it impossible in a brief space of time to enlighten them fully upon all points of the present truth.

143.—CASTING LOTS.

"Casting lots" appears to be a common Biblical expression. Will you please explain the process, especially in Acts 1 : 26? T. T. T.

ANS. The process of casting lots was not the same at all times. A very common method was that of placing marked pebbles or pieces of parchment, or tablets of wood or metal, with the names of things or persons thereupon, in an urn, and drawing t' em therefrom according to certain prescribed rules. In the selection of the scape-goat, spoken of in Lev. 16 : 8, 9, the Jews state that two goats were brought before the high priest, and so placed that when standing, their heads would be toward the west. The priest then placed two lots in the urn, which stood between him and the goats. On one of these lots was written the name of Jehovah, and on the other, that of Azazel. Shaking the urn so as to mix the lots, the priest then inserted both his hands into the urn, and taking one lot in each hand, he placed his right hand on the goat opposite to that hand, and the left hand on the goat opposite to his left hand. This was done before he knew the contents of either hand. Then he opened both his hands, and selected the goat for the Lord's goat upon which the hand rested that contained the lot bearing the name of Jehovah. The other goat of course by a similar process was decided to be that for Azazel.

In the selection of an apostle, spoken of in Acts 1 : 26, it is probable that the names of Joseph and Matthias were placed in an urn or vessel and then drawn therefrom, it being understood that the name found in the right hand of the individual drawing the lots, should be considered the one whom the Lord had chosen to fill the place of Judas.

Lots were resorted to because it was believed that God would overrule in the matter of drawing them, so that his will would be accomplished. A resort to lots at the present time is seldom, if ever, justifiable. Evil, rather than good, almost universally results from such a practice.

144.—A LYING SPIRIT.

Please explain the first clause of 1 Sam. 19 : 9 ; also 1 Kings 22 : 23. M. C. W.

ANS. For an explanation of 1 Sam. 19 : 9, see REVIEW, Vol. 60, No. 21.

The Scriptures frequently speak of God as doing that which he simply permits to be done. It is no doubt in this sense that he is spoken of in 1 Kings 22 : 23, as putting a lying spirit in the mouth of the prophets of Ahab. The spirit alluded to was a fallen spirit, or devil. As Ahab and his court had rejected God and his prophets, it would by no means prove God to be unjust, should we understand the words in their literal sense, as God would have a perfect right, while carrying out his wise purposes, to command a fallen angel to take control of, and speak through, the false prophets of the wicked Ahab, in order that the latter might be led to do that which would demonstrate to the world the folly and sinfulness of his course.

OH, SPEED THE WORK!

MRS. M. J. BAHLER.

Oh, speed the work of gathering souls,  
For night is coming on,—  
The night in which no one can work,  
A night of awful gloom!  
A night with not one ray of light  
To guide the wanderer home ;  
For mercy's wing is folded then,  
And sealed, the book of doom.

Then speed the work of gathering souls,  
Ye workmen of the Lord ;  
Oh speed, nor spend your strength for naught !  
Soon he will grant reward  
To all who labor cheerfully  
Amidst the weal and woe,  
Amid the thorns which pierce and tear,  
Amidst the scoffing foe.

Oh speed, yea, speed the work of love !  
The warning must be given,  
And God calls all to swell the cry  
Who hope to rest in Heaven.  
They cannot rest in that sweet home,  
Whose brows have never here  
Been dampened by the toil for souls,  
And furrowed by its care.

Look up to God, and plead his grace  
To water well the seed ;  
For all our sowing will be vain  
If unsupplied this need.  
O workmen, one and all, toil on,  
The shining mansions wait ;  
The Master longs to call us home,  
And close each pearly gate.

But honest souls are still unwarned,  
And children wandering far,  
With anguished prayers, then, toil we on,  
Lest our robes spotted are  
With blood of souls we might have saved.  
Oh ! we must swell the call,  
Or share the fate of those distressed  
On whom His wrath shall fall.

*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.

KENTUCKY.

GARFIELD, JUNE 19.—The last week has been rainy, but our attendance has been quite large, and the interest and order as good as I have ever seen. I have given four discourses on the law and Sabbath, which are beginning to stir the people. The brethren from Custer assist us on Sundays. The people are friendly, but do not buy books as I would desire to see them. At this stage of our tent-meeting, we cannot estimate the result. My daughter is with me. May the Lord help us in Kentucky to feel more of the burden of the work resting upon us. S. OSBORN.

MAINE.

HARTLAND.—Our meeting at Hartland was not so well attended as usual, partly owing to the wet weather, which has kept the farmers from finishing their planting. Some have not that interest in the work that they had once, which led them to make a special effort to attend.

Elds. Webber and Hersum were present. The preaching was mostly practical, and the social meetings were quite free. The necessity of supporting the cause in its different branches was considered, also the course which God in his word has prescribed that his people should pursue to help forward the work. The spirit which we should manifest in helping to carry forward the work of the third angel's message was especially dwelt upon. May God help us to cultivate this spirit. J. B. GOODRICH.

VIRGINIA.

FAIRFAX COURT-HOUSE.—We commenced meetings in the tent at this place the evening of June 16. The attendance has ranged from one hundred and twenty-five to three hundred the week past, and the very best of attention has been given to the subjects presented. One excellent feature of the work here is, that the people are eager to read, and to buy the books as fast as the different points of our faith are presented. The entire community treat us with respect, and are very kind to supply our temporal wants. Considerable money has also been donated to help defray the running expenses of the tent.

We have not yet preached on the Sabbath question, but expect to speak on that subject to-night. We are persuaded, judging from the way the truth has thus far been received, that a goodly number here will accept and keep all the commandments. This is the first course of lectures we have tried to give for a number of years, yet we feel that the Lord comes very near when we stand before the people. The Lord is truly precious.

Fairfax Court-House is in the northern portion of the State, and about fifteen miles from the city of Washington. In this locality the ways of the people are not so stereotyped as in some parts farther south. The face of the country at this season of the year is beautiful.

Brn. M. G. Huffman and B. F. Purdham are with us, and prove very acceptable help. We hope for a good work at this point. Do not forget, brethren in Virginia, to pray for the success of the tent effort now being made in your State.  
June 25. J. O. CORLISS.

#### DAKOTA.

IMMANUEL'S CREEK, MILLTOWN, BROTHERFIELD.—Held quarterly meetings at Immanuel's Creek and Milltown. At Milltown we felt the special blessing of the Lord. Two persons joined the church. We also organized a vigilant missionary society of seven members, and fifty copies of the *Stimme* were added to their club. Their T. and M. report was the best ever received. We hope, if the Lord will, to build a church in the fall.

I also held a T. and M. meeting at Brotherfield. Four more joined the society. Four dollars were received in donations. The outlook among the Germans is becoming better, and it seems that the Lord is moving upon the hearts of many. I receive many encouraging missionary letters. Pray for us.  
R. CONRAD.

Parker, June 26.

#### MISSOURI.

HALF ROCK, JUNE 19.—We have been holding meetings with this church for several weeks. Difficulties have existed here for three years that have of late threatened the very existence of the church. We think the Lord helped us much. Confessions were made, and forgiveness asked of the church, by the erring. Our last meetings were good; all hearts were tender, and tears flowed freely. We hope better days are before the church here. Held in all twenty-five meetings, most of them in an adjoining district. It rained most of the time, still the outside interest was good. Sold \$18 worth of books. One young lady of ability, a school-teacher, came out amid great opposition at home, and united with the church. A deacon was ordained. Bro. N. W. Allee was with me, and rendered good service.  
C. H. CHAFFEE.

#### MASSACHUSETTS.

READING.—We came here, pitched our tent, and began meetings Friday eve, June 22. Have held three meetings. The people appear very friendly, and those who have attended have been interested. Bro. Israel came here some five weeks ago and began to do missionary work. He secured about one hundred readers to the *Signs* for a month at fifteen cents. Several of these persons come to our meetings, and it is not mere curiosity that brings them. The people already begin to purchase our books, and we expect to see some embrace the truth.

We have pitched two of our 24x36 tents together, and like it very much better than a 60-foot tent. It makes us a room 24x72 feet, and will seat about four-hundred persons. It looks nicer than a round tent, and sheds the rain much better. Bro. Israel, and Bro. E. P. Farnsworth and wife are with me. Our address is Reading, Mass. Pray for us that God may bless our efforts here.  
D. A. ROBINSON.

#### MINNESOTA.

WADENA, JUNE 19.—We closed our tent effort at this place a few days ago. Our congregations have not been large, especially since we presented the Sabbath question, but a few have been deeply interested, and some have begun to keep the Sabbath. Two families near here have kept the

Sabbath for some time. These, with those who have lately started, will form a company that may have interesting meetings and Sabbath-school. We look for the cause to move forward through the influence of an elderly man who has taken hold of the truth. He has a reputation for honesty, piety, and a knowledge of the Scriptures. He was a deacon in the Congregational church, but is now throwing all his influence in favor of the truth. He said when he commenced coming to meeting that he was going to "pick it to pieces if he could," and the people were looking for him to do it, but were disappointed. We now go to camp-meeting, after which we will return and follow up the work, if the Lord will.

JOHN I. COLLINS.  
WM. SCHRAM.

#### IOWA.

MITCHELLVILLE, JUNE 22.—We have our tent pitched in the central part of the city, which contains about eight hundred inhabitants. Held our first service last night. The attendance was good. Brn. Hodges, Johnson, and Bennington are with us for the canvassing work. Thirty-six names were obtained yesterday. We hope and pray for success in this work.

J. S. AND R. A. HART.

STRATFORD, JUNE 20.—I spent last Sabbath at Stratford. Found the six who embraced the truth while we were laboring there this spring, still trying to live out the truth. This gives us courage to labor on in the good work of disseminating light and truth. We now go to Riverton, Fremont Co., to join Eld. Nicola in labor at that place.

The above will be our address for a time.

R. C. PORTER.

#### MICHIGAN.

FERRY, OCEANA Co., JUNE 18.—The Lord is still working for us here. One more family has decided to obey the truth. It has been a hard struggle for these dear souls, but Jesus is becoming precious to them. After listening to a discourse on temperance, the husband and father was the first to come up and sign the pledge. He had been an inveterate tobacco-user, having made several attempts to break away from this bondage; but now in the strength of God, he will claim the victory, with the help of his wife. Several who have lately started signed the teetotal pledge, and are now desirous to celebrate the Fourth in honor of their liberty, by taking part in a temperance meeting, instead of the dance which has been their previous custom.

We still ask for the prayers of God's people.

MRS. E. B. LANE.

CERESCO.—I met my appointment at Ceresco, June 9. The attendance and attention was very good. I was much pleased with the Sabbath-school. It seemed to be in a prosperous condition. I was much delighted with the ease with which some of the children repeated the Scriptures. There seems to be a bright future before this church. They are building a new meeting-house, and have been very fortunate in getting a site which is quite central in the village. I am very confident that prosperity will attend them if they will walk together in love. I enjoyed the meeting with them very much. It was easy speaking. Some were present from Battle Creek, whose testimonies gave interest to the meeting. To meet old and tried friends of other years, and to know that they were yet true and faithful in the good work of the Lord, gave me much joy.

C. O. TAYLOR.

#### FLORIDA.

FERNANDINA, JUNE 18.—Since leaving Indiana, I have preached some at Ludlow, Ky., Marietta and Brunswick, Ga., and Fernandina, Fla. In each of the above-named places some good has seemed to be accomplished, especially in the last two, where several embraced the Sabbath, and are still faithful and growing in the knowledge of present truth.

In Fernandina I secured the use of a commodious Baptist church edifice which had been abandoned, and in it held meetings for seven weeks. The interest was great, and opposition of course was bitter. The Methodist and Presby-

terian ministers here combined their forces, and in both churches an attack was made against the Sabbath. The Lord enabled me to reply to their sophistry with such power as to defeat them ingloriously. Feeling very sore over the matter, they appealed to the political and social prejudices of the Southerners, by reporting falsely that I had preached that "if the negroes voted the democratic ticket, they would surely go to hell," and that I "advised the negroes not to labor for the whites." These reports I proved to be false by obtaining a written confession of their untruthfulness, from the man who had originated them. I made this confession public, and the people were satisfied. I closed my series of meetings on the 16th inst. by baptizing seven in the presence of an immense assembly. One more was baptized the next day, and others will soon follow. I shall soon organize a church here, and although the membership will not exceed ten at first, yet the indications are hopeful for a steady increase.

Florida seems to be a very important field for labor, especially in the winter when thousands flock here from the North and Europe for health and pleasure. Labor among the visitors here will scatter the truth widely. Protracted meetings can be held here at all seasons of the year. I go from here to King's Ferry, Fla., which is within keeping distance of the Fernandina Sabbath-keepers. If the Lord wills, I expect to labor in Florida the entire summer. Brethren, pray that I may be prudent and humble in my labors.

A. W. BARTLETT.

#### NEW YORK.

AMONG THE CHURCHES.—In April I visited and held meetings with the churches at Adams Center, Rome, and Genoa. The quarterly meeting for Dist. No. 3 was held at Adams Center, and for Dist. No. 9 at Genoa. Our meeting at the last-named place was encouraging, and we trust profitable to the church.

May 12, 13, I attended the church quarterly meeting at New Connecticut, the home church of Eld. M. C. Wilcox. At his request I went to assist in the meeting which he has already reported in the *REVIEW*. The 18th I held a meeting with the Parish church, at the house of Bro. A. J. Gardner. The scattered condition of this church, and some other considerations, led them to conclude that it would be advisable to disband, and unite with churches of their choice most accessible to them.

May 19, held a meeting with the church at Williamstown. This church seems to be growing, and a good influence is exerted. May 28, 29, I attended our good Conference at Rome. June 2, 3, attended a meeting of the church at Brookfield. The brethren and sisters took hold well in subscribing for the *Signs* to be used in the tent work. The 9th and 10th, met again with the church at Williamstown. An elder and deacon were chosen and ordained, and eight were baptized. It was a precious season.

June 16, I was at Rome. This was Bro. Whitney's last meeting in Rome before his departure for Europe.

M. H. BROWN.

Watertown, June 18.

ADAMS CENTER.—The 16th and 17th I was with the church at this place. For twelve years after this church was organized, my home was with them. During these years they shared largely in the blessing and favor of God. They grew and prospered in the Lord. His candle shone around them. For a few years past they have been passing through trials common to the remnant that have the testimony of Jesus. If I can read aright, a better feeling is coming back, in which all must rejoice; and every true and honest soul that loves God's truth will make every effort to bring it about. It requires no effort to get into trouble. We have only to stand still, and the devil will push us in. There is something ennobling in getting out honorably.

The congregation on the Sabbath was quite large. There was much more interest than I expected to see. I felt truly thankful to God for the privilege of stirring up these minds by way of remembrance, after an absence of years from them. This people have a very warm place in my affections. Quite a number were present from the Mannsville church, whom I was happy to meet.

Norfolk, N. Y., June, 1883. C. O. TAYLOR.

PENNSYLVANIA CONFERENCE.

KENNEDY, N. Y., JUNE 24.—We commenced meetings in the tent at this place the 16th. On account of the rainy weather, our congregations have not been large, but are now increasing. Some interest is shown to hear the word spoken. Our trust is in the Lord.  
F. PEABODY.  
L. A. WING.

OHIO.

BOWLING GREEN, WOOD Co., JUNE 21.—Since June 16, I have held six meetings here. My tent is located about three miles from town. Though nearly all in the neighborhood are non professors, the attendance has been good, from seventy-five to one hundred and fifty attending, and the best of attention is given to the word spoken. I am alone, but expect Bro. Young to assist in the canvassing work this week. Bro. VanHorn will also join me soon. The brethren at Bowling Green church have supplied all my wants, and have borne the expenses. Brethren, pray for the work here.  
E. H. GATES.

BLOOMVILLE, JUNE 25.—We have now delivered twelve discourses. Our tent has been filled with listeners, and an average of fifty on the outside could not get in. The interest manifested is seemingly very good. Spoke last night on the change of the Sabbath. Bro. Emans has had good success as colporter since his arrival, and speaks highly of his kind reception by the people. The order in and about the tent has been excellent. The subjects of the sanctuary and the messages will be considered this week, which will enable us to determine more fully the result.

It has been raining very hard to-day; but we look on the bright side, and think of the time when the Master will come and gather the precious fruit of the earth. The reward is abundant. Pray for us.  
G. G. RUPERT.

YELLOW SPRINGS.—Our meetings continue, but on account of very frequent rains our interest has not grown the past week. To-day the weather has cleared up again, and if it continues fair, we shall hope for a revival of the interest. It should be observed, however, that as usual, opposing influences are at work to keep the people away. We fear that our greatest difficulty here will be to get a hearing by the people. Our colporter, Bro. Geo. W. Angleberger, is doing a good work in canvassing for the *Signs*. Last week, from Monday morning till Friday p. m., he took one hundred and seven monthly subscribers, several of whom paid in advance. He began again yesterday morning, and returned in the evening with thirty subscribers. We hope many others will engage in this good work soon.

LATER.—Our meetings continue. Better weather for a week has made an improvement in the attendance and interest, but we have not a large hearing, and do not expect it here. On account of bad weather, farmers are much behind with their work, and we get but few from the country. No indications of any open opposition. Ministers are plenty here, but as yet stay away and hold their peace. But little reading matter is taken. We are preaching very plainly, and if we can stir opposition, it will awaken the people. We are now presenting the Sabbath truth. Two persons have decided to obey. The *Signs* canvass is a success here. One hundred and sixty-seven subscriptions were taken in less than two weeks. We hope for good results in this direction. We are hopeful, and of good courage in the Lord.

H. A. St. JOHN.  
R. A. UNDERWOOD.

INDIANA.

DUNKIRK, JAY Co.—Opened our tent-meetings in this place, June 8. Rainy weather has interfered very much; most of our Sunday meetings have been broken up on account of storms.

The community is very largely under the control of Methodists. The minister in charge almost immediately summoned the presiding elder, who claimed to have had some experience with us before. A meeting was called, and their members were publicly warned against us. A committee has also visited each member, and in some cases has threatened to disfellowship those who continued to attend our meetings. Thus a stay-away prejudice has been worked up, which we are slowly overcoming. A few good souls are mani-

festing their love for the truth. Some have already begun the observance of the Sabbath, even before the question has been publicly canvassed.

Our expenses have been quite heavy. Although many obstacles are thrown in our way, yet we expect, through diligence and the prayers of our brethren and sisters, to have the blessing of God attend our labors.  
J. P. HENDERSON.  
O. C. GODSMARK.  
J. W. COVERT.

June 25.

FARMERSBURG.—We pitched the tent in this place June 8, and commenced meeting the evening of the 9th with a congregation of about two hundred. Have given fourteen discourses. Our congregations have ranged from three hundred to five hundred. The congregation last night was estimated at one thousand. The people stood up in crowds around the tent, while others were seated in buggies and wagons which stood near together, three and four deep from the tent, some coming twelve miles. The community is all awakened, and the best of attention is given at each meeting. We have many invitations to visit. A goodly number seem deeply interested, and assert their intention to be obedient. Several kept last Sabbath, and we have reason to believe that others will observe the next, when we hold our first Sabbath meeting. The Disciple brethren begin to cry debate, and are trying to find some one to hold up their banner. We find one family here, of whom we knew nothing, who became convinced of the truth through the debate between Elds. C. H. Bliss and Clark Braden, of Illinois. We hope through the blessing of God to accomplish much good here. Have sold \$6.74 worth of books, and received \$6.70 donations. Brethren, remember us in your prayers; we need much of God's grace.  
VICTOR THOMPSON.  
D. H. OBERHOLTZER.

AMONG THE CHURCHES.—During the last two months my labors have been confined to our churches. Our meetings at Coal City and Patricksburg were both interesting and profitable. On Sabbath, May 12, we enjoyed an excellent Sabbath meeting at Patricksburg. The brethren and sisters came over from Coal City, and as all assembled in our comfortable house of worship, we had the pleasure of addressing the largest congregation of Sabbath-keepers ever convened in Southern Indiana. The social meeting was especially good. The ordinances were celebrated, and all were strengthened spiritually. On first-day, May 13, a brother who has embraced our views during the past year was baptized. His embracing the truth has been a great help to the Patricksburg church. At Coal City our brethren have secured the use of the new M. E. meeting-house, in which to hold their regular meetings.

The State T. and M. meeting at New London, May 17-22, was in some respects as good as we ever held. Our tent-work for the season was planned, and the T. and M. work thoroughly discussed. All had reason to be encouraged. On first-day, May 20, two young men were baptized, one of whom has embraced the truth by reading. He fully understands the truth, and is very anxious to canvass for our papers and "Thoughts on Daniel and the Revelation." As soon as circumstances will admit, he will do so.

Sabbath and first-day, May 26, 27, met with the company at Pierceton, that embraced the truth while we were there last winter. All are still faithful. Some new ones are becoming deeply interested. Our social meeting was good, all taking part.

June 2, 3, at Sevastopol. Brethren and sisters came in from Warsaw, Bourbon, and Rochester until our house of worship was well filled. On first-day, three were baptized. Two of the members of the church have recently moved to Kansas, much to the regret of the church.

From June 10-15, labored at Star City. One was baptized. The church are engaged in erecting a meeting-house. The ground has been secured, and nearly all of the building material delivered on the ground, and, best of all, paid for.

Sabbath and Sunday, June 16, 17, with the church at Bunker Hill. While here, made arrangements for our camp-meeting. The location will be a pleasant one, and we hope to see a general rally from all parts of the State to our annual meeting.

The Lord is greatly blessing our labor in this Conference. New ones are embracing the truth

through our personal efforts as ministers, and through the labors of our T. and M. workers. To the Lord be all the praise.  
S. H. LANE.

Our Tract Societies.

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

ITEMS OF INTEREST.

For the encouragement of those using the *Signs* in their missionary work we give a few extracts from letters recently received.

An editor of one of our well-known papers in New York wishes to become better acquainted with our principles.

A governor writes thus: "I have read the *Signs of the Times*, kindly sent to me by you, with care and interest. I am much pleased with the paper, and think it calculated to do much good, and trust it will receive a liberal support. Please send it to my address for six months."

A professor of a business college in Illinois, after receiving a copy of the *Signs*, says: "Your paper is one of the ablest that I have seen. I take about a dozen religious papers, most of which are sent by the publishers, gratis, to the library connected with my college, for the use of students. Should you desire to send in the same way, I have no objections." After informing him that we would comply with this request, he returns the following note: "I take this occasion to express to you my sincere thanks for your kind liberality in sending the periodicals for the benefit of the students, who also wish me to express their gratitude for your kindness."

A young man who is afflicted and confined to his chair, on receiving a copy of the *Signs*, writes thus: "I thank you very much for your kindness in sending me the *Signs*. It is the joy of my heart, and the delight of my soul to read such good sound reading. I have been reading the Bible over twenty years, and I generally spend one or two hours reflecting upon its teachings. I believe the Scriptures plainly teach that the Lord is coming again the second time." In a second letter he adds: "The more I read those papers, the better I like them. On the Sabbath question I think you are correct. I like your way of searching the Scriptures. May the Lord greatly reward you for your kindness in sending me the papers. I wish I could labor in the vineyard of the Lord."

There are several young ladies with whom I have corresponded for some time, who seem to be honest-hearted. They are rather slow in gaining a knowledge of the truth, still I have hopes that they will, in time, take a decided stand for the right. One in Pennsylvania states that the periodicals are highly appreciated, and helpful to her. She wishes that all might be made to understand and believe the truths of the Bible. "You have truly said that the end of this earth's history is near its close. The Scriptures are very plain upon this point." This young lady formerly labored among the prisoners by reading to them. She also took a deep interest in the Cottage Prayer-meeting for the poor. Health failing, she deeply regrets her inability to be actively engaged in the service of the Lord. She takes great interest in perusing the journal, *Good Health*, and is trying to carry out the principles taught, as far as she can. Another interesting and intelligent young lady in Connecticut has taken some interest in reading our periodicals, and believes in the personal coming of Christ, and that the earth, after being purified, will be our final home. A sister in Maine and myself have been making her case a special subject of prayer. We have tried to introduce the truth in a careful manner, and thus far, she has accepted every point as far as she understood. It seems to take some minds longer to grasp the truth than others, because they do not realize the importance of searching the Scriptures to see for themselves what truth is. When I consider how long I was in studying out these things, and how slow in accepting them, I try to take as hopeful a view of others as possible, as long as they are not the least unfavorable.

In a home for invalids, a lady to whom I sent a copy of the *Signs* is not only interested in reading the papers herself, but says from ten to twenty of the inmates are reading them. In reference to the "Spirit of Prophecy," which I loaned to her, she informs me that a large number of the inmates gather around the table in the dining-room at

evening, and she reads to them from this book. She says: "Oh, the delight that book has given, and with what eagerness they listen to every word of it! It would do you good if you could only get a glance as we sit around the table, and see these feeble women, and hear them say, 'Oh, is not that splendid! Oh, how beautiful! What will we do for another as good, when we have read it through!'"

Letters received from a lady in Kansas contain the following items: "I am much pleased with the *Signs*. I believe in the soon-coming of Christ, but I am not satisfied with the light I have. Please send me anything that will give further light." Shortly after receiving several tracts on that subject, she sent another letter, stating that she had finished the last tract, and wished very much for more to inform the people what was coming. In a letter received after this, she refers to the subject of the Sabbath, and believes there is light enough in the Bible to show that the seventh day is the Sabbath, but would like to know when it was changed and by whom. As to the coming of the Lord, she is still interested in the subject, and believes that time is short, but was not able to tell what part was being fulfilled. She says that she desires more light, but has no means of getting it, as there is no minister there only occasionally, and he does not believe in that doctrine; at least he did not preach it. She seems anxious for further light on both subjects, and would do all she could to place it before others. Some four weeks after, another letter comes laden with good news. She writes: "All that I speak to on the subject of the coming of the Lord, are searching the Bible for the evidence of it, and the Sabbath question is meeting with good success. There are now three families observing the Sabbath. I am very thankful to you for the light you have been the means of sending. It seems to me I have learned more about the Bible in the last few weeks than I ever did in all my life before. Although my husband is not a professor of religion, since I have taken a stand on the side of right, he is a better husband and a better father."

Battle Creek, Mich.

H. E. SAWYER.

#### LET US BE WISE.

THOSE who make a covenant with God by sacrifice will be a wise people; for they are the ones that the angels will be sent to gather when Jesus comes. Ps. 50:5. That will be a sad time for those that love this world more than they do the one which is soon to come. Where our treasures are, there will our hearts be also. Too many of us act as though we were trying to see how little we could do, and get to Heaven. I think we might better reverse this course of action, and see how much we can do to save precious souls for whom Christ died. We say we love the truth; "let us not love in word, neither in tongue; but in deed and in truth."

The tract work is worthy of our support, and we show how much we love it, by what we do to sustain it. Giving of our means to help spread the truth, and carry forward the work of salvation is an important matter at the present time; and could our people in Maine see the importance of taking hold of the T. and M. work unitedly, and, like the men in Nehemiah's time, "have a mind to work," great results could be accomplished in a short time. In union there is strength, and all can do something.

While the multitude are having what they call a good time, there are those scattered all around us who are thirsting for the truth, and desire a knowledge of God's ways. Can we shut our eyes and close our ears to their cries, and be clear in the day of Judgment? May God help us to awake and repent, and do the first works. There never was a time when we as a people should labor with more hope and courage than now. Jesus is soon coming, and what we do must be done quickly.

J. B. GOODRICH.

#### A WORD FOR OUR OWN PAPER.

THIS article is not written with the expectation of its reaching the many among our people who do not subscribe for the REVIEW, unless some good brother or sister kindly loans them the paper. But it will come to the notice of most of our ministers and T. and M. workers. And what we wish to say is this:—

In canvassing for the *Signs* and other periodicals do not forget our church paper, the REVIEW.

While I am ready to bid Godspeed to all efforts to circulate the *Signs*, and get the truth before those in darkness, I do not believe it ought to take the place of the REVIEW AND HERALD among our own people. A permanent subscription to the REVIEW ought to be found in every family among our people.

1. It is designed as our church paper. It is filled full every week with articles and reports from those laboring with and for the people. These are just the articles we are most anxious to read, the individuals from whom we are most anxious to hear.

2. It gives church statistics, reports from the different State societies, and reports from our own ministers in every part of the field.

3. It is the cheapest religious paper published. Although the *Signs* costs but one dollar and a half a year, it has four pages less than the REVIEW I do not wish to draw any invidious comparison between the two papers; their mission is widely different. The *Signs* is designed for a missionary pioneer paper. It is not designed to take the place of the REVIEW in any sense. "But," says one, "the *Weekly Witness* is but one dollar per year. Surely that is cheaper." Well, perhaps it is in one sense. But from one-third to one-half of such papers are filled with advertisements; and the religious instruction is dear at any price. Not but that there are some good things in the religious journals of the day, but they are sadly adulterated with the wine of Babylon.

4. The pains that is taken in the getting up of the REVIEW is worthy the support of our brethren. I look over the different religious papers, and they are few in number indeed that equal the REVIEW in correctness, neatness, convenience, and general make-up. And comparing the truths it teaches with the teaching of other papers—well, we must contrast here. There is all the difference that is found in Bible truth, and the succotash religion of the day.

Brethren, let us not neglect our own paper. Its subscription list ought to be doubled. Many of our people are taking one or two local or political papers, and are just dying for spiritual food. They soon lose all interest in the work, and in the same proportion gain interest in matters of the world. By beholding we become changed. Come, brethren, lift at the heart of the work. It will do the workers good here, it will do you good, and it will do those good to whom the REVIEW goes,—a weekly, welcome beneficent visitor, a bringer of good things.

M. C. WILCOX.

Battle Creek, Mich., June 29.

## News of the Week.

For the Week Ending June 30.

#### DOMESTIC.

—Two negroes were lynched near Jefferson, Texas, Wednesday, June 27, for outrage. One was hanged and another burned to death.

—Heavy rains Friday night, June 22, washed out the railroads leading southward from Lincoln, Neb., and Nebraska City is completely isolated. Railway travel is almost at a standstill.

—Swarthmore (Pa.) College, Tuesday, June 26, conferred the degrees of Bachelor of Arts and Bachelor of Literature upon twelve graduates, four females getting the former degree and two the latter.

—A class of 210, the largest in the history of the university, graduated at Harvard Wednesday, June 27. It is said every member of the class will receive the degree of B. A. if the term bill is paid.

—Heavy rains and the bursting of a dam caused a cave-in of the Baltimore mines, near Wilkesbarre. One house was carried down seventy-five feet, and the occupants of surrounding dwellings were driven to seek places of safety.

—Report has been made by the Board of Health to the Collector of Boston that within six months 23,550 assisted immigrants had been examined at that port, many of them being so aged and infirm that they must necessarily become public burdens.

—At 3 o'clock Sunday morning, June 24, a break occurred in the Chicago and Alton embankment of the Mississippi, in Madison county, and 20,000 acres of land under cultivation were inundated. The damage, through loss of live stock and other property, is estimated at half a million dollars.

—At the alumni meeting of Yale College Tuesday, June 26, Senator Gibson, of Louisiana (class of '53) presided. Subsequently the '53 men held a reunion, President White, of Cornell, delivering the oration. Senator Bayard made the address at the anniversary exercises of the law department.

—Heavy rains are reported in De Witt and Champaign counties, Illinois, damaging crops to some extent. An additional heavy rainfall occurred in Nebraska, and in Johnson county eight inches fell Friday night, June 22, causing floods which swept away houses and bridges, the loss on the latter alone reaching \$50,000.

—The corner-stone of the new building of the University of Vermont was laid Tuesday, June 26, at Burlington, and a statue of Lafayette was also unveiled. A large concourse, including the Governor and State officers, was present. Judge Jameson, of Chicago, delivered the oration at the unveiling of the statue.

—At Fort Smith, Friday, June 29, Martin Joseph, William H. Finch, and Tualista, an Indian, were hanged for murders committed at different times. George Lake, a negro, was executed for felonious assault at Cambridge, Md., and Toney James, colored, paid the extreme penalty at Darien, Ga., for killing a man in a drunken brawl.

—The New York Commissioners of Emigration resolved Thursday, June 28, that persons brought to that port from foreign charitable institutions be reported to the collector as liable to become public charges, and that he be requested to detain vessels in the stream until a thorough examination is made before immigrants are permitted to land.

—The New York Emigration Commissioners considered Monday, June 25, the cases of "assisted" immigrants, and decided to do their utmost to prevent the landing of such persons. The steamship Anchoria brought a number of "assistants" from Ireland, whose landing will be prohibited until Collector Robertson has made an investigation, and he has asked for instructions from Washington.

—In the past week there were 165 business failures in the United States, being thirteen less than the preceding week, but twelve more than in the corresponding period in 1882. For the half year just ended the failures have numbered 4,637, with total liabilities of \$66,000,000; while in the same time last year the total suspensions were 2,597, and the liabilities aggregated \$30,000,000.

—Fire broke out in J. H. Ashdown's hardware store at Winnipeg, Manitoba, Friday night, June 29, which consumed the structure and caused the explosion of several kegs of gunpowder. The detonation shivered the windows of one hundred shops and residences, shook the town to its center, and sent burning brands flying in all directions. Many persons, chiefly members of the fire brigade, were burned or crushed by falling timbers, the wounds from which will prove fatal.

—Alexander Sullivan, President of the Irish National League of America, headed a deputation who waited upon President Arthur Saturday, June 23, and explained, by statistics and facts, the question of "assisted" Irish immigration to the United States, and the burdens it placed upon citizens when the British government should properly be contributing to the support of these persons. The President replied that already the Secretary of State had the subject under consideration, and that a searching investigation on both sides of the Atlantic would be ordered by this government.

—Latest dispatches report the rivers still rising, and the inundation about East St. Louis and the American bottom increases. The prominent residents of the latter district held a meeting Monday, June 25, at Venice, and, after setting forth the awful extent of the flood and its ravages, decided to ask for subscriptions to aid the needy, which may be sent to Henry Robinson, President of the Board of Trustees, of Venice, Ill. Sections of East St. Louis are in a precarious condition, and the breaking of a dike may result in loss of life. From high up the Missouri come reports that the June rise has set in, and when this reaches the Mississippi an alarming state of affairs may be expected.

#### FOREIGN.

—The British Lords Thursday evening, June 28, rejected the bill permitting marriage with a deceased wife's sister.

—113 persons died at Damietta from cholera Thursday, June 28. Four deaths from the disease have occurred on French iron-clads at Port Said.

—Louise Michel was found guilty at Paris, June 23, of inciting to pillage, and was sentenced to six year's imprisonment and ten year's police surveillance.

—In the recent operations of the British against Chief Glepome, in West Africa, the European soldiers who fell into the hands of the natives were horribly butchered and mutilated.

—A puppet theater at Dervio, a town on the Lake of Como, took fire Sunday evening, June 25, during the performance, and forty-seven persons perished, while twelve others were wounded.

—In an affray Sunday evening, June 25 between some Mayo and Dublin militiamen, on the Curragh of Kildare, five men were killed. Stones and firearms were used in the conflict, which lasted an hour.

—Marquis Tseng denies that an agreement has been reached between the French Minister at Shanghai and the Chinese commander. The Marquis reaffirms the statement that Chinese troops are massing on the borders of Tonquin.

—Trevelyan, the Irish Chief Secretary, denied in the House of Commons Thursday, June 28, that any paupers had been shipped to America by the government, and said those sent by the commissioners had been supplied with the funds.

—The New Zealand passenger vessels, the Aurunui and Waitara, collided in the English Channel Friday night, June 23, and the latter went to the bottom in two minutes. The steerage and second-class passengers, numbering twenty-five, were all drowned.

—During severe fighting at Miragoane, Hayti, General Casimir, the rebel leader, was killed, and the government forces are now in possession of the lower portion of the city. Twenty-four insurgent ringleaders at St. Louis and ten at Cavallon were shot, June 14

—A recumbent figure of General Robert E. Lee was unveiled Thursday, June 28, at Lexington, Va., a procession marching to the cemetery, and decorating the grave of Stonewall Jackson, and later that of Lee. Wade Hampton was chief marshal, Jubal A. Early, presiding officer, and John W. Daniel, orator. Father Ryan recited an original poem, "The Sword of Lee."

—Negotiations between Russia and the Vatican have ended satisfactorily, the Catholic hierarchy in the Czar's domain being given freedom on matters of faith, but interference in the question of temporal power is forbidden. In regard to the recent protest of the pope to President Grevy, the French government permits the President to answer the circular personally, and the reply will be conciliatory.

—On Friday, June 29, there occurred 107 additional deaths from cholera at Damietta. Seven deaths from the plague occurred at Mansurah. There is an untrustworthy report that the disease has made its appearance in Cairo. A vessel from Bombay, with cholera aboard, arrived at Havre Thursday, but sailed again. Spain is greatly alarmed at the outbreak of the disease in Egypt, and a Paris journal condemns the British government for not taking steps to prevent the scourge gaining a foothold on British soil, as it would then be impossible to keep the contamination from the continent.

## Obituary Notices.

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

### CHURCHYARD REVERIE.

BY L. D. SANTEE.

I STAND by the churchyard gate in the deepening evening's gloom,  
And the shadows of night commingle with the shadows of the tomb;  
The farmer has left the field, and hushed is the song of birds,  
And I bow my head on the gate with emotion too deep for words.

And the mournful sigh of the nightwind, as it sweeps o'er the bending grass,  
Seems a requiem o'er the loved ones that have looked on earth their last,—  
Seems a moan in the desolate days, and a sob at the evening's close,  
As it wafts o'er each quiet sleeper the scent of the dying rose.

The earthquake shock or the thunder shall waken them nevermore,  
Till the voice of the great Archangel shall open the prison door;  
Then the fetters of death shall be broken, and the bars of the tomb be riven,  
And the bleeding hearts that are broken here shall rejoice in the bliss of Heaven.

Oh! pearly gate of Heaven, soon to be open wide  
For the entrance of the ransomed host that are washed in the crimson tide!  
Their feet shall press the streets of gold with never a sigh or moan;  
They'll bathe in the wonderful river of life, that flows from beneath the throne.

Sweeter than human conception is the home of the faithful ones,—  
A cloudless day, with never a night, and all of life's labor done;  
And the saints in adoration, prostrate before the throne,  
Cry, "Holy, holy, holy, is the King who has saved his own."  
*Snow Hill, Kan.*

**FRTZ.**—Died of inflammation of the brain, at Alden, Minn., June 16, 1883, Rose Mabel, infant daughter of Bro. Charles and Sr. Lena Fritz, aged seven months and eighteen days. Funeral discourse by the writer, from Rev. 20:3.

**CURTIS.**—Died of pneumonia, at Pontiac, Mich., June 10, 1883, Bro. Truman Curtis, aged sixty-one years and four months. Bro. Curtis embraced the truth five years ago last fall under the labors of Eld. J. O. Corliss at this place. He was an earnest, faithful Christian, and ever found at his post in the service of God. His last words were, "Ready to go; all peace, all calm, no fear." Then in words of admonition to wife and children, he said, "Prepare to die; obey the precepts of the Bible." It can truly be said of him that "he being dead yet speaketh"  
**ALBERT WEEKS.**

## Appointments.

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

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

DAKOTA, Parker, Turner Co.,	June 27 to July 2
TEXAS, Waxahachie,	July 13-23
VIRGINIA, New Market,	Aug. 9 14
KANSAS, Bull City, Osborne Co.,	" 9-20
OHIO, Gallon, Crawford Co.,	" 14-21
MASSACHUSETTS,	" 23-28
VERMONT,	Aug. 30 to Sept. 4
MICHIGAN, Manton, Wexford Co.,	" 30 to " 4
MAINE, Waterville,	Sept. 6-11
ILLINOIS,	" 11 18
NEBRASKA,	" 19-25
INDIANA, Bunker Hill, Miami Co.,	Oct. 1-10
ALABAMA, Choctaw Co.	

When those interested learn where they want their meeting, they should write directly to the REVIEW Office and state the places.  
**GEO. I. BUTLER, Pres. Gen. Conf.**

QUARTERLY meeting of the Jackson church, at Tompkins, July 7. Let all attend or report by letter. **E. P. GILES.**

QUARTERLY meeting for Fonda church, at Fonda, Ia., July 7, 8. The friends of the cause at Sac City and Storm Lake are cordially invited to attend. **W. B. EVERHART.**

The quarterly meeting for Dist. No. 8, Mich., will be held in the tent at Midland City, July 14, 15. Eld. Fargo is expected. **E. S. GRIGGS, Director.**

At Kalamazoo Sabbath and Sunday, July 7, 8. Will some brother meet me at the L. S. and M. S. depot, July 6, at 10 A. M. **W. H. LITTLEJOHN.**

The quarterly meeting at the Serena (Ill.) church will take place July 7, 8. Bro. R. F. Andrews is to be with us. Come one, come all. **GUSTAVE BERNARD, Director.**

No preventing providence, there will be a general meeting at Mt. Hope, Wis., for all the Sabbath-keepers in Grant county and vicinity, commencing Friday evening, July 13, and continuing till the 15th. A general turnout is expected.  
**H. W. DECKER.  
I. SANBORN.**

The quarterly meeting for Dist. No. 12, Kansas, will be held with the church at South Mound, Labette Co., July 21, 22. We hope for a general attendance of our people in this district. **R. F. BARTON.**

PROVIDENCE permitting, the quarterly meeting of Dist. No. 8, Iowa, will be held with the Weston church, July 14, 15, at such place as Bro. L. Jacobson may appoint. **A. W. BUNNELL, Director.**

PROVIDENCE permitting the quarterly meeting of Dist. No. 1, Nebraska, will be held at Tekamah, Sabbath and Sunday, July 14, 15. We hope all who can will attend. Eld. Starr or Nettleton is expected to be present. **C. S. ANDERSON, Director.**

PROVIDENCE permitting, I will meet with the church at Colfax, Sabbath and first-day, July 7, 8; Sherman, Friday evening, July 6. **JOHN SISLEY.**

I WILL meet with the church at Lakeview, Mich., at their quarterly meeting, July 7, 8. Hope all the members will attend. **M. B. MILLER.**

The quarterly meeting for Dist. No. 5, Iowa, will be held at Sandyville, July 14, 15. **NOAH HODGES, Director.**

QUARTERLY meeting of Dist. No. 7, Iowa, will be held at Adel, July 14, 15. **A. J. STIFFLER, Director.**

The quarterly meeting for Dist. No. 5, Nebraska, will be held with the Halifax church, Sabbath and Sunday, July 14, 15. I hope to see all the librarians, and as many of our T. and M. workers as can attend this meeting. **JOHN CLARK, Director.**

QUARTERLY meeting for Dist. No. 9, Ill., at Gibson, July 14, 15. All the churches will bear in mind the resolution that was passed at our last district meeting, and be sure to send their delegates. We cannot consider the wants of the district unless they are presented by some one from different parts of the field. **A. O. TAIT, Director.**

PROVIDENCE permitting, I will meet with the churches in Iowa as follows:—  
Grinnell, July 7, 8  
Smithland, " 14, 15  
Logan, " 21, 22  
Dunlap, " 28, 29  
Meetings will commence Friday eve. Let all come. **E. W. FARNSWORTH.**

PROVIDENCE permitting, the quarterly meeting of Dist. No. 4, N. Y., will be held at Silver Hill, in Bro. Dana's district July 14, 15. Eld. M. H. Brown will be in attendance. We hope all who possibly can, will be present. Come, brethren, we need to seek the Lord before commencing work in the busiest season of the year. Eld. C. O. Taylor is invited to be present. **H. R. WILCOX, Director.**

GOVERNEUR, N. Y., July 7, 8  
Silver Hill (district quarterly) " 14, 15  
We earnestly urge a general attendance at these meetings. Bro. Taylor will attend the last-named meeting, and also the church quarterly meeting at Adams Center, July 7, 8, if his health will permit. **M. H. BROWN.**

## Publishers' Department

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

### THE NEW MAPS.

SOME have expressed the opinion that, as they do not understand the Eastern Question sufficiently to make much use of it in their lectures, they have no use for the new maps. This is a mistake, as the maps are designed to illustrate much more than that one question. Thus, the map of the Four Kingdoms is to be used in an exposition of the great image of Daniel 2, the four beasts of Daniel 7, the ten kingdoms of Western Europe, the symbols of Daniel 8, and the United States in prophecy, as a part of the prophetic chain of Revelation 12 and 13. The other map, showing modern Europe and the East, illustrating the present phase of the Eastern Question, is designed, besides this, to illustrate the prophecy of the seven trumpets and that of the seven last plagues as affecting the Turkish power. These are all fundamental subjects in a course of lectures, and on all these we think the maps will be found a very essential help. Price, \$3 single; \$5 for the two. Address, REVIEW AND HERALD, Battle Creek, Mich.

### BUSINESS NOTES.

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

WANTED.—Salesmen, to whom a liberal commission and steady employment will be given. For particulars, address A. K. Atteberry, Keen-ville, Ill.

WANTED.—An energetic Sabbath-keeping woman to do general house work in a family. Address Mrs. E. E. Froom, Belvidere, Ill.

The name and address of the Secretary of the Wisconsin T. and M. Society is Allie Robinson, 901 Gorham St., Madison, Wis. All communications pertaining to the tract work should be addressed to her. **H. W. DECKER, Pres.**

### RECEIPTS.

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

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

Books by Freight.—Reuben Wright \$150.63, C A Gibbs 325.78, C A Gibbs 13.20, C A Gibbs 10.40, H E Hanson 38.11.

Books by Express.—J W S Miller \$125.25.

Cash on Account.—Isaac Sanborn \$3.00, R. Conradi 20.00, Iowa T. & M. Society per L Hornby 625.26, Wis Conf Fund, T T Tande tithes, 1.66, A B Cowles 5.00, S H Field 5.00, Dak T & M Society pr M Heilison 250.00, A D Olsen pr G I Butler 50.00, S H Field 15.00, Andrew Mead 2.05.

Shares in S. D. A. P. Association.—Lou E Klostermyre \$20.00, Lorana Ives 10.00, J W Long 10.00, B F Chapman 10.00, M C Mantz 10.00, Lucretia Day 3.00, Cordelia S Squires 10.00, R W Croskery 10.00, S J Croskery 10.00, Eunice A Church 10.00, J G Estes 10.00, J M Comer 10.00, Eliza Emerson 10.00, Orville Hollenbeck 10.00, Vesta J Olsen 10.00.

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Mich. T. & M. Society.—Dist 3 pr Wm B Smith 6.80, E G Olsen 1.00.

Int. T. & M. Society.—"O P B" \$5.00, J T Mitchell 10.00, D H Smouse 10.00, Josiah Wilber 50.00, Lizzie Lisle 5.00, M E Yost 10.00, P E Johnson 2.50, Judith Foster 5.00, P L Hoen 5.00, I J Hoen 5.00, May A Cleary 10.00, E G Olsen 10.00, Mabel Johnson 2.50, J A Jaquith 100.00, Mrs Mary Miller 10.00, Silas A Miller 10.00, W H Littlejohn 50.00, Lucinda Morrison 5.00, Iowa T & M Society 10.00, G W Sheldon 10.00.

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English Mission.—A Friend \$2.00, U Smith 100.00, J T Mitchell 10.00, D H Smouse 5.00, P E Johnson 5.50, Lula Wright 1.00, Mary Grassel 2.70, Mary Johnson 5.00, P L Hoen 5.00, I J Hoen 5.00, Linnie Chapman 5.00, J A Jaquith 100.00, Esther Trumbull 1.00, C B Loughhead 5.00, J M Shepherd 3.00.

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Scandinavian Mission.—J T Mitchell \$10.00, D H Smouse 5.00, N C Hansen 5.00, Christina Nelson 6.00, P L Hoen 5.00, I J. Hoen 5.00, E G Olsen 10.00.

Swedish Mission.—Mrs Johanna Anderson \$2.00, Arvid Johnson 4.00.

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The Review and Herald.

BATTLE CREEK, MICH., JULY 3, 1883.

CONTENTS OF THIS NUMBER.

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

Table listing contents of the issue with page numbers. Includes sections like Poetry, Our Contributors, Choice Selections, Editorial, Ministers' Department, etc.

TO CORRESPONDENTS.

RECEIVED TOO LATE FOR THIS NUMBER.—Camp-meeting at Minneapolis, Minn.—Reports from New York, G. W. B. and J. E. S.—Nebraska, G. B. S., D. N., and A. J. C.—Maine, R. S. W. and S. J. H.—Kentucky, S. O. and R. M. J. P.

The S. S. lesson this week being a review, the S. S. department is omitted in this number.

The camp-meeting at Manton, Wexford Co. Mich., is now appointed to commence August 30, and continue to September 4.

We have received four copies of the Daily Minnesota Tribune, dated June 22, 23, 24, and 26, giving sketches of the S. D. A. camp-meeting just held in Minneapolis, from which it appears that the meeting was a very successful one.

A VIGOROUS SOCIETY.

THE Fremont (Neb.) Daily Tribune of June 16, 1883, makes the following mention of the doings of the S. D. A. Tract and Missionary Society of that place. We congratulate those workers on the prosperity of their enterprise.

"The Nebraska Tract and Missionary Society, which established its head-quarters here only a few months ago, is at the present time handling over eight bushels of mail per week, besides large amounts of printed matter received and sent by express. They receive about one-seventh of all the mail coming to the Fremont post-office, and send out more than one-half of all that is mailed at this place. These statements seem somewhat startling when it is known that they have hardly begun business here yet. The managers are pushing the enterprise with commendable vigor."

—From the new edition of the American Newspaper Directory, by Geo. P. Rowell & Co., it appears that the newspapers and periodicals of all kinds issued in the United States and Territories now reach the imposing total of 11,196. The increase during the past twelve months has been 585. The State which exhibits the greatest growth in this direction is New York, which shows an increase of 80 the past year, and now has a total of 1,399.

LABOR FOR THE TEXAS CAMP-MEETING.

THE president of the Texas Conference has expressed a desire that something should be said in the REVIEW about laborers from abroad who would be at their camp-meeting. Last year none attended from a distance. The people of Texas feel anxious that some help should come the present season. Elds. Olsen and Van Horn will be present if no Providence prevents. These brethren are acceptable laborers,—men whose hearts are in the work. We desire that Bro. Olsen may go to Texas to ascertain the condition of the Scandinavian work, and to encourage it, as well as help in the meeting. We trust there will be a general turnout at the Texas camp-meeting, and that much may be accomplished.

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

NOTICE TO VERMONT.

BEING unexpectedly detained here one or two weeks, my appointments at Jamaica and Brown-ington will appear next week as I hope to meet them.

A. S. HUTCHINS.

SPECIAL NOTICE.

THE appointment for Marshall, Mich., given in last REVIEW, was a typographical error. The place should have been Ceresco, Mich. The churches of Convis, Newton, and Marshall will meet together in quarterly meeting at Ceresco, Mich., July 7, and I will meet with them, nothing preventing.

U. SMITH.

TO THE BROTHERS IN MAINE.

OUR camp-meeting fund is to be raised the same way as last year. Let those who may receive letters in reference to this matter act promptly; and we invite our scattered brethren and sisters to send in their donations to this fund by the last of August, to Thomas S. Emery, East Cornville, Somerset Co., Me.

J. B. GOODRICH.

June 20.

DEPARTURE FOR EUROPE.

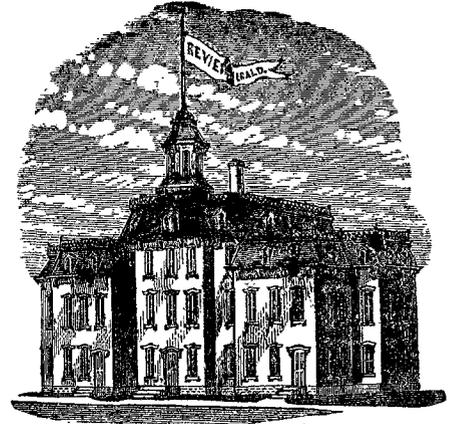
WE are now safely embarked for our journey to Europe. There are in our party Bro. Andrews' aged mother, Sister Sarah Andrews, Sister Martha Andrews and her little daughter Sarah, and two young sons of Eld. A. Norton of China, who go in our care to London, besides my family and myself. We have great reason for thankfulness for the good success which has attended us in the preparations for our departure. Mother Andrews has endured the journey from Battle Creek to this point well, and all our party are of good courage. We trust that we shall have the blessing of God so that we may be able to be of some little service to the cause of God in Europe. We ask the prayers of the brethren and sisters in America that God may grant us a safe journey and his blessing when we shall arrive in our field of labor.

I desire personally to render sincere thanks to the many brethren and sisters who have rendered us valuable assistance in our preparations for leaving, and who have manifested such interest as they have in behalf of the work.

B. L. WHITNEY.

Steamship Grecian Monarch, June 28.

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Table with columns for GOING EAST and GOING WEST, listing stations and times. Includes stations like Detroit, Jackson, Battle Creek, Kalamazoo, Michigan City, Chicago.

CHICAGO & GRAND TRUNK R'Y.

Time Table, in Effect June 24, 1883.

Table with columns for WESTWARD and EASTWARD, listing stations and times. Includes stations like Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Stillwell, Haskells, Valparaiso, Chicago.

\*Stops only on signal. Where no time is given, train does not stop. All Trains are run by Chicago time. Atlantic, Pacific, and Limited Expresses run daily. Other trains daily except Sundays. A passenger train leaves Battle Creek at 4:40 A. M., Lansing 6:17, arriving at Port Huron at 10:46. Returning, leave Port Huron at 4:10 P. M., arriving 8:30, arriving at Battle Creek 10:40 P. M., making all intermediate stops both ways.