

# Advent Review

## AND SABBATH HERALD.

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

VOL. 60, No. 36.

BATTLE CREEK, MICH., TUESDAY, SEPTEMBER 4, 1883.

WHOLE No. 1530.

### The Review and Herald,

ISSUED WEEKLY, BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

#### LOOKING BEYOND.

I STAND amid the wreck of years,—the scowl of stormy skies,  
And look beyond the coasts of time where Aiden's summits  
rise;

I note the sheen of pearly gates, the glint of golden spires,  
And flash of wondrous domes aflame with God's celestial fires.  
I mark the blue of cloud-capped hills, the bloom of valleys fair,  
Where deathless summer smiling flings her banner on the air;  
O starry goal! O Beulah land! O rest forevermore!  
Come loss, come cross, so I but gain that bright, eternal shore!

On life's dark sea my wayward bark a devious track hath made;  
Athwart her path dense clouds have rolled, and lurid lightnings  
played;

Rocked in the lap of warring waves, tossed on the billows  
high,

The wild moan of the swift-winged gale her sounding lullaby.  
But hark! the cheering voice of hope—"Trim, trim thy sails  
anew!"

God's love hath pierced the ebon shades, and Heaven is smiling  
through!

O starry goal! O Beulah land! O rest forevermore!  
Come loss, come cross, so I but gain that bright, eternal shore!

Once more the shifting helm I grasp with courage firm and  
high:

On Truth's unerring beacon light once more I fix my eye;  
Foam, surges, foam! roll, billows, roll! His hand shall guide  
me through

To home, sweet home beyond the tide beneath the cloudless  
blue.

There I shall furl my tattered sails, safe anchored in the bay,  
No more to dare the vengeful gale nor maddened billow's  
play:—

O starry goal! O Beulah land! O rest forevermore!  
Come loss, come cross, so I but gain that bright, eternal shore!

And thou, companion bark, that time hath drifted to my side—  
Frail, weak, yet fearless wanderer upon the waters wide,—  
Blest be thy sure and steadfast course, a joy hath proved to me  
The glimmer of thy pilot-sails upon the surging sea.  
I follow in thy snowy wake, and trust thy heedful eye,  
That shapes our course where angel-hands shall crown us by  
and by.

O starry goal! O Beulah land! O rest forevermore!  
Come loss, come cross, so we but gain that bright, eternal shore!

—A. T. Gorham, in *World's Crisis*.

### Our Contributors.

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

#### "BE ZEALOUS AND REPENT."

BY MRS. E. G. WHITE.

"Be zealous and repent," is the admonition of Jesus to the Laodicean church. There is something to repent of. Worldly-mindedness, selfishness, and covetousness have been eating out their spiritual life. While they flatter themselves that they are rich, and increased with goods, and in need of nothing, Christ declares them to be "wretched, and miserable, and poor, and blind, and naked."

Among the greatest dangers that threaten the church is the love of the world. Out of this spring the sins of selfishness and covetousness. With many, the more they get of earthly treasure, the more they set their affections on it, and still they reach out for more. Says Christ, "It is easier for a camel to go through

the eye of a needle, than for a rich man to enter into the kingdom of God." And many who profess to believe that we are now giving the last warning to the world, are striving with all their energies to place themselves in such a position that it would be easier for a camel to go through a needle's eye than for them to enter the kingdom.

Satan employs every means which he can devise to overthrow the followers of Christ. With marvelous skill and cunning he adapts his temptations to the peculiar temperament of each. Those who are naturally selfish and covetous he often tempts by throwing prosperity in their way. He knows that if they do not overcome their natural temperament, the love of mammon will cause them to stumble and fall. His object is often accomplished. When the riches of the world are offered them, many eagerly grasp the treasure, and think they are wonderfully prospered. The strong love of the world soon swallows up the love of the truth; the approval of God is sacrificed to secure the favor of his enemies.

If those who are thus prospered would lay all their possessions upon the altar of God, they might overcome their selfish, covetous spirit, and so thwart the design of Satan. Worldly wealth may be made a blessing, if rightly used. All who possess it should realize that it is lent them of God, to be employed in his service. By giving freely to advance the cause of truth, and to relieve the wants of the needy, they may be the means of saving others, and thus bring a blessing to their own souls here, and lay up in Heaven a treasure that shall be theirs hereafter.

The True Witness counsels, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed," "and anoint thine eyes with eye-salve, that thou mayest see." The gold of faith and love, the white raiment of a spotless character, and the eye-salve, or the power of clear discernment between good and evil,—all these we must obtain before we can hope to enter the kingdom of God. But these precious treasures will not drop upon us without some exertion on our part. We must buy,—we must "be zealous and repent" of our lukewarm state. We must be awake to see our wrongs, to search for our sins, and to put them away from us.

Those who have set their affections upon earthly treasures, have a work to do to overcome their love of the world. Many are not giving heed to the admonition of the True Witness. They desire the blessings which he offers, but do not seek them with earnestness proportionate to their value. While striving for the possessions of earth, what zeal and energy they manifest! What cool calculations they make! They plan and toil early and late, and sacrifice their ease and comfort to obtain a treasure that must soon pass away. A corresponding zeal on their part to obtain the gold, the white raiment, and the eye-salve, would place them in possession of these heavenly treasures, and of everlasting life in the kingdom of God.

Jesus is saying, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." But many have so much rubbish piled up at the door of the heart that they cannot admit Jesus. Some have difficulties between themselves and their brethren

to remove; others have evil tempers, pride, covetousness; with others, love of the world bars the entrance. All this must be taken away, before they can open the door and welcome the Saviour in.

How precious is the promise, "I will come in to him, and will sup with him, and he with me." Oh, the love, the wondrous love of God! After all our lukewarmness and sins he says, Return unto me, and I will return unto thee, and will heal all thy backslidings.

"To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." We can overcome. Yes; fully, entirely. Jesus died to make a way of escape for us, that we might overcome every fault, resist every temptation, and sit down at last with him in his throne.

It is our privilege to have faith and salvation. The power of God has not decreased. It would be just as freely bestowed now as formerly; but the church have lost their faith to claim, their energy to wrestle, as did Jacob, crying, "I will not let Thee go, except thou bless me." Enduring faith has been dying away. It must be revived in the hearts of God's people. They must claim the blessing. Faith, living faith, always leads upward to God and glory; unbelief, downward to darkness and death.

Many are so absorbed in their worldly cares and perplexities that they have little time to pray, and feel but little interest in prayer. They may observe the form of worship, but the spirit of true supplication is lacking. Such have departed widely from the pattern. Jesus our example was much in prayer; and oh, how earnest, how fervent were his petitions! If he, the beloved Son of God, was moved to such earnestness, such agony, in our behalf, how much more need that we, who are dependent upon Heaven for all our strength, have our whole souls stirred to wrestle with God.

We should not be satisfied until every known sin is confessed, then it is our privilege and duty to believe that God accepts us. We must not wait for others to press through the darkness and obtain the victory for us to enjoy. Such enjoyment will not be lasting. God must be served from principle instead of from feeling. Morning and evening we should obtain the victory for ourselves, in our own families. Our daily labor should not keep us from this. We must take time to pray, and as we pray, believe that God hears us. We may not at all times feel the immediate answer, but then it is that faith is tried. We are proved to see whether we will trust in God, whether we have living, abiding faith.

"Faithful is He that calleth you, who also will do it." We must trust the promises of the Lord, trust God in darkness; that is the time to have faith. But many let feeling govern them. They look for worthiness in themselves when they do not feel comforted by the Spirit of God; and they despair because they cannot find it. They do not trust enough in Jesus, precious Jesus. They do not make his worthiness to be their all. The very best that we can do, we shall not merit his favor. It is the worthiness of Christ that must save us, his blood that must cleanse us. But we have efforts to make. We must do what we can, be zealous and repent, then believe that God accepts us.

Many measure themselves among themselves, and compare their lives with the lives of others. This should not be. No one but Christ is given us as an example. He is our true pattern, and each should strive to excel in imitating him. We are co-workers with Christ or co-workers with the enemy. We either gather with Christ or scatter abroad. We are decided, whole-hearted Christians, or none at all. Says Christ, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

To be a Christian is not merely to take the name of Christ, but to have the mind of Christ, to submit to the will of God in all things. Many who profess to be Christians have yet to learn this great lesson. Many know little of what it is to deny self for Christ's sake. They do not study how they can best glorify God and advance his cause. But it is self, self, how can it be gratified? Such religion is worthless. In the day of God, those who possess it will be weighed in the balance and found wanting.

The true Christian will wait to learn the will of God, and watch for the leadings of his Spirit. But with many, religion is a mere form; vital godliness is lacking. They flatter themselves that they will be saved at last; but God has no pleasure in them. They are offensive in his sight. Christ now bids them, "Be zealous and repent." He kindly and faithfully admonishes them to seek for love, and faith, and purity. They can choose either to heed the warning, repent, and secure the blessing of the Lord, or remain in their lukewarm condition, and be rejected of God as abhorrent to him. God will not always bear with the backslidings of his professed people. He is long-suffering, and plenteous in mercy; yet his Spirit, long resisted, will at last be withdrawn forever. The time will come when mercy's sweet voice will no more be heard. Its last notes will have died away, and those who have slighted its pleadings will be left to their own ways.

All Heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it was a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? The infinite price paid for our redemption, shows us its value; and just in proportion to the magnitude of the gift offered, is the guilt and folly of its rejection. All that God could do has been done to save man. Those who reject the mercy so freely proffered, will yet be made to know the worth of that which they have despised. They will feel the agony which Christ endured upon the cross to purchase redemption for all who would receive it. And they will then realize what they have lost,—eternal life and the immortal inheritance.

In the time of peril before us, the professed followers of Christ will be tested. None will be able to stand but those who have had a deep and living experience in the things of God. The work of all will then be tried; if it is gold, silver, and precious stones, they will be safely shielded, as in the secret of the Lord's pavilion; but if their life-work proves to be wood, hay, and stubble, nothing can hide them from the fierceness of Jehovah's wrath.

Many hardly know, as yet, what self-denial is, or what it is to sacrifice for the truth's sake. But none will enter Heaven but by the same path of humiliation, self-sacrifice, and cross-bearing, that the Saviour trod. Only those who are willing to sacrifice all for eternal life will have it; but it will be worth suffering for, worth crucifying self and sacrificing every idol for. The far more exceeding and eternal weight of glory will outweigh every earthly treasure and eclipse every earthly attraction.

#### LIGHT OF PROPHECY.

BY ELD. G. G. RUPERT.

"WE have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19,

Peter, as well as all other Bible writers, was ever looking forward to the time of his reward, and the glorious appearing of his Lord and Master; and, as words of encouragement to those that should live after his time, he says: "Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." Verses 15, 16. Christ had shown Peter, James, and John, a representation of his coming and majesty. "And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves; and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses; and they were talking with Jesus." Moses represented the dead in Christ that will be resurrected, and Elias represented the living righteous that shall be changed to immortality at his second appearing. A more vivid scene, and one that could have met the mind and hope of Peter, could have been made by none other than Christ himself. Still, Peter says to those that would travel the narrow way through this world of darkness: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed." Our eye may be dimmed, our mind diseased, but the word of the Lord stands fast forever. Where is the record that proves one of the prophecies of the Scriptures to have failed? It is nowhere to be found. On the other hand, the secular historian has been writing for centuries the history of events predicted in the Scriptures, until the Bible student, even though a child, can see the hand of God in giving the prophecies.

The object in giving us the prophetic word is stated in the text,—it is to be "a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." Jesus says, "I am the root and offspring of David, and the bright and morning star." Then in order to point the sinner to the Lamb of God that taketh away the sins of the world, it will be necessary for the minister of Christ to do as did Philip when he saw the eunuch,—open the book of the prophets and preach unto him Jesus. Acts 8:28-35.

When would we look for the most convincing power of the gospel to be preached? Answer: When the prophecies were mostly fulfilled, and understood, and the last warning message was going forth to ripen the harvest of the earth. So the text teaches. For twelve hundred and sixty years, through Roman rule, darkness covered the world in regard to the teachings of the Bible. During that time—"the midnight of the world," as it is called by historians—the word of God was really a light in a dark place. As the dawning of day is the bursting forth of light from the rays of the sun, so was the Reformation the dawning of light which was to shine from the sacred pages, until the world would be lightened with the proclamation of the coming and kingdom of our Lord Jesus Christ.

I will now endeavor to prove that light has been shining brighter and brighter on the sacred page for the last three hundred years. The angel Gabriel tells Daniel to "shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased. Dan. 12:4. Commentators have spoken on this text as follows:—

"Among the ancients, those were said to seal who in the course of their reading stamped the places of which they were yet doubtful in order to keep them in memory, that they might refer to them again, as not yet fully understood."—*Dr. Adam Clarke.*

Matthew Henry (Presbyterian) says;—"He must seal the book because it would not be understood, and therefore would not be regarded till the things contained in it were accomplished; But he must keep it safe as a treasure of great value, laid up for the ages to come, to whom it would be of great service; for many shall run to and fro."

Dr. Duffield (Presbyterian), in his Notes on the the Prophecies, p. 373, uses this language:—

"The word translated 'run to and fro' is metaphorically used to denote investigation, close, diligent, accurate observation, just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the Scriptures, especially the sealed book of the prophecy."

I will now give one more extract to show when this special light is expected to shine forth on the prophecies, and then close this part of the argument. Sir Isaac Newton says:—

"It is a part of this prophecy that it should not be understood before the last ages of the world, and therefore it makes for the credit of the prophecy that it is not yet understood. In the very end of the prophecy it shall be so far interpreted as to convince many. For then, says Daniel, 'many shall run to and fro, and knowledge shall be increased.' Among the interpreters of the last ages there is scarce one of note who has not made some discovery worth knowing. Whence I seem to gather that God is about opening these mysteries."—*Observations on the Prophecies.*

We have now the evidence, 1. That the light that was to come from the Scriptures was to come from the prophecies, and especially the sealed books. 2. That that knowledge was to be given in the end of this world's history, or to immediately precede the coming of Christ.

Another of the predictions of Daniel was that the papal power would "cast down the truth to the ground." As proof of the fulfillment of this, I here quote one of the ten rules of the congregation of the index of prohibited books enacted by the Council of Trent, and approved by Pope Pius IV., in a bull issued March 24, 1564:—

"Rule 2. The books of Heresiarchs—whether those who broached or disseminated their heresies prior to the year above mentioned, or of those who have been or are the heads or leaders of heretics, as Luther, Zwingle, Calvin, Balthaser and other similar ones—are altogether forbidden, whatever may be the names, titles, or subjects; and the books of other heretics which treat professedly upon religion, are totally condemned."

"Rule 4. Inasmuch as it is manifest from experiences that if the Holy Bible translated in the vulgar tongue be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it; it is on this point referred to the Bishop or Inquisitor, who may, by the advice of the priest or confessor, permit the reading of the Bible translated in the vulgar language by Catholic authors, or those persons whose faith and piety they apprehend will be augmented and not injured by it. And this permission they must have in writing."

(To be continued.)

#### APPEAL TO YOUTH.

BY ELD. J. B. GOODRICH.

MY heart is pained when I see so many of our young people in Maine feel so little burden for the cause and for the salvation of precious souls for whom Christ died. The tide of iniquity is setting strong, and only a few have the moral courage to trust in God and live out his truth. There is talent and ability enough among our young people to send the message in every direction and bring in a glorious harvest of souls, if it could be brought into the field and sanctified by the Spirit of God.

"As the days of Noah were, so shall also the coming of the Son of man be." We are rapidly drifting down the stream of time, when the world will be found in the same condition as it was before the flood, and God's wrath will fall upon those who will not heed the message. May God help us to see things as they are, and get ready for the coming of Christ and the solemn scenes of the Judgment. May God help the youth and children of Sabbath-keepers to say No, when tempted to do wrong, and to stand boldly for the truth, which, if obeyed, will introduce them to the kingdom of God.

## ALONE.

BY S. J. G. THAYER.

ALONE! yet not alone, my God, thy hand is leading me;  
Let me not murmur at the rod that brings me nearer thee.  
Let me behold thy smiling face, though all the world may frown,

For when I share thy saving grace, I cannot be cast down.  
O Father, comfort thou my heart, life's ills have rent it sore,  
And time no healing does impart; it rankles more and more.  
Oh, lift me up above these snares, oh, fix my thoughts on high;  
I would forget these small affairs, and let them all pass by;  
I would forget what others do, whenever they do wrong,  
And have my heart attuned anew,—filled with a new sweet song.  
My Tower of Strength, O be thou still my comfort and my stay;

Submissive to thy righteous will, let mine be day by day:  
And when the clouds are lowering down, and sun forgets to shine,

And evil seems to wear the crown, and all its force combine,  
Oh, then how sweet it is to know there is a calm retreat,  
Where foaming billows cannot go,—beneath the mercy seat!  
There let my longing heart abide, there let it ever rest,—  
Above earth's ceaseless, surging tide, above the billowy crest:  
And let me hear above the roar and din and clash of will,  
That voice,—aye, hear it o'er and o'er,—still speaking "Peace be still."

Alone! ah, did I say alone? A mighty host is here!  
Shall I the loss of friends bemoan when Israel's God is near?  
The sea divides at his command, the haughty are made low;  
In him the weakest child can stand against the mightiest foe:  
Ah! 'tis the sweetest joy to know,—I feel it o'er and o'er—  
That wheresoe'er we're called to go, he goeth on before;  
The pillar moves by night, by day; it stands when we should rest;

And we may follow in this way, and be forever blest.  
It is not best the path should wind beside the cooling stream;  
It is not best that we should find things ever what they seem;  
So prone are we to take our ease, so prone to glide along,  
We need the mountains and the seas, the host of Egypt strong.  
'Tis only when we're thus shut in, we test the power above,  
And learn to trust through thick and thin, and, trusting, learn to love.

Sometimes the furnace glows with heat,—there seems no draft of air;

With burning coals beneath our feet, we sink in deep despair,—  
We sink, and then there comes to mind a furnace once before  
Where three were cast in but to find not only three, but four.  
And oh, the Fourth! my heart be still! let every murmur cease;

To-day as then he will fulfill his promises of peace.  
Then let me trust, then let me wait, yes trust and wait on Thee,  
And if the storm that comes be great, great will the rescue be.  
When I recall thy wondrous love, O Father all divine,  
In the great gift sent from above,—a Saviour to be mine,—  
Then my weak heart grows strong and brave, my faith takes hold on thee;

For since thou gav'st thy Son to save, what wilt thou keep from me?

When I compare my crosses all, with dark Gethsemane's woes,  
Ashamed am I, they look so small; each bitter tear that flows  
Is witness that self is not dead, though painful is the thought,  
And Christ is not my living head, though with his blood I'm bought.

O let me lose myself in thee, my Saviour and my friend,  
Then calm, or troubled be the sea, thou'rt with me to the end;  
And, having thee, all will be right, unmoved my heart will rest  
Above the storms, above the blight, peaceful, serene and blest.

## FAITH.

BY ELD. M. ENOCH.

MANY professed Christians are making a sad mistake in reference to faith. They imagine that unless they have a certain flight of happy feeling they are not in an acceptable condition before God. Poor, mistaken soul, you must look away from self. You think that because you do not feel just so happy all the time, God does not love you. Let me say to you that God has said, "I will never leave thee nor forsake thee." Whether all is light or dark around you, it is all the same. God is ever near to help you. "His eyes are over the righteous." Yes, "his ears are open to their prayers." Then learn to trust God in the darkness as well as in the light. If there is a time above all others when you should trust God, it is when darkness, thick darkness, is pressing closely about you. Do not depend on feeling.

"Feelings are not a safe criterion. We are not to look within for evidence of our acceptance with God. We shall find there nothing but that which will discourage us. Our only hope is in looking unto Jesus who is the author and finisher of our faith. There is everything in him to inspire with hope, with faith, and with courage. . . . Those who look within for comfort will become weary and disappointed."—No. 31, p. 195.

Again, some say, "It seems as if God does not accept me. Why?" Well I will tell you. Many times when I go to God it seems as if my prayers are not heard, and that God is at such a distance from me that he does not care

for me at all. Sometimes I feel very near the Lord, and I have such happy feelings; but I soon get where God seems at a great distance from me. My feelings are all gone, and then I get discouraged. The great trouble with you is that you depend too much on feeling. Some are astonished when we tell them that it makes no difference whether they have any feelings or not, they should trust God anyway. Oh! when will people learn to trust God in the darkness as well as in the light. I have no faith in a religion that makes a person feel well only when everything goes smoothly. We want to have such faith in God that we can surmount everything that may come in the way. This faith is a childlike faith, and may be illustrated by the story of a father who went down cellar through a trap-door. His little boy, looking down the dark cellar, asked if he could not go down there too. "Yes," said the father; "jump, Johnny." "Will you catch me?" asked the boy. "Yes," said the father; and sure enough, down jumps Johnny. He did not doubt his father's word, and therefore he jumped into the cellar, his father catching him, of course. The boy did not stop to parley with his feelings as to whether he felt like it or not, but with childlike simplicity he trusted his life to his father. So it must be with us. We must do whatever God commands us. We must cheerfully obey.

While talking to a brother not long ago, we found him in a somewhat discouraged condition. His state of mind was similar to that of the person described above. Said I to him, "My dear brother, I will tell you what is the matter with you. As long as everything goes smoothly, and the smiles of Jesus are upon you, you feel well and full of courage; but just as soon as something comes in between you and your Saviour, so that, for the time being, he is shut out of your view, then your good and happy feelings leave you, and you sit down in discouragement. This is altogether wrong. We must trust the Master at all times."

How is it with you, dear reader? Have you such trust in God that you can confidently leave your all in his hands? Let me say to you that if you have not, you are entirely mistaken in your idea of faith. We must trust God, whether we feel like it or not. Whenever you come before God and ask him to forgive you, just believe he does, whether you feel like it or not.

As Eld. C. was preaching in a certain place, there was a young man there who said he had confessed his sins time and again, but God did not hear him. After a meeting, he repaired to a grove, and Eld. C., following him, heard him plead with God for the forgiveness of sins. Drawing near, Eld. C. asked him why God did not hear him. "Oh," said he, "I don't know. I have for a long time been confessing my sins and asking pardon, and I don't feel that God forgives me." "Well," says Eld. C., "have you done the best you could?" "I have." "Well, then, believe." The young man caught the idea, and said, "I do believe," and the work was done. He there learned the lesson of trust, and, relying on the promises of God, he was made happy.

How dangerous to distrust God! When will men and women believe that God cannot lie? Let us do the very best we can. Let us come out from under condemnation (Rom. 8:1), become established on the rock, and, with the new song in our mouth, (Ps. 40:3) let us trust our all on God's promises.

## 1 THESS. 5.

BY MRS. M. E. STEWARD.

THAT the church living when Christ shall make his second advent is here addressed, is very evident. The beginning of this chapter refers to particular "times and seasons," the coming of "the day of the Lord" which shall bring "sudden destruction" to the wicked world; also verse 23, near the close of the chapter, points to "the coming of our Lord Jesus Christ." These passages definitely locate the entire chapter,

Unbelievers are aptly called the children of the night. They do the works of darkness, and their understanding is so beclouded that they cannot discern the "times" in which they live; not becoming acquainted with the scriptures which foretell the signs of Christ's coming, they cannot recognize their fulfillment. They keep on saying "Peace and safety," though all the while the judgments of God, swift descending here and there all over the world, harbingers its "sudden destruction." In their spiritual night they are "drunken" with the pleasures or the cares of life, and are asleep to God and to his claims upon them. But Paul says to his brethren, "Ye are not in darkness, that that day should overtake you as a thief." He saw there was danger of even the true children of God being overcome in the last days by this spirit of slumber; hence his admonition to his brethren, "Let us not sleep, as do others," let us not allow our light to turn to darkness, as in the case of one who sleeps in the daytime; let not stupor benumb our sensibilities. To avoid this, "let us watch and be sober;" beware of the lightness, the frivolity, the prevailing superficiality of this age; "putting on the breastplate of faith and love,"—the "gold" which the True Witness counsels the last church to buy,—and for an helmet, the hope of salvation." The dark, chilling expectation of the grave is ours no longer as it has been the prospect of all our ancestors.

Paul would have us cheered not only with the bright anticipation of escape from the cold embrace of death, but from the fearful doom of the wicked. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." Did the great Apostle, in his view of the remnant church, mark our strong inclination to discouragement that he bids us hope for salvation? What matters it whether "we wake or sleep, we shall live together with him. Wherefore comfort yourselves together, even as also ye do." Encouraging approval, this. Then let the grand hope of our Lord's speedy return find more room in our hearts and in our exhortations.

"And we beseech you [a strong plea], brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." The perfect agreement between this admonition and that found in Testimony No. 31 is very apparent. The Holy Spirit spoke by Paul what it now repeats to us, who so manifestly need this very counsel. Further, "Now we exhort you, brethren, warn them that are unruly, [disorderly, margin], comfort the feeble-minded, support the weak, be patient toward all." Here is blessed work for us. Are we wronged in any way? "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore;" yes, in the midst of conflict and discouragements. "Pray without ceasing. In every thing give thanks; for this is the will of God in Christ Jesus concerning you." Suppose we who have earnestly desired to know God's will begin to really heed this exhortation, would not our constant prayers, our rejoicings and thanksgivings, gather brightness around us in place of the darkness? It often seems impossible to rejoice in affliction; Paul knew it, and so he admonishes us to "quench not the Spirit." With its aid we can do all things. He also understood the great value to us of the gift of prophecy, and consequently adds, "Despise not prophesyings." Our heavenly Father is too good to mock his tried children; he means just what he says. Were there no such thing as prophesyings in the last days, this injunction would be meaningless. Again, were there no danger of "despising," or not fully appreciating them this caution would never have been given. Paul knew that there would be genuine and counterfeit spirit manifestations, so he continues: "Prove all things." Were all false he would certainly have said, reject all prophesyings, but on the contrary he tells us to "hold fast that which is good." Then there is the "good."

Paul is addressing that church which is to



come up to the second advent of Christ "not having spot, or wrinkle, or any such thing," all ready for translation (transferring, removal, *Webster*); hence the counsel, "abstain from [not only positive evil, but] all appearance of evil;" from everything that seems to us of a doubtful character, for this would be the first step to sin; or from whatever may appear wrong to another, though our motive may be good. "And the very God of peace [who has been exhorting his children to 'peace,'] sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." Very encouraging indeed is this assurance. God will cleanse and preserve blameless our entire being, body, soul, and spirit for translation; but not without our hearty co-operation. He will not cleanse while we defile in any way. Here is a striking evidence that the last generation of Christians is referred to; for the "body," which sees corruption, is not cleansed and preserved blameless.

#### THE NEW JERUSALEM.

BY M. WOOD.

It is a city which hath foundations, whose builder and maker is God; a city adorned with unutterable splendor, whose walls are founded on precious jewels, whose streets are gold, whose gates are pearl, and whose light is the glory of God. The prophet Isaiah's language is very expressive when he says, "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Is not this, the better country, purposely provided by God for his precious jewels? Is it not the eternal Father's house, in which are many mansions, dwellings of peace, of tranquility, and of continual stay? And in that happy home is the presence of God, fullness of joy, and pleasures forevermore.

Contemplation of the blessedness of that beautiful city may be assisted by viewing the excellence of the world we inhabit, and by considering that *this* was formed for a span of time, *that* for eternity itself. This world displays its Creator's wisdom and love,—his eternal power and Godhead. How beautiful and goodly are many of its scenes,—the verdant spring with all its flowers, the blooming summer with all its promise, and the autumn with all its fruits; the valleys green with perpetual herbage; fields covered with corn; hills crowned with woods; mountains piercing the skies; streams fertilizing the plains, and rivers pouring their torrents into the ocean, perpetually flowing and never exhausted; stupendous oceans, always full, yet never extensively overflowing; the opening morning and calm evening; the sun by day diffusing light and warmth from age to age; by night the moon and stars shedding a feeble but more solemn light; the land and the water abounding with numerous creatures, supplying food or ministering to the comfort of mankind. All this, with much besides, shows forth the might and goodness of the world's Creator.

Yet the world thus adorned and crowned with good was formed for man's accommodation through a short period of time,—a period which, compared with eternity, is like nothingness. What, then, must be the eternal world? What shall we suppose will be the beauty, and glory, and splendor of that beautiful city designed to endure through eternal ages? If the inn for dying pilgrims be so magnificent and princely, so full of excellence and glory as this creation is, what must be the city of our God, the palace of the great King, and those many mansions where his beloved ones will reign in joy and immortality!

#### KEEP WARM!

BY S. O. JAMES.

YOU have been over the wash-tub or the cook-stove until you perspire freely; now keep warm. There is danger of a reaction, and you may become as much too cold as you have been too warm. Keep up the heat! You need not go on washing and cooking, for you need rest, but keep warm! Don't sit in a draft or lie down in one without a covering. Be cautious—there is danger.

So in spiritual things. You have been laboring hard at a good work. You actually need rest; but keep warm! Satan will start a breeze in which, if you sit, you will catch your death. What he wants is to hear you say in your heart, "Oh, I have wrought splendidly; surely I am in favor with the Lord; now I am entitled to a little ease and pleasure." Oh, beware, my good brother or sister. Because the Lord prefers to have you cold or hot, rather than lukewarm, you need not therefore become cold. Sit in the Lord's sunshine if you must rest, or lie down, but be covered with the mantle of prayer and perfect trust. Only keep warm—not lukewarm—but ready for the Lord's business.

#### WHAT IS TRUTH?

BY A. SWEDBERG.

TRUTH is conformity to facts. God, the Creator of the heavens and the earth, is the great originator of all truth. Satan, on the other hand, in whom was found the first guile, is the originator of all deceit and falsehood. Truth is light; falsehood is darkness. And these two powers, if we may so designate them, have been in constant war against each other, and will so continue until the final restitution, when the former shall get a full victory over the latter, striking it forever out of existence in the universe of God. Then shall truth reign supreme, shedding its glorious rays all through the immensity of nature.

The clear and precious light of truth is brought to a focal point in the Holy Bible, whence it again reflects its diverging rays of pure and undefiled religion. But this light is not always seen in its pureness and brightness, because man is not willing to behold it with his natural eyes, but has contrived spectacles of different colors, and these he puts on when he wants to examine the rays of light emerging from the Scriptures. Hence he sees the light in a color similar to that of the glasses he wears. Oh that all men would lay these spectacles aside; in other words, leave all doctrinal creeds and selfish bias out of question, and look at the truth of God in its pure and unperverted light!

Again, the truth of God is a grand fountain, sending forth a beautiful stream of crystal water, which flows down the even slope of time toward the end. When the water issues from the spring, it is clear and lucid; but as it flows along in its course, the transparent stream mingles here and there with tributaries whose waters are discolored by minerals of different kinds; and as these side-streams empty their dark and muddy waters into the fountain stream, its water becomes still more changed in color, until finally it is entirely unlike the water at the fountain, where it bubbles up in its clearness and freshness.

Now notice the comparison. The Bible is the fountain, the side-streams that flow into and discolor the fountain stream are the different doctrinal creeds invented by man. As these mingle their waters with the pure and the clear water from the fountain, its stream gradually becomes discolored, and fraught with foreign elements. So when doctrinal creeds and tradition are poured into the pure truth, it becomes so fraught with these foreign elements, that it no longer appears clear and consistent. Most men get their faith below the fountain, where it is more or less impure; hence it seems to vary in taste and color, and the only way to tell whose bucket has *pure water* in it, is to go at once and

compare it with the fountain. And even then men will sometimes contend that though the water *looks* like that in the fountain, yet it could not have come from there, or some one else would have known it before; and then the only way to convince them is to go to the fountain head, and trace the stream directly down, thereby showing not only that the Scriptures teach certain doctrines, but also that the church for ages past has *believed* in them and rejoiced in them, until it became perverted by the false doctrines and superstitions of the Dark Ages.

My friend, how do you look at the Scriptures? Do you let the clear light become discolored to your eye by looking at it through spectacles of denominational creed? Where did you get your bucket of water? Did you get it way, way down the stream? and if so, are you sure it is like the water at the fountain head? Have you compared your belief with the great fountain of truth,—the Bible? If not, I pray you remove your spectacles of denominational creed just long enough to behold with your natural eyes the beautiful harmony and consistency in divine truth. You will then learn to love and adore it and to live it out in your daily life. Take, I beseech of you, your bucket of water to the fountain, and make a careful analysis of the two, and then you may know whether you have the truth or not; for God's holy word is truth. John 17:17.

#### REFLECT THE TRUE LIGHT.

BY E. E. OLIVE.

It is said that of old a Persian king desired a model for a temple to the sun. Many rare and ingenious plans were sent in, with devices or symbols which, in picture or figure, were to suggest the sun-god. But there was one plan, a sort of crystal temple, which was to let in the light and glory of *the sun itself*, and this was adopted. Such temples are we to be, receiving and reflecting to the world the light and glory of the Lord's face itself. The spiritual life shines in its own light. It gives, but borrows none. God is light, and he is continually giving light to his followers. "Ye are the temple of the living God." As such, we should reflect the true light of God.

The temple at Jerusalem was adorned with all manner of beautiful stones, and as the sun shone upon it the reflection was very beautiful and attractive to the beholder. As the light from above shines upon these bodily temples, they should reflect that heavenly light to the world. "Ye are the light of the world;" not a light to be placed under a bushel, but to shine. Such a light cannot be hid, but is like a city set on a hill. Such is the light reflected by every true Christian. The burdens of life may rest heavily upon them. Sorrow may fill the heart, but beneath all this there is open to the view of all the reflection of the true light,—a *Christian* life. "This," said Hume, "is the only thing in the Christian religion that I cannot explain." A noted infidel ran from the face of Fenelon, exclaiming, "I could not have staid in the presence of that man two hours without becoming a Christian."

The light of a Christian life sin cannot endure; infidelity flees from it. Godliness attracts the good, as a magnet draws iron. When dying, the great Bunsen said to his wife, "My dear, in your Christian life I have seen the face of the Eternal." Such a light as this cannot be counterfeited. Its influence is felt in the world wherever it may be seen. Martin Luther reflected upon others the light which God let shine upon him. Upon men who live to-day shines a light whose reflection should be seen; and if we will reflect this true light, it will have a telling influence upon the world.

How important that we reflect the true light! that these temples be pure and holy, so that beams of light, like those from a light-house on some rock-bound coast, may shine forth far into the mighty deep of sin!

—Bear the cross! Far heavier is self.

## YOUTH.

BY D. F. EWEN.

YOUTH is the time for hope. The world lies all before, fair and untried. The young have not learned their own weakness by many failures, nor the dread possibilities that lie in the future. The past is too brief to occupy them long, and its farthest point too near to be clothed in airy purple, which draws the eye and stirs the heart. They are conscious of increasing powers which crave occupation. It seems impossible but that success and joy shall be theirs. So they live for a little while in a golden haze. They look down from their peaks upon the virgin forests of a new world, that roll away to the shining waters in the west. But they soon discover what hard work the march is, what monsters lurk in the leafy coverts, what diseases hover among the marshes, how short a distance they can see ahead, and how far off is the treasure they dream of. They plod on, sometimes ready to faint, sometimes with lighter hearts, but not longer winged by hope as in the golden prime—unless, indeed, by those who have fixed their hopes on God, and so get through the march better, because, be it rough or smooth, long or short, he moves before us to guide, and all our ways lead to him.

## MANY CALLED, BUT FEW CHOSEN.

BY GEO. L. DIEFENBACH.

NOAH preached to the world for the space of one hundred and twenty years the coming flood. When all were warned, the windows of heaven were opened, the fountains of the deep were broken up, and all who did not go into the ark were lost. Many were called; only eight were chosen.

When God saw fit to destroy the cities of the plain, he sent angels to gather the faithful ones, and of all who were called in those wicked cities only four escaped, and one of these was turned into a pillar of salt because she looked back. Many were called, but few, three, were chosen.

When the children of Israel left Egypt they numbered 600,000. As they crossed the Red Sea the host of Pharaoh followed: not one of that mighty host ever reached the farther shore. Only Caleb and Joshua entered the promised land. Many (600,000) were called, but two only were chosen. Multitudes teemed in Jericho when Joshua encamped against the city. The walls fell, and men and women perished. One house alone escaped, known by the scarlet thread. All these were called, but few chosen. Josh. 2: 9-11.

Gideon is against the Midianites with 32,000 men. Of this host, how many did God suffer Gideon to lead to victory? Three hundred. Many (32,000) were called; few (300) were chosen.

Of the tribes of Israel, only twelve men were chosen by our Lord. One was a traitor, one doubted, and one denied his Master; all forsook him. How many rulers were there when Christ came to the earth? One, only, went to him, and he by night. How many rich men were there when our blessed Lord was here? Only one ministered unto him, and he only at his burial. How many peasants were there when Jesus went forth to offer his life? Only one was deemed worthy to bear his cross, and he bore it with constraint. How many thieves were there in Judea then? One only has the promise of being with Christ in Paradise, and he was converted in his last hours. Of the millions who will live on the earth when our Saviour shall appear, how many will be ready for translation? "Many will seek to enter in, and shall not be able;" "for many are called, but few are chosen."

—It is true that "the eye is not satisfied with seeing, nor the ear filled with hearing;" but so far as the pomp and pageantry of this world is concerned, or the charms of its enchanting music, there is such a thing as being satisfied without seeing the one, or hearing the other.

R. F. C.

## The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:32.

## THE FATHER'S PITY.

THROUGH WOOF of gloom and sorrow,  
Through warp of pain and tears,  
There flashes bright a silver thread  
Amid the flying years.  
For as a father pitieth  
The children of his love,  
So, with compassion falling not,  
God watches from above,

And sees our need and weakness,  
And not in vengeful wrath  
Sends down the dark calamity,  
That blocks the tangled path.  
But ever wise to guide us,  
And always full of love,  
A Father's tender pity seeks  
To draw our thoughts above.

Sweet, when our hearts are heavy;  
Clear, though our eyes are dim,—  
The old, old word of blessed trust  
Which lifts us up to him.  
Oh, dear, when flesh is failing,  
That breath of heavenly dove,  
Which whispers in the silent hour  
Of God's paternal love.

Life hath its desert shadow,  
Its interspace of tears;  
And yet a sunburst often breaks,  
And scatters swift our fears.  
For as a father pitieth  
The children of his love,  
So God, our Father, watcheth us  
With pity from above.

Our feeble frame he knoweth,  
Remembereth we are dust,  
And evermore his face is kind,  
His ways are ever just.  
In evil and in blindness  
Through darkened maze we rove,  
But still our Father leads us home  
By strength of mighty love.

—Margaret E. Sangster.

"TRY THE VELVET."—A churlish man once gave a surly answer to a question, and a neighbor, having heard the rough speech, came by, smiling.

"Aye, lad," said he, "a man's tongue is like a cat's, either a piece of velvet or a sheet of sand-paper, just as he chooses to make it, and you always seem to be using the sand-paper." Try the velvet, man! try the velvet!

## THE USE OF TRIALS.

A NUGGET was once presented to a goldsmith for him to purchase. It had the appearance of gold. Before pronouncing on its value he applied a test, which confirmed his belief that it was gold. Still he applied a more severe test, the better to secure himself. This resulted in a doubt, and led him to apply the most severe test with which he was acquainted, and it proved the metal not to be gold at all.

Trials have a most important use. God intends them for our benefit. He cannot need apply them for his own information, because he knows just as well beforehand how our trials will result. It is for us he sends them or allows them. We may be deceived in respect to our religion, and our heavenly Father seeing this, instead of allowing us to continue deceived, may allow us to be tried and proved.

Should we then murmur under them? Should we not rather feel thankful for them, and under their influence cry, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."—Sel.

## HOW TO DISCOURAGE A MINISTER.

1. HEAR him "now and then." Drop in a little late. Do not sing; do not find the texts in your Bibles. If you take a sleep during the sermon, so much the better.

2. Notice carefully any slips he makes while you are awake. Point out the dull portions to your children and friends: it will come around to him.

3. Censure his efforts at usefulness; deplore his want of common sense; let him know that you won't help him because A. B. does, because you were not first consulted.

4. Let him know the follies and sins of his hearers. Show him how much he overrates them, and tell him their adverse criticism on himself.

5. Tell him, when he calls, what a stranger he is, how his predecessors used to drop in for an hour's chat, and how much you liked them.

6. Never attend the prayer-meeting; frequent no special service. Why should you be righteous over-much?

7. Give him no intimation when you are ill; of course he should know; and your offended dignity, when he comes to see you, will render his visit pleasant. On no account intimate your recovery.

8. If he is always in his own pulpit, clamor for strangers; if he has public duties, and sometimes goes abroad, complain that he is never at home.

9. Keep down his income. Easy means are a sore temptation, and fullness of bread is bad for every one—out of the laity.

10. As he will find it hard to be always at home to receive callers, and always running among the people, and always well prepared for pulpit or platform, you will be sure to have just cause for complaint one way or the other. Tell it to everybody, and then lament that there is general dissatisfaction with him.

Patient continuance in courses like these, modified according to circumstances, has been known not only to discourage but to ruin the usefulness and break the spirits of ministers, and send them off to other charges, and sometimes to their graves. Those who desire to avoid such results should avoid the practice of such things as are here referred to.

## MOTHER.

A TOUCHING incident occurred a few weeks ago at the distribution of prizes in the English School of Sciences and Arts at Keighley.

The Bishop of Manchester gave the prizes. To the pupils, and most of the large audience, the Bishop occupies the place of a father to his children; not only revered as a man of God, but as a liberal, practical thinker, one of the leaders of opinion in England in all matters which influence the elevation of humanity.

Surrounded by the boys and their parents, the good Bishop suddenly was led to speak of his own mother, and told the story of how she, "not a clever managing woman," had been left a widow with seven children; how her great love and trust in God had helped her to live, sacrificing not only luxury, but comfort, to make a home, bare of all but the most meager necessities, bright and happy as that House Beautiful, whose chambers are called Peace, and from which could be seen the hills of Heaven. Most of her children through her efforts have risen to positions where they could help to make the world wiser and better. "She is now," said the Bishop, with a broken voice, "in my house, paralyzed, speechless, and helpless; and when I looked at her sweet face this morning, I thanked God, who had given her to me. I owe to her all that I am."

Goethe, it is said, always declared that to his mother he owed, not only his genius, but his strength.

There is a period in the life of most boys when they feel themselves immeasurably wiser than their mothers; the little knowledge they have acquired from books intoxicates them like new wine. Probably they find the good woman at home, who gave them life, and has sacrificed herself for them daily, is ignorant of the hobby—mathematics, or Latin, or baseball—and they are apt to show their contempt in rude disobedience.

When a man reaches the position of Goethe or the Bishop of Manchester, he is wise enough to appreciate a mother's unselfish love at its real value.—*Youth's Companion*.

## Our Tract Societies.

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

### MY PRAYER.

BY ELIZA H. MORTON.

I ASK for humbleness of mind  
And not for worldly lore;  
I ask for purity of heart  
And not for earthly store.  
I ask, O God, for strength to do  
The work thou givest me;  
I ask that I may soon with joy  
Thy full salvation see.

Portland, Me.

### REPORT OF OHIO T. AND M. SOCIETY.

For Quarter Ending June 30, 1883.

No. of members,.....	452
" " reports returned,.....	161
" " members added,.....	5
" " " dismissed,.....	5
" " families visited,.....	210
" " letters written,.....	196
" " Signs taken in clubs,.....	159
" " new subscribers obtained,.....	48
" " pages tracts and pamphlets distributed,.....	63,661
" " periodicals distributed,.....	2,586
" " annuals ".....	34
Received on membership and donations, \$22.41; on sales, \$28.27; on periodicals, \$147.25; on other funds, \$18.00.	

MRS. IDA GATES, Sec.

### REPORT OF UPPER COLUMBIA T. AND M. SOCIETY.

For Quarter Ending June 30, 1883.

No. of members,.....	142
" " reports returned,.....	80
" " members added,.....	17
" " families visited,.....	477
" " letters written,.....	198
" " Signs taken in clubs,.....	148
" " new subscribers obtained,.....	85
" " pages tracts and pamphlets distributed,.....	21,289
" " periodicals distributed,.....	1,311
Received on membership and donations, \$25.60; on sales, \$135.78; on periodicals, \$97.22; on reserve fund, \$117.	

MRS. G. W. COLCORD, Sec.

### REPORT OF IOWA T. AND M. SOCIETY.

For Quarter Ending June 30, 1883.

No. of members,.....	795
" " reports returned,.....	326
" " members added,.....	36
" " " dismissed,.....	13
" " families visited,.....	379
" " letters written,.....	456
" " Signs taken in clubs,.....	370
" " pages tracts and pamphlets distributed, ..	142,258
" " periodicals distributed,.....	7,036
" " new subscribers obtained,.....	356
Received on membership, donations, and book sales, \$748.15; on general book sales, \$321.71; on periodicals, \$538.68; on other funds, \$809.65; from Iowa Conference, \$267.26.	

LIZZIE HORNBY, Sec.

### REPORT OF VIRGINIA T. AND M. SOCIETY.

For Quarter Ending June 30, 1883.

No. of members,.....	29
" " reports returned,.....	17
" " members added,.....	6
" " " dismissed,.....	1
" " families visited,.....	9
" " letters written,.....	13
" " Signs taken in clubs,.....	10
" " pages tracts and pamphlets distributed,.....	4,025
" " periodicals distributed, ..	286
Received on periodicals, \$4.40; on sales, \$6.33; on membership, \$2.50; on reserve fund, \$2.50.	

R. D. HOTTEL, Sec.

### MINNESOTA T. AND M. SOCIETY.

THE eleventh annual session of this Society was held in connection with the camp-meeting at Minneapolis, June 21-28, 1883. The first meeting was called June 21, at 5 p. m., the President, H. Grant, in the chair. Prayer by Eld. W. B. Hill. The minutes of last session were read and approved. The Chair, being authorized, appointed the usual committees.

Adjourned to call of Chair.

SECOND MEETING, JUNE 22, AT 12 M.—Prayer by Bro. Butler. Minutes of first meeting read and approved. A motion was made and carried that the Chair appoint a committee of three to consider the matter of dividing Dist. No. 7, and to advise

where to locate Lake City Society. The Secretary read the yearly reports as follows:—

No. of missionary visits,	2,123
" " letters written,	1,976
" " pages tracts and pamphlets distributed,	896,543
" " periodicals distributed,	24,276
" " subscribers obtained,	1,255

### TREASURER'S REPORT.

Cash on hand, June 1, 1882,	\$ 20.50
Rec'd on tract society fund,	1,592.50
" " periodical fund,	1,182.27
" " reserve fund,	60.00
" " Home Hand-Book fund,	203.18
" " H. and T. fund,	.25
" " State debt,	82.25
" " International T. and M. Society,	115.75
" " European Mission,	65.50
" " Scandinavian Mission,	78.75
" " English Mission,	107.75
" " camp-meeting and poor fund,	141.75
" " tent fund,	64.50
" " English Signs fund,	72.35
" " S. D. A. P. A. "	30.00
" " educational fund,	2.00

Total,

\$3,819.30

Paid REVIEW AND HERALD,	\$1,554.02
" Pacific Press,	500.00
" freight,	29.76
" postage,	32.16
" Iowa T. and M. Society,	6.88
" Minn. H. and T. Society,	14.50
" International T. and M. Society,	85.75
" Scandinavian mission,	63.75
" European "	50.50
" English "	102.75
" camp-meeting and poor fund,	141.75
" tent fund,	64.50
" S. D. A. P. A.,	30.00
" J. H. Kellogg for Hand-Book,	203.18

Total,

\$2,879.50

Cash on hand, \$939.80

### FINANCIAL STANDING.

Value of books in depository,	\$887.38
Due from districts,	1,058.00
" " agents,	443.71
Cash in State treasury,	939.80
Total,	\$3,328.89
Due REVIEW AND HERALD,	\$1,503.94
" Pacific Press,	673.84
" educational fund,	2.00
" International T. and M. Society,	20.00
" European mission,	15.00
" English "	5.00
" Scandinavian "	15.00

Total indebtedness,

\$2,234.78

Balance in favor of State, \$1,094.11

Adjourned to call of Chair.

THIRD MEETING, JUNE 24, AT 1:30 P. M.—Prayer by Eld. Collins. The Committee appointed to consider the matter of dividing Dist. No. 7, and locating Lake City Society, reported as follows:—

We would recommend the formation of a new district, to be known as Dist. No. 6, to include all the territory in the State north of the southern boundaries of the counties of Wilkins, Ottertail, Crow Wing, Aitkins, and Carlton, and also the three northern tiers of towns in the counties of Todd and Morrison. We would also recommend that as Lake City belongs in the territory of Dist. No. 4, it shall hereafter belong to that district.

The Committee on Nominations reported as follows: For President, O. A. Olsen, Parker, Dakota; for Vice-president, H. Grant, Medford, Minn. Directors: Dist. No. 1, M. A. Winchell, Dodge Center, Dodge Co.; No. 2, David Quinn, Mankato, Blue Earth Co.; No. 3, H. Grant, Medford, Steele Co.; No. 4, John Hopkins, Chatfield, Fillmore Co.; No. 5, L. Johnson, Sleepy Eye, Brown Co.; No. 6, Henry Hewitt, Verndale, Wadena Co.; No. 7, J. Emmerson, Grove Lake, Pope Co.; No. 8, B. F. Lee, Brownton, McLeod Co.; No. 9, R. B. Simmons, Golden Gate, Brown Co. The report was adopted by items.

It was moved and carried that the President appoint the Secretary and Treasurer of the Society.

The Committee on Resolutions presented the following:—

Resolved, That we do all in our power to encourage our young men and women to give their lives to the work of God.

Resolved, That we recommend our State Conference to adopt, for the circulation of "Thoughts on Daniel and the Revelation," and the Signs, the plans that are working so successfully in other Conferences.

These resolutions were adopted separately.

Adjourned *sine die*. O. A. OLSEN, Pres.  
NETTIE G. WHITE, Sec.

### OHIO T. AND M. SOCIETY.

THE first meeting of the twelfth annual session of this Society was held Aug. 15, 1883, at 4:30 P. M., on the camp-ground at Galion, Ohio. Prayer by Eld. I. D. Van Horn.

The report of the last annual meeting was read, also a report of the past year's labor, which is as follows:—

No. of members,	452
" " reports returned,	794
" " members added,	55
" " " dismissed,	20
" " families visited,	1,106
" " letters written,	862
" " Signs taken in clubs,	159
" " new subscribers obtained,	296
" " pages tracts and pamphlets distributed,	274,072
" " periodicals distributed,	12,069
" " annuals "	523
Cash received, including other funds,	\$1,057.78

The report showed an increase over the amount of labor performed the previous year, in every respect. The financial standing of the Society was read as follows:—

Value of bound books on hand at wholesale price,	\$935.43
Value of pamphlets,	100.00
" " tracts,	165.00
Due from ministers and agents,	638.94
" " districts,	748.21
" " on periodicals,	648.50
Cash on hand,	210.06
Total,	\$3,446.72
Due S. D. A. P. A.,	\$1,101.15
" Pacific Press,	234.88
Total,	\$1,336.03
Balance in favor of State,	\$2,110.69

On motion, the Chair was authorized to appoint the usual committees.

Meeting adjourned to call of Chair.

SECOND MEETING, AUG. 16, AT 5 P. M.—Minutes of previous meeting were read and approved. It was voted that our brethren from abroad be invited to participate in the deliberations of the meeting.

The Committee on Resolutions reported as follows:—

Resolved, That, notwithstanding a good work was done by our T. and M. Society last year, it is the mind of this Society, all things considered, that not a tenth part was done that ought to have been done.

Resolved, That we do all in our power to encourage our young men and women to give their lives to the work of God.

Resolved, That we recommend our State Conference to adopt for the circulation of "Thoughts on Daniel and the Revelation" and the Signs, the plans which are working so successfully in other Conferences.

These resolutions, after being separately considered, were unanimously adopted. Bro. G. I. Butler then spoke on the subject of the "reserve fund," and thought it more important to raise means for our foreign missions than for a reserve fund at present, as the Society seemed to be in a good condition. The indebtedness due the Society on periodicals was a subject which called forth many remarks by Bro. Butler, Rupert, Underwood, and Guilford. It was then moved that this matter of periodical indebtedness be referred to the Committee on Resolutions for consideration.

Meeting adjourned to call of Chair.

THIRD MEETING, AUG. 20, 5:30 A. M.—Prayer by Eld. G. I. Butler. Minutes of last meeting read and approved. The Committee on Resolutions submitted the following report:—

Whereas, By librarians sending in names for periodicals without having received the subscription price, money has been lost and debt incurred; therefore—

Resolved, That all librarians who send in names for renewals for Review and Signs without having received the subscription price, be held personally responsible for the same.

This resolution was freely spoken to by Bro. Butler and others, after which it was adopted by a unanimous vote. The Committee on Nominations made the following report: For President, Eld. E. H. Gates; Vice-president, Eld. G. G. Rupert; Secretary and Treasurer, Mrs. Ida Gates. Directors: Dist. No. 1, Geo. Anglebarger; No. 2, E. C. Penn; No. 3, O. J. Mason; No. 4, H. D. Clarke; No. 5, J. J. Boardman; No. 6, J. M. Watts. These names were separately considered, and the persons unanimously elected. The subject of taking clubs of Signs, and the best way of raising means to pay for them, was freely discussed. After remarks by Bro. Butler, the



plan favored was to see how many copies of the *Signs* each member would take, and order accordingly. It was advised that a poor fund should be established in each church, and our poor supplied with the REVIEW, etc.

The Committee on Resolutions submitted two more resolutions to the Society for consideration:—

*Resolved*, That before sending orders for *Signs* clubs we consult our brethren, and have them pledge themselves to stand good for the subscription price of as many *Signs* as they wish to distribute.

*Resolved*, That if any librarian shall fail to report, he shall be considered disqualified for the office.

These resolutions, after being freely discussed, were adopted.

Adjourned *sine die*.

E. H. GATES, *Pres.*

Mrs. IDA GATES, *Sec.*

#### "GO FORWARD."

It is ever the privilege of the servants of God, while conscious of walking in the path of duty, to "be strong and of good courage," knowing that, while they are "laborers together with God," the cause is not theirs, but God's. Success, then, does not rest simply on the effort of the servant, but on the skill of the Master. As erring workmen, we may mar the work, but can never defeat the designs of the Builder. A spiritual temple must be erected. A people must be gathered out, and made ready to meet the Lord. The truth,—the light of life,—the warning message,—must go to nations, tongues, and kings. While God gives us the privilege of acting some humble part in such a work, may we never deceive ourselves with the thought that final success is to be measured by what we can do. God has said of his word: "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55:11. How easy a thing it is for the Lord to open up our way, if we stand in the light, seek his counsel and guidance, and trust him!

When Israel stood on the bank of the Red Sea, with mountains on either side, and their enemies in the rear, the Lord would have their hearts inspired with the fullest confidence in their final success. To all human appearance, their case was a hopeless one. The startling command of God came forth through his servant Moses, "Go forward!" Going forward meant to human sight going into the water to be drowned. The line of that mighty host, inspired by this solemn command, began to move, when lo! God's majestic power was seen! The cloud moved from before the camp, and came behind them. It was a pall of darkness to those who would destroy Israel, but it was a light to them, before whom the sea opened with a dry and sandy track. Israel was delivered.

Those who seek to establish unpopular truths, may see mountains of difficulty on either side,—a mass of human beings before them, tossed by every wind of doctrine, and swayed by human bigotry and superstition, and bitter enemies behind, who would, if possible, defeat the work, and overthrow the workers. Amid all this discouragement, they hear the voice of God bidding them *go forward*. The Lord has said that his truth *must* be proclaimed with a loud voice. The earth *shall* be lighted with its glory. Rev. 18:1. Inspired with the importance of the mission, encouraged with the certainty of final success, and trusting in the God that made the world, and gave his only begotten Son to redeem it, we labor on, hoping that when "the fire shall try every man's work," ours will abide, and we "shall receive a reward."

—J. N. Loughborough in *British Signs*.

#### RELIEF FUND.

We frequently hear of relief funds for the benefit of those who have been made destitute and hungry on account of storms and floods, fire, etc. This hunger is only for the bread that perisheth. But there are thousands who are starving for the *bread of life*. Who will send relief?

Not only should money and influence be freely employed, but there should be persons who will *volunteer* to carry the life-giving food to those who are perishing, and in thus doing save their own souls. Who will go? As I engage in the missionary work, I see more and more the necessity of earnest workers. "Now is the best time we shall ever have to work for the salvation of our fellow-men." I hope to remain faithful and humble.

LEVI TURNER.

#### A REQUEST.

Will the brethren who have clean copies of the *Signs* and of the German, French, and Swedish papers, also of *Good Health*, please to forward the same to D. T. Shireman, No. 33 Tyler St., Topeka, Kan. We would like them immediately, as we expect a gathering of more than forty thousand people at our State fair, besides those who live here in the city, which numbers about twenty-five thousand. We feel assured that we can profitably use a large number of those publications. Our fair will be held from the 15th to the 20th of September.

D. T. SHIREMAN.

#### ITEMS OF INTEREST.

A GERMAN lady in Boston, on receiving a copy of the *Signs*, replies by stating that she is much interested in the papers, and would like to have them in the German language. A gentleman in West Virginia is well pleased with the copies sent. Two letters lie before me from a lady in New York. In the first she expresses her thanks for the *Signs*, and finds in them good, solid reading. She says, "In Mrs. W.'s writings there are views of pure gold, and those on the prophecies are deep." She understands the word of God differently on some points, but without prejudice. She belongs to no church, thinks the day of miracles is not passed, that Jesus is the same to-day and forever, believes in the second coming of Christ, the general Judgment and the restitution of all things, new heavens and new earth, and would be glad of more papers and a letter, not for argument but for the truth.

In the second letter she says: "Some words in your postal struck my mind as quick as light. My husband and myself both believe that Christ's coming is not far distant, and with you I believe it is necessary to teach it. Noah preached of the coming flood, and John was the forerunner of the Lord. 'But of that day and hour knoweth no man, no not the angels of Heaven, but my Father only.' I would like to hear you talk about it, for I do not pretend to understand the prophecy only that the day is coming, and the main point is to be ready. What is that warning of the soon coming of Jesus? I have thought it over and over. I am frankly open to the truth,—knowledge founded on the word of God. I thank you for telling me of Christ's coming; perhaps God put it into your heart to enlighten me."

Another lady in New York who has been twenty-seven years an invalid, suddenly cut off from a gay, active life, and who has sought the precious boon of health far and near only to meet with disappointment at last, has given all into God's hands. "Through deep waters he has led her to perfect peace." In her first card she says: "Am much interested in reading the papers. I have of late given the subject of the 'signs' much attention. Surely we should all study upon this important subject, as one may readily perceive we are on the eve of great developments, and truly we cannot look around upon the world without becoming aware that many prophecies are even now being fulfilled before our eyes. Not only are the eyes of the church of God being turned to the immediate future with intense interest and longing, but the world itself seems conscious that some dread crisis is at hand. A sense of the coming advent, so to speak, is in the air. Thanks for the papers. Gave them to a friend, and she expressed herself much pleased and interested in them. They are at present all out on their mission. Shall circulate them as soon as she reads them. Would be glad of the book, 'Thoughts on Revelation.'"

Following several postals, comes a letter in which this lady expresses her gratitude for papers, tracts, etc. Again she refers to the *Signs*: "I think many, very many, are awakened to look into and study these things. Is it not time? Even the careless it seems to me cannot help seeing the times are ominous of the great events at hand which are to foretell the second coming of Christ. Are not the prophecies being fulfilled? See the State of Europe; and even the calamities which are constantly occurring about us here every day, are they not warnings? 'Be ye also ready; watch and pray.' I am reminded of the parable of the ten virgins. The wise will heed these warnings, will be found watching, with lamps trimmed and burning, ready to meet the Bridegroom when he comes. The foolish will have no oil in their lamps. They will find it too late to make ready. When the trump sounds, in the twinkling of an eye, in a

moment, the wise will be taken, and the foolish left to reap the fruits of folly. Oh, that they would heed the warnings! I thank you very much for the reading sent me. I circulate the papers as soon as I have read them. I find use for all the reading matter I can get."

"I sent the *Instructor* to a young man,—a poor boy who became an invalid when ten years old. He was formerly a Catholic, and his parents objected for awhile to any Protestant's visiting him; but one Christian lady persevered, and he is now a devoted Christian. He seems so patient and resigned. Here I find a field in which I can work. I use all my strength in writing. When I feel sad and need comfort, I write and comfort others in my poor way, often receiving more than I give. If you have any tracts to give away, I would be pleased to get some to send to others. May God bless you in his work, and bless his work in your hands."

A letter was received a short time since from this same lady, which was so interesting and instructive that Dr. Lamson, whom we all lament, requested a portion of it to be given in the REVIEW. The lady says:—

"I realize and appreciate more than ever the blessing which God has restored to me since I came near losing the power to write. I will try to use my hands to his glory, as he may direct. Methinks those who are engaged in the missionary work are very happy; for they must be conscious of a sweet, abiding peace as the result of their work,—deeds of mercy, witnessing for the Master. To me it seems nothing could give more freshness to existence than the consciousness of doing good to others. It gives an inward peace which lifts one above self and the vanities of life into a serene spiritual atmosphere."

"While reading this morning, I was much impressed with the following lines: 'The five loaves and two fishes, with Christ's blessing, supplied the multitude more abundantly than two hundred pennies' worth would have done without the touch of Christ's hand. So, small talents and small opportunities baptized with Christian earnestness, will do more for God than great talents and great opportunities without it.' How this should encourage our hearts to be more in earnest in the little things of life. Was it not a 'little oil' in the cruse, and the 'little cake' which never wasted during the days of famine? And was it not the little cloud, like a man's hand, which heralded an abundance of rain in the time of drought? It is the 'cup of cold water' given to the 'little one' that never loses its reward. It is where 'two or three are gathered in his name,' which insures the Master's presence. Not only does God thus use and honor little things, but he condescends to those that are empty and even broken. Had not Naomi been made 'empty,' she had not been 'brought home again' to the land of promise. It was the widow's empty vessels which were filled with oil; and the twelve baskets must have been empty before they could have been replenished with the 'fragments that remained.' Further, it was the *broken* loaves which fed the thousands. And it is those who have most of the broken spirit, and a broken and contrite heart, which God does not despise, that are most useful in his service."

"I am thankful God does not despise the broken and empty vessels for his service. You, my friend, are not confined to little things—you can do and are doing a great work—how great you may never know here; but in the day God makes up his jewels you will have your reward; while such poor creatures as myself, weeping over crippled limbs, wasted lives, fettered minds, and neglected opportunities, are thankful that the day of small things will bring a reward if done for Christ."

"I have found 'Thoughts on Revelation' both interesting and instructive. The author presents many facts. It seems the work of a lifetime to get together so many dates; and then he has a pleasant way of explaining, so it is all comprehensive. Have read it twice. Thank you very much for its perusal, as well as for other favors."

Light is dawning, and many are being stirred up to the importance of reading and investigating as never before.

HANNAH E. SAWYER.

—In all unbelief there are these two things,—a good opinion of one's self, and a bad opinion of God.—H. Bonar.

Habits are soon assumed; but when we strive  
To strip them off, 'tis being flayed alive.

—Cowper.

## The Review and Herald.

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

BATTLE CREEK, MICH., SEPT. 4, 1883.

URIAH SMITH, Editor.

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

### THE HILLSDALE CAMP-MEETING.

THIS meeting was held on the fair ground in Hillsdale, Mich., according to appointment, Aug. 22-27, and adds another to the list of successful meetings held the present season. We call it successful because it is no small success that from a limited section of a State between two and three hundred Sabbath-keepers can be found who are ready to come together for a five days' meeting, and who manifest a good degree of interest in the cause.

And then, there was nothing discouraging, but much that was encouraging, connected with the meeting. The brethren seemed glad and cheerful for each others' presence. Everything passed off with cordiality of feeling. Some twenty-five made a start, during the course of the meeting, to serve the Lord; as many more, perhaps, were quickened to arise from a backslidden state; while all were instructed and benefited. Such gatherings can but produce, at least, some good effects; for it cannot be but that some words took effect upon some hearts, and some decisions were made for good, and some resolutions were formed, the happy fruit of which will appear in after days.

Owing to an unfavorable season for farmers, not so many of our own people were present as at the camp-meeting in the same place a year ago. But the attendance from without was larger. Good congregations were present each evening, and on the Sabbath. On Sunday the attendance was all that is desirable. The large 80-foot tent was completely filled, but the number present was not so large as to furnish strolling bands to wander about the grounds during service. All gave excellent attention to the word spoken.

Throughout the meeting the themes dwelt upon were present truth and present duty. Indeed, what other subjects can properly engage our attention during these perilous closing days of probation? The sanctuary, that glorious temple where the world's true worship now centers, the Judgment now in session, the signs of the times, the soon coming of Christ, the present work of the Lord in the earth, the Sabbath reform, the messages, conversion and holy living, were set before the people with that degree of clearness and freedom that God was pleased to give; and we can but hope and believe that the people will remember and ponder some of the many truths which they heard. Eleven discourses were given: one each by Brn. Fargo and Lamson, two each by Brn. Veysey, Miller, and the writer, and three by Bro. Kenyon.

An interesting Sabbath-school was held, and two good tract and missionary meetings. As the message grows in strength, we expect the time will be seen when our camp-meetings will be marked occasions of the manifestations of God's wonder-working power. Till then, we will be thankful for the tokens of good we now receive, and reach forward to the better days to come.

### THE EARTHQUAKE AT JAVA.

THE dailies during the past week have been burdened with the horrible recital of the calamities caused by volcano and earthquake in the island of Java, off the southeastern coast of Asia. A portion of the island fifty miles square has sunk beneath the ocean. On this territory was a range

of mountains sixty-five miles long, which has entirely disappeared beneath the waves. Meanwhile other localities are ruined by lava streams and clouds of suffocating ashes. Seventy-five thousand persons have lost their lives. These facts and figures tell their own appalling story. Language need not attempt to describe the heart-rending particulars. The Scriptures speak of a time in the near future when every island shall flee away, and the mountains not be found. Rev. 16:20. To a limited extent this has been literally fulfilled in this calamity at Java. And it shows not only how it can be, but doubtless how it will be, in the great earthquake of verse 18, which will involve the entire globe.

### HAVE OTHER WORLDS FALLEN?

THERE is no evidence that any other worlds but our own have fallen under the dominion of sin and Satan; there are some considerations which seem to indicate clearly that they have not.

1. The Bible reveals the fact that at the execution of the Judgment all the agents of sin shall perish together. To this time the devil and his angels are reserved, when they will go into everlasting fire. 2 Pet. 2:4; Matt. 25:41. But this time is called also the day of perdition of ungodly men. 2 Pet. 3:7. And this destruction of the devil, his angels, and wicked men, takes place on this earth. Rev. 20:9, 10. No other classes are spoken of, and no other place of destruction is brought to view.

Now it would seem consistent that Satan should be punished in that very place which he has made the principal theater of his crime since his expulsion from Heaven. On this method of reasoning, if he has seduced into sin any world more important than this, he should be punished there, and the wicked of this world should be transported thither to perish with him; for they must go into the same fire which is prepared for him and his angels. And if he has led into rebellion any world lower in the scale of importance than ours, he should be punished here, and the rebels of that world be gathered here to perish with him. But, we repeat, there is no mention of any such world, nor any such parties; and Satan, and his angels, and wicked men, all meet their punishment and all perish here. From this fact the only inference to be drawn is that no other world has joined him in his rebellion.

2. Another consideration, perhaps equally to the point, is, that here Christ establishes his throne, and here the glories of redemption are to be celebrated forever. The idea that he has had occasion to redeem any other world would hardly seem compatible with this fact; and from this the conclusion inevitably follows that no other world has fallen.

Viewed, then, in relation both to the history of Satan and the experience of the Saviour, there is consistency in the supposition that no other world has fallen; for then we reach the fitting conclusion that here where Satan has temporarily triumphed, he meets his everlasting overthrow; and here, where Christ has been temporarily bruised by the serpent power, he enjoys an everlasting triumph.

If this is so, and this world alone bears the unenviable reputation of being in league with Satan in his rebellion against high Heaven, how much has the devil been able to accomplish after all? Consider the countless millions of glorious systems of associated worlds, and the unresolvable nebulae of the starry heavens. In the midst of these our world is but as a grain of sand upon the seashore. And are these all loyal to God, holding high the honor of the great Creator, and hymning in sweet harmony his everlasting praise? All! And how long will rebellion continue in this little world

which scarcely affords a field large enough to show that there is any rebellion on foot at all?—Only seven thousand years; just one tick of the great clock of eternity; scarcely long enough to develop the nature and result of sin, and so furnish a profitable lesson to all the universe through the eternities to come. After this brief space the earth catches again the lost chord in the heavenly harmony, and thenceforward there is no jarring note in the music of the spheres. And all this scene will finally float away millions of years into the past, a little ripple on the tide of measureless duration, the memory of which will alone remain.

Yet notwithstanding all this, we have heard spiritualists declare with great gusto, that, according to the Christian scheme, Satan had got the upper hands of the Almighty, and they would bet on Satan. Alas! that the mind of man is capable of being dwarfed to such narrow comprehension, that his eyes can be so blinded to the real field of view, and his heart made so drunken with the spirit of the father of lies!

### THE EFFECT OF REPROOF UPON ST. PETER.

WHEN the apostle Paul wrote to the Galatians, it was necessary, in consequence of the calumnies of his adversaries, that he should mention the fault which the apostle Peter had committed at Antioch, and also to declare that he had publicly reproofed him for this fault. Gal. 2:11-14. His fault was that of dissembling, from lack of moral courage. When Peter arrived at Antioch, he ate with the Gentiles. But soon after, when certain persons arrived from Jerusalem, where such an act was held to be sinful, he refused to eat with the Gentiles, hoping that it might appear that he had never thus eaten at Antioch.

For this fault Paul gave him reproof in the presence of all the parties at Antioch who were interested in the case. How did Peter take this humiliating and painful reproof? Did he become angry, and attempt to retaliate by saying hard things to Paul? We know how we are inclined to speak and act when we are reproofed. We immediately recite the faults of the one who has reproofed us, and we attempt to show that he had no cause to say that we had done wrong. If St. Peter had acted thus he would have said: "Paul, you are quite out of place in speaking in this manner to me. I am the chief of the twelve apostles, while you are not even numbered with the twelve. I have been with Christ from the beginning, but during several of the first years of my toil in the apostleship, you were a cruel persecutor and a blasphemer." If St. Peter had spoken in this manner, his second fault would have been vastly greater than the first, for the reproof was just and necessary.

It is a remarkable fact that the first epistle of Peter was addressed to the Galatians, the very persons to whom Paul wrote of the fault of Peter and of the reproof which he gave him for that fault. 1 Pet. 1:1. It is also worthy of notice that his second epistle was written to the same persons as the first (2 Pet. 3:1), and that when he wrote his second epistle to the Galatians, he had already seen and read the epistle of Paul to the Galatians in which Paul mentions and condemns the fault of Peter. 2 Peter 3:15, 16. Now we shall see whether it was sin or grace that reigned in the heart of Peter. It certainly was not pleasant to read of his fault in this epistle, so many years after he had committed it. Does Peter show resentment toward Paul? Far from it. He even calls him "our beloved brother Paul," and he places the epistles of Paul in the rank of the inspired Scriptures, though one of those epistles would perpetuate the knowledge of this fault of Peter to the latest generation. Would we have borne reproof like this, or would we have



become angry, and spoken words of bitterness in retaliation?

J. N. A.

#### THE NEW ENGLAND CAMP-MEETING.

ELD. VAN HORN and myself reached the campground Thursday morning, and found the meeting in progress, the tents being nearly all pitched. Sister White had already arrived, and one preaching service had been held Wednesday night. The large pavilion, 80x125, stood in the center of the fair ground, which is located in the edge of the city of Worcester, a city of 70,000 people. The appointment of the camp-meeting in the environs of so large a place was rather experimental. We could hardly judge how it would come out; but in many respects it has been good. We were favored with a large attendance of those not of our faith from the first to the last.

Special efforts had been made to advertise the meeting throughout the city. Many hundred monthly subscriptions for the *Signs* had been taken by the students of the South Lancaster school, who had spent their vacation in the canvassing work. Large posters had been put up throughout the city, the papers had given notices, and a large camp-meeting banner had been strung across one of the main streets, where it must have been seen by thousands. The very first service was quite largely attended by the citizens of the place. Some came out to our forenoon meetings; and from one to four thousand at all of the afternoon and evening services. These seemed to be intelligent and respectable people, and they listened with excellent interest. Everything was quiet on the ground, and very little disorder was manifested from those present. We have never in our experience seen a camp-meeting where the attendance was so good throughout. We judge there were upwards of four hundred of our people present, who encamped upon the ground, most of whom stayed till the close.

As Eld. Smith did not come, and the writer was troubled with his throat because of a sudden cold, most of the preaching fell upon Eld. Van Horn and Sister White. Eld. Robinson spoke twice. All were greatly pleased to see Sister White once more among us. From reports received from the Pacific Coast, we had expected to find her very feeble, and able to labor but little; but it seems God had specially blessed her, and her health has much improved since she started on her long journey across the plains. She spoke daily to large congregations from the city with her accustomed vigor, besides taking part in the morning meetings from time to time. She called forward many for prayers both Friday and Sabbath afternoons. The tent was nearly filled on both occasions, with those not of our faith, who seemed to look on with much curiosity and interest. We thought the presence of so many others had an embarrassing influence on the minds of our own people, sometimes, and we feared the spiritual interest was not as deep among them as usual; but it increased greatly toward the last of the meeting.

On Sunday afternoon and evening the great pavilion was filled, and they stood eight or ten deep in places around the outside. Sister White was listened to with respect, as she spoke upon "Christian Temperance" in the afternoon; and the same close attention was given to Eld. Van Horn in the evening. On Monday we had a very busy day. Nearly \$2300 was signed for our missionary funds. In the morning meeting I spoke to quite a congregation after 11 o'clock. There was quite a melting in the camp, and much feeling was manifested by some, and the Lord's blessing came graciously near to us.

Sister White had talked nearly an hour relative to the interests of the cause, the necessity of consecration to God's service, and the importance of

extending our missionary operations. She had not intended to speak more, being somewhat weary, and had made arrangements to go to South Lancaster on the afternoon train. The exercises had made the dinner hour quite late, so we had not expected to have a preaching service in the afternoon. But when we saw that the tent was quite well filled with people from the city who expected to hear Sister White, she spoke for over half an hour to a large number who gave the best of attention.

After the services, many of these went around to the tent to get a chance to say good-by to her. Those who were total strangers to her showed evidence that deep impressions had been made upon their hearts. It was thought by all that a good impression was left upon many minds in the city. Sister White talked as plainly as she is wont to do of the sins prevalent at the present time in the world. This is but another instance added to the many in the past, which show that prejudice can be removed, and the minds of the people turned in an opposite direction when they see God's servant for themselves, and hear her testimony. There is something in the power of the truth, backed up by the Spirit of God, which takes hold of the hearts of the people in this world of darkness and sin. Notwithstanding all the manifestations of slander which our enemies endeavor to use to turn away the ears of the people, prejudice melts away before the Spirit of God. We were much surprised to see the interest manifested on Monday. Usually in our camp-meetings, we have scarcely any outside attendance later than Sunday. The very last service Monday night Eld. Van Horn had a large attendance from the city, who listened with good interest. The regret of all present was that we could not continue the meeting one week longer.

Our morning meeting on Tuesday was very good. It seemed difficult to stop the testimonies in season to get away to the train. Many expressed themselves greatly benefited by the meeting, and thought it had been the most profitable of any they ever attended. We firmly believe that great good could be done in the New England Conference if they had good ministerial labor to bestow in different places. The canvassing work of the students during the vacation has been very encouraging. It has been greatly hoped that they may continue to increase in their interest in the cause, and devote themselves to God's work. What a demand for laborers there is in many places! How shall we secure the proper gifts to advance the work of God in every direction? This seems to be the great theme of interest at the present time. How can we arouse our people to a sense of the importance of the work of God? May God stir up the hearts of all of us to use our talents in his service, and not bury them in the world.

GEO. I. BUTLER.

#### SMITHLAND CAMP-MEETING, IOWA.

Our meeting convened according to appointment. Most of the brethren were on the ground and ready for meeting Wednesday eve. There were about two hundred and fifty Sabbath keepers in attendance, about the same as last year, but on Sunday our meeting was somewhat larger. There were one thousand or twelve hundred persons present from the country around, these being nearly all farmers, as there is no village of any size within ten miles of Smithland. The best of order was maintained, also good attention given, and, judging from many remarks that were heard, a good impression was left on the minds of those that listened. Bro. E. G. Olsen and A. G. Daniells assisted me in the preaching. Bro. Johnson, from Nebraska, preached one discourse. There were about twenty brethren and sisters

from Nebraska, which added considerably to the interest of our meeting.

We labored the best we could for the spiritual interests of the people, and our labors seemed to meet with a hearty response. It seemed from the beginning, that our brethren and sisters came to the meeting to labor, and God greatly blessed them. As many as sixty or seventy came forward for prayers, and to seek God, and in many cases the blessing of God rested on them. The flowing tear and sobbing heart spoke of their sorrow for sin, and of the gratitude they felt for forgiveness of those sins. Our meetings of this kind were indeed precious seasons to me.

On Monday I baptized thirty in the stream that runs near by. These, with thirteen that I baptized a few days before the camp-meeting at the same place, make quite an addition to the churches in this part of the State. We were much interested in the cases of Bro. and Sr. Kinney. They are about eighty years old. He has been a Presbyterian all his days, while, if I understood correctly, she had made no profession; they both had been sprinkled in infancy. To see this aged couple go down into the water and be buried with their Lord in baptism, accepting the other truths of the third angel's message also, shows what a power there is in the truth to convict the hearts of the honest ones. No great pressure had ever been brought to bear upon their minds. One year ago one of their sons embraced the truth, and was baptized at the camp-meeting. He went to laboring as any tract and missionary worker can labor if he chooses. One after another of the other children began to keep the Sabbath, and at last the father and mother. It did our hearts good to see so large a family circle almost all united in the last work.

We sold over \$100 worth of books, and raised over \$300 on tent and camp-meeting fund. The expenses of the meeting were more than met by what was made from the provision stand and other ways. One good feature of the meeting was that not a tent was taken down till after the meeting broke up Tuesday morning, and only three persons went away till after the meeting closed. This is as it should be at every meeting, only those three persons should have staid.

Our brethren seemed to enjoy the camp-meeting much, and we can but believe that the cause has been helped in this part of the State. Two young men went from the meeting to give themselves to God and his cause. May they become such men as he can own and bless.

Nora Springs, Aug. 27. E. W. FARNSWORTH.

### 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.

##### THE PROPER MODE OF CONDUCTING FUNERALS.

*Continued.*

A FEW words as to the proper mode of conducting funerals will not be out of place in a Church Manual. There are but few young ministers who have not felt the need of instruction on such points.

It is generally expected that the minister will take the charge of the services at the house of the deceased. When he reaches the place, he should take notice of things about him to ascertain whether everything will be in readiness to proceed with the exercises at the appointed time. Funerals generally drag. A few quiet suggestions from the minister will make all feel the necessity of expediting matters as much as possible.

Usually the coffin containing the corpse is placed in the room where it is expected that the minister will be stationed. Generally the friends

are seated near the coffin, the face of the corpse being exposed to view during the continuance of the exercises at the house. The minister should see to it that a stand for his Bible and a chair for him to sit in are placed at a point where he can make himself heard to the best advantage possible.

When the hour for the services is reached, let him read a few short selections from the Scriptures. The following citations furnish a list from which he can choose such as will answer his purpose: John 11: 11-44; 1 Cor. 15: 31-48; 1 Thess. 4: 13-18; 2 Cor. 1: 1-9; Job 14: 1-15; 19: 23-27; Ps. 90: 1-10; John 6: 37-57; 1 Cor. 15: 12-32.

The reading finished, a few words of prayer will be in order. When the prayer is concluded, the coffin should be closed, and the minister, followed by the bearers carrying the coffin, should proceed to the hearse, where the coffin is to be deposited. The procession should then be formed, the minister taking the lead. After him come in regular order, the bearers, the hearse, the mourners, and the balance of the procession. When the church is reached, the minister enters the building first, following him the bearers with the coffin, then the mourners, and then the balance of the procession.

The mourners should be seated in the front of the congregation near the pulpit. The coffin is usually placed near the latter, although for certain sanitary reasons it is better to have it located at a greater distance from the speaker. When everything is in readiness, the services should be opened with the singing of an appropriate hymn, and the reading of a short selection from the Scriptures. Then the minister should offer a brief prayer. After the prayer, another hymn is generally sung. The second hymn ended, the minister can enter immediately upon the delivery of his sermon. The latter ought not to exceed half an hour in length, unless the circumstances are such as to make proper the use of more time. In closing his discourse, the minister can mention the age of the deceased, and refer to a few of the prominent points in his history. He can also offer remarks calculated to admonish and console the friends of the deceased. Doctrines peculiar to our denomination should be avoided when it is known that a portion of the mourners are prejudiced against the same. When, however, the mourners are all in sympathy with our views, and when the funeral is held in one of our own churches, then a discourse containing a moderate amount of doctrine would not be out of place.

The sermon closed, it is well for the minister to request the congregation to unite with him in prayer, while he asks Almighty God to bless the occasion and the word spoken, to the good of the living. The next thing in order is the singing of the last hymn. After that is finished, the congregation should be permitted to view the corpse. Then the minister should lead the way to the hearse, and after that to the grave, the procession following him in the same order in which they came from the house to the church.

Custom varies so much in different places, that no definite rule of action can be given which it would be proper to follow everywhere. The minister must adapt himself to the usages of the community where the funeral takes place. Generally speaking, it is customary for the minister when reaching the burying-ground to take his station at the head of the grave. Then after the coffin has been lowered into its proper place, and the cover placed upon the box containing it, he should in behalf of the friends of the deceased, return thanks to those who have assisted them in burying their dead. He should then dismiss the congregation with the ordinary benediction. Afterward it would be very proper for him to shake

hands with the mourners, taking leave of them, and offering a few parting words of consolation.

#### THE MANNER IN WHICH MARRIAGES ARE SOLEMNIZED.

Christian ministers are frequently asked to solemnize marriages. Those even who are not nominally followers of Christ, are anxious to secure the sanction of his divine religion, when taking so important a step as that of matrimony. In the eyes of the world even, marriage loses much of its sacredness when it is regarded simply in the light of a civil institution. When the minister of God is not present, and marriage is solemnized by the officers of the State merely, then the ceremony, though binding, is wanting in the religious element. The voice of prayer is not heard, and the divine blessing is not invoked.

While, therefore, the ministry stand related to society as they do in this matter, they should be extremely careful to discharge faithfully and well the duties which devolve upon them. They should remember that the happiness of individuals, and the welfare of society, is largely dependent upon the proper solemnization of marriage. A mistake made at that point would necessarily be fraught with the most serious consequences. Through it the marriage itself might be invalidated and the offspring thereof not only rendered incapable of inheriting the parental estate, but also left in a condition not far removed from that of illegitimacy.

The civil officer, in performing the marriage ceremony, concerns himself with the statute law alone. The Christian minister, on the contrary, should see to it that the marriage which he is solemnizing has the sanction of both the human and the divine law. He should inquire first, Are there any scriptural reasons why this couple should not be united in the bonds of matrimony? Secondly, What are the steps which it is necessary for me to take in order that their marriage may be legally consummated. Nor is the legality of his course one which can affect others only. In nearly every State there are certain legal provisions in the marriage laws which, if disregarded by the minister, will insure his punishment by fine or imprisonment. It is therefore a matter of infinite consequence to the minister himself that he should become thoroughly acquainted with the marital laws in the State of which he resides.

As it would be impossible in the limited compass of a Church Manual to note the variations of the laws of the different States on this subject, it will be useless to introduce here the statute of any one State. What is said, therefore, must relate to the method of performing the ceremony of marriage, rather than to the statute laws regulating it. In most States, however, it is necessary that marriage should be performed in the presence of a certain number of witnesses. In some it is not only required that a minister should receive a license before he is competent to perform the marriage ceremony, but also that individuals wishing to be united in marriage should obtain a license to do so before entering upon that relation. The minister should see to it, therefore, that the laws of the State are strictly carried out in these particulars as well as others, in every marriage in which he officiates.

Before the time has arrived at which the ceremony is to be performed, the minister should secure a private interview with those who intend to be united in wedlock. This will afford him an opportunity to make them declare under oath that they know of no good reason why they should not be united in marriage. It will also enable him to instruct them fully in regard to the various steps which are taken in the ceremony of marriage.

When, at last, everything is in readiness for the consummation of the marriage, the company pres-

ent should be seated, chairs having been reserved for the bride and bridegroom, and such persons, if any there be, whom they have requested to attend them on the occasion. The bride and bridegroom should then enter the room arm in arm, the former occupying a position at the left of the latter. When they are seated in the chairs reserved for them, the minister can announce in a few words the intention of the parties in question to be united in wedlock at that time. It would also be proper for him to make a few remarks respecting the sacredness of the marriage relation. For the purpose of impressing this thought more fully upon the minds of those present, he might refer to the fact that marriage was ordained of God in Eden (Gen. 1: 27, 28; 2: 18-24); and that Christ not only sanctioned it by attending a marriage at Cana of Galilee, where he performed his first miracle (John 2: 1-11), but that he also denounced the wrath of God upon those who should prove false to their marriage vows. Matt. 19: 1-9. Again, he could call attention to the declaration of Paul (Heb. 13: 4) that marriage is honorable, etc., etc.

At the conclusion of his remarks, the minister should request the couple who are to be married to stand up. When they have complied with his wish, he inquires whether there is any one present who knows of any good reason why the couple in question should not be married, requesting such person or persons, if any there be, to make that reason known then and there or to hold their peace forever after. In case no one offers an objection to the marriage, he then inquires, first of the bridegroom, and then of the bride, whether either of them knows of any good reason why they should not be united in marriage. Provided they reply in the negative, then he requests them to join their right hands. This done, he proceeds to unite them in marriage, employing for that purpose some appropriate form.

W. H. L.

(To be continued.)

## The Commentary.

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

### SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

#### SABBATH WORK AS SIN.

Would a person by working on the Sabbath before receiving light on the fourth commandment, be committing sin? W. H. L.

Ans. Yes. That sin, however, would be a sin of ignorance. When he is enlightened upon the point, then repentance would be required. Lev. 4: 12.

#### THE TREE OF LIFE.

Do you think Adam and Eve partook of the fruit of the tree of life before their fall? W. H. L.

Ans. I do. I know no positive Scripture statement to that effect, but the very fact that the tree was guarded after their fall lest they should partake of it, furnishes presumptive evidence that they had done so when there was nothing to prevent them from so doing. In process of time they would lose the effect produced by the eating of the fruit, and not being able to obtain it any longer they would die as a natural consequence. We see, therefore (Rev. 22: 2), that the saints in the new earth are to be permitted to eat of the fruit of the tree of life each month in the year.

An additional argument in favor of the view that Adam and Eve ate of the tree of life in the garden might be drawn from the circumstance that God gave them permission so to do, since he withheld from them only the tree of knowledge of good and evil. Gen. 2: 16, 17. Such a permission, in all probability, would have rendered it certain

that those receiving it would speedily partake of fruit as desirable as that which grew on the tree of life.

## TITHING WAGES.

If a brother works for \$15 a month and board, should he pay a tithe of the \$15 only? M. D. H.

Ans. I think he should add to his wages a reasonable sum for his board and pay tithes on the whole amount, as the board is really a part of his wages. The Lord claims one-tenth of our net income, and gives us the remaining nine-tenths with which to feed and clothe ourselves, etc.

## OLD WINE AND NEW BOTTLES.

What was the lesson which Christ intended to teach in Matt. 9:14-17? S. F.

Ans. It was a difficult thing for the disciples of John to realize that Christ had introduced a new dispensation, with new rites and ceremonies. To them it appeared that the Baptist was the standard of authority, and they evidently expected that Christ, instead of originating a new system of religion, would simply throw his influence in favor of the teaching and practices of John. They were astonished, therefore, when they learned that the disciples of Jesus, unlike John and themselves, fasted but seldom, if at all. Their surprise at this difference in the custom of the disciples of the two great leaders afforded Christ an opportunity to show them that the dispensation which he was inaugurating would necessarily differ in many important particulars from the one which it was about to supersede. "Why," said he, in substance, "it was highly proper that John and his disciples should fast when they were anxiously expecting my advent. Men always do this when they are looking for a future good, but they cease to fast when that good has been obtained. The expectation of John has been realized, his prayers have been answered, and I have manifested myself to the world. While, therefore, I am present with you, feasting, rather than fasting, would properly be in order. By and by, however, I shall be crucified, and shall subsequently go to my Father, and be separated from my disciples. When this takes place, then it will be fitting that they shall pray and fast for my second advent, even as John and you fasted for my first manifestation. You must not get the impression that I and my disciples will do in all respects the same as John and his disciples have done. Men do not put new wine into old bottles, nor patch an old garment with a piece of new cloth. The new wine would burst the old bottles, and the piece of new cloth, becoming wet, would full up, and tearing itself loose from the old cloth would make the rent larger than before. So, too, with the gospel dispensation which I am inaugurating. It is peculiar in its character. To introduce into it the rites, customs, and ceremonies of the Jewish age, would be destructive of its highest interests. For this reason, therefore, I and my disciples pay but little regard to customs which were well enough in time past, but are not adapted to the new order of things which I have inaugurated."

## The Sabbath-School.

CONDUCTED BY OFFICERS OF THE GENERAL S. S. ASSOCIATION

### LESSON FOR THE THIRD SABBATH IN SEPTEMBER.

(See Instructor for Sept. 5, 1883.)

#### NOTES ON THE TEXT.

(Acts 17:21-34; 18:1-17.)

Acts 18:1. **Came to Corinth.**—Corinth was the capital of Achaia, called anciently Ephyra, and was seated on the isthmus which divides the Peloponnesus from Attica. The city itself stood on a little island; it had two ports, Lechaum on the west, and Cenchrea on the east. It was one of the most populous and wealthy cities of Greece; and, at the same time, one of the most luxurious, effeminate,

proud, ostentatious, and dissolute. Lasciviousness here was not only practised and allowed, but was consecrated by the worship of Venus; and no small part of the wealth and splendor of the city arose from the offerings made by licentious passion in the very temples of this goddess. No city of ancient times was more profligate. It was the Paris of antiquity, the seat of splendor and show of corruption. Yet even here, notwithstanding all the disadvantages of splendor, gayety, and dissoluteness, Paul entered on the work of rearing a church, and here he was eminently successful. The two epistles which he afterward wrote to this church show the extent of his success; and the well-known character and propensities of the people will account for the general drift of the admonitions and arguments in those epistles. Corinth was destroyed by the Romans [some two hundred years before Christ]; and during the conflagration, several metals in a fused state running together, produced the composition known as Corinthian brass. It was afterward restored by Julius Cæsar, who placed in it a Roman colony. It soon regained its ancient splendor, and soon relapsed into its former dissipation and licentiousness. Paul arrived there A. D. 52 or 53. —Barnes.

Ver. 3. **He was of the same craft . . . they were tent-makers.**—We have here the first mention of the handicraft by which, during so many periods of his life, Paul earned his daily bread. Every Jewish boy was carefully taught a trade. The vicissitudes of life had taught the Rabbis the stern necessity of every Jewish boy being able to earn his daily bread in the foreign cities where the chances of war or persecution might transport him. We read in the Talmud, "What is commanded of a father toward his son? To circumcise him, to teach him the law, to teach him a trade." Rabbi Judah saith, "He that teacheth not his son a trade, teacheth him to be a thief." Rabbi Gamaliel saith, "He that hath not a trade in his hand, to what is he like? He is like a vineyard that is fenced." Hillel, the great Rabbi, was a carpenter, and earned a victoriat (twelve cents) a day. Tent-making was a common occupation in Paul's native Cilicia. These tents were made of the rough hair of the goats, which abounded in the Cilician hill country. This tent-cloth was generally known as *cilicium*.—Rev. Com.

Ver. 6. **He shook his raiment.**—That is, he shook the very dust out of his garments—a similarly symbolical action to the one related in chap. 13:51, in Pisidian Antioch. In both these cases Paul desired to show his indignant protest against those Jews who rejected all appeals to reason (see the direction of the Master, Matt. 10:14).—*Ibid.* **Your blood, etc.**—The guilt of your destruction is your own. You only are the cause of the destruction that is coming upon you. **I am clean.**—I am not to blame for your destruction. I have done my duty. The gospel has been fairly offered, and deliberately rejected; and Paul was not to blame for their ruin, which he saw was coming upon them.—Barnes.

Ver. 12. **Gallio was proconsul of Achaia.**—The Roman province of Achaia was almost of the same extent with the modern kingdom of Greece. It included the Peloponnesus and the rest of Greece proper; whereas Macedonia, Epirus, Thessaly, and part of Illyria formed the province of Macedonia. These provinces were transferred from the government of the Roman senate to that of the emperor, and *vice versa*, more than once. With his usual historical accuracy, Luke speaks of the governor of Achaia as proconsul. Suetonius expressly maintains that Claudius the emperor gave up to the senate the provinces of Macedonia and Achaia, which would account for the governor being styled proconsul, the title of the senate's official. Gallio was the brother of Seneca, the famous philosopher and tutor of Nero. He is mentioned by Tacitus, Statius, Seneca, and others, and was cultivated and polished as a scholar, popular and beloved as a man. Seneca writes of him with the tenderest affection, "My brother Gallio, whom every one loves too little, even he who loves him most."—Rev. Com.

Ver. 14. **Gallio said unto the Jews.**—Gallio, no doubt, knew something about the Christian sect then spreading in several of the cities of the empire. In common with other noble Romans he regarded it simply as an offshoot of the Jewish religion—as a dissenting body, but fairly entitled, in common with their co-religionists, to the toleration and even protection of Rome, at any rate the question was not a matter for his tribunal.—*Ibid.*

## HARVEST HOME.

Most gracefully we gather  
The fruitage of the year,  
And offer our thanksgiving  
With heart and voice sincere!  
The sowing and the planting  
Have brought their blest reward;  
Lo! would we place our offering  
Low at thy feet, O Lord—  
Our Harvest Home.

What wealth of treasure greets us,  
To bless the labor done!  
How hard the work and watching,  
How sweet the triumph won!  
What golden gleams of beauty  
The ripened fruitage yields!  
With songs of joy and gladness  
We glean the fragrant fields—  
Sweet Harvest Home!

O Lord, when thou dost gather  
Thy sheaves of golden wheat,  
And from the worthless masses  
Select the pure and meet,  
When, all earth's harvests over,  
Thine own is just begun,  
O grant, our Heavenly Father,  
We hear thy call, "Well done!"  
Thy Harvest Home!

—Sel.

## Progress of the Cause.

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

## THE CAUSE IN GREAT BRITAIN.

THE readers of the REVIEW will get some idea of the situation in the mission by reading the following which we published in No. 31 of our British Supplement to the *Signs*, under the heading "Still Onward."

"We are happy to report tokens of advancement in this mission. Not only are people interested to read, but there are opportunities and openings for the living preacher. These we have longed to see. July 24, we came to Liverpool, and found Bro. Drew making good progress in the ship-work. He has formed an interesting acquaintance with the principal officers of the 'Mercantile Marine Association.' Several of these are also believers in the doctrine of conditional immortality, and the near advent of Christ. They are rendering quite efficient aid to Bro. Drew in introducing him to captains and owners of ships. One of the officers of this Association owns a large mission hall at Neston, some fourteen miles from Liverpool. At his request, we went to his hall and spoke in a temperance meeting on the evening of July 27. We had a warm reception, were kindly entertained, and all expenses of the journey were paid. To us it was a very pleasant occasion.

"On Sunday evening, July 29, by request of the secretary of the Liverpool Conditional Immortality Association, we spoke in another mission hall, near Tuebrook, Liverpool. We had a good audience, and good freedom in speaking the word. While in Liverpool, Bro. and Sr. Drew, Sr. Stanton, and the writer held a Sabbath meeting with Sr. Irvine, at the house of her daughter-in-law on Vining St. It was a profitable occasion. Bro. Drew is now settling in 'his own hired house,' No. 16, Rodney street, Borough Road, Birkenhead. He and his companion will do all they can to make their mission a success both on the ships and among the people on land. May the Lord guide and bless in the work at Liverpool.

July 30 we came from Liverpool to Grimsby. We learn from Bro. John of the great interest in his open-air service, not only in Grimsby, but also in Ulceby and Louth. We shall spend (D. V.) one week here, attending services in all these places with him, and will speak of this in our next."

J. N. LOUGHBOROUGH.

## NEW YORK.

BANGOR.—The 11th and 12th, I was with the church in Bangor, Franklin Co., N. Y., according to previous arrangement. A few from this church were present. I had not visited this place for eight or nine years, my first general meeting with this people being some thirty years ago. It gave me great joy to find those I then met still true and faithful in the work of the Lord. They have had their trials in common with other churches encountering the perils of the last days, yet they are not discouraged. The Lord came very near to us by his Spirit in our social meetings, and



many hearts were made tender. Some were obliged to make a special effort to get to the meeting, but these expressed themselves well rewarded for their trouble, and all felt that it was good to be there. One received the ordinance of baptism, and came into fellowship. Business matters were considered which gave relief and brought freedom. The public meetings on Sabbath and first-day were well attended, and good attention was given.

C. O. TAYLOR.

Norfolk, N. Y.

## MAINE.

EDDINGTON.—I met with the brethren and sisters in this place Aug. 25, 26. Our meetings were good, and we trust profitable. On first-day two of the youth were buried in baptism. It was a solemn scene. Just three weeks before, one of them stood by the bed-side of her dear mother and bade her farewell as she fell asleep in Jesus.

J. B. GOODRICH.

Hartland, Aug. 22.

## OHIO.

GREENSBURG, INLAND P. O., SUMMIT Co.—We began meetings here Aug. 25, with about one hundred and fifty in attendance. We have held three meetings with an increased attendance. Last evening (Sunday) one hundred or more were obliged to stand outside of the tent. We hope in God to see fruit here. We crave the prayers of the little flock.

R. A. UNDERWOOD.

## KANSAS.

FELLSBURGH.—We have just returned home from Fellsburgh where we gave a three weeks' course of lectures. Four made their first start in the Christian life, and seven, most of whom were already keeping the Sabbath, signed the covenant. We have good reason to hope that others will unite with them. A Sabbath-school was organized, also a tract society of six members. The good Spirit of the Lord was with us in our meetings. To his name be all the praise.

OSCAR HILL.

Grenola, Aug. 24.

RUE HILL.

## ILLINOIS.

HAMMOND, AUG. 27.—Our meetings still continue with increasing interest. Last night the congregation was estimated at from five to seven hundred. Some have already commenced to keep the Sabbath; and we have strong hopes of building up a good church here. We have as yet had no opposition, although several ministers have visited the town since we came here. Some have even advised their congregations to come and hear us. We thank God and take courage.

A. O. TAIT.

C. H. BLISS.

## MISSOURI.

NEW BOSTON AND ATLANTA.—Closed our meetings four miles east of New Boston, Aug. 19. Six were added to the church. Several more are deeply interested, who, we hope, will obey soon. The church was much encouraged. On the whole, we think a good work was done; much prejudice was removed. Sold \$46 worth of books, and received \$9 donations. We now have our tent pitched four miles northwest of Atlanta, Macon Co. Held our first meeting last night. We are of good courage, and ask the prayers of the brethren.

C. H. CHAFFEE.

Aug. 23.

N. W. ALLEE.

## GENERAL MEETING IN NORTH CAROLINA.

THIS meeting was held in a grove on what is known as Dutch Creek, in Watauga Co. Nearly all the Sabbath-keepers in the State were present. On Sabbath and Sunday many were present from a long distance, and our congregations numbered several hundred. The themes dwelt upon were wholly practical, and calculated to instruct in the duties of the present time. On Sunday two were baptized. On Monday Bro. S. H. Kime was ordained to the work of the ministry.

We regretted very much our not being able to remain with this people a few weeks. But failing health obliges us to withdraw from the work wholly for a season, until health and strength can be recuperated.

J. O. CORLISS.

## ALABAMA.

SILAS, CHOCTAW Co., AUG. 20.—I have just returned from the church in Washington county where I held meetings Sabbath, the 18th. Spoke twice to the people. Bro. Davis Jordon preached on Sunday, as I was sick. The congregations were tolerably good on both days. The brethren there seem to be of good courage. Some few there are believers in the doctrine of the third angel's message, who have not decided to obey yet. I hope they may soon. The brethren in Choctaw county, with one or two exceptions, continue faithful. Since Bro. P. T. Shoemaker's report from here, one more (a colored brother) has begun the observance of the Sabbath. We ask the prayers of God's people for the prosperity of the cause in Alabama.

(No signature.)

## KENTUCKY.

UNION STAR, AUG. 28.—Two weeks have passed since my last report. I never have had better interest manifested, both in attendance and order. Our congregations will average over three hundred. All come under the tent that can get a seat, and listen with profound silence. We have canvassed the Sabbath, and there are a few keeping it,—just how many, we cannot tell yet; but as far as heard from, every one admits that we have the truth on that question. And now the point is to get them to realize the importance of observing it. We have sold about \$5.00 worth of books, and received \$6.40 donations, besides our table being bountifully supplied. I am fearful our camp-meeting will materially affect us, as it comes when the interest will be about the highest. May the Lord help in this. Pray for us.

S. OSBORN.

## VIRGINIA.

FAIRFAX, AUG. 28.—I returned to this place immediately after camp-meeting, and have been trying to impress upon the minds of the people the importance of the truth. The few who have made a start in the good work have been encouraged to some extent, I think; but the outside attendance and interest have been so small that I have thought best to close the meetings for the present. There has been a great deal of hard and earnest labor put forth at this place; but it seems that the people do not feel disposed to obey the truth, and do not care to hear much more. The Judgment alone will show the result of the humble efforts made here, and may the Lord grant that they may prove a savor of life unto life to many dear souls who have listened to the word spoken. I now go to another field of labor. Brethren, pray for the cause in Virginia.

B. F. PURDHAM.

## DAKOTA.

DELL RAPIDS, AUG. 20.—Commenced meetings in this place July 13, and closed last evening. Have labored under discouraging circumstances through the entire time. The attendance was quite good on the start, but very soon it began to storm, which continued for the most part till the meeting closed. We have been favored, however, in not having any destructive storms; but it has been so cool and damp that but few ventured to come to the tent. Still we have tried to do what we could. The town and vicinity were canvassed for the Signs, and nearly a hundred copies sent in there, the larger portion of them gratuitously. We have visited nearly every family in the town, and those who showed any interest, repeatedly. Have sold about ten dollars' worth of books, obtained seven subscriptions for our periodicals, and two adult persons have come out decidedly on the truth. Bro. M. M. Olsen was with me most of the time, and labored among the Scandinavians, as well as to assist me in visiting.

S. B. WHITNEY.

## MICHIGAN.

WATERVLIET.—By request, I held meetings Aug. 18 and 19 with a small company of our brethren in Watervliet, Berrien Co., near Lake Michigan, where I never before held meetings. Though in a strange place, I felt at home with a few here who are laboring to maintain the truth. I spoke of the ordinary office-work and operations of the Holy Spirit in converting sinners and renewing

the heart, and also of its extraordinary influence upon the chosen servants of God, who have been raised up to battle against the error and for the truth amid the darkness of our lost world. Of this class were the prophets of old; John who was to prepare the way for our Saviour's first advent; the holy apostles to preach the resurrection; Martin Luther, John Wesley, and others, raising the church from the errors and darkness of the man of sin; and also those raised up to give the proclamation of the three angels' messages of Rev. 14, to prepare a people to be accepted and meet with joy the Son of God soon to appear in the clouds of Heaven. How sad the condition of those who have set themselves against those whom God has chosen to do his work! I felt very much interested to be with this people, and should have remained longer to labor with them as they desired, had I the strength to do it. I see my days of labor, at the advanced age of eighty-five years, are nearly past.

J. BYINGTON.

## PENNSYLVANIA.

CLINTON.—We have been here about six weeks, and have met much prejudice. The U. P. minister succeeded in keeping most of his members away, and as they include a large part of the community, our opportunity for reaching the people has been limited. The Lord has been good, and has given us the sympathy and friendship of some men of influence in the Presbyterian church and outside, who have not yet moved out in the truth. The time for which we were to have the school building is nearly expired. These men seeing this, came and offered me a church building in the town, and expressed a strong desire for us to remain and use it. Although they had an application for it for school purposes at a paying rent, they told the applicants that it was subject to our arrangements. We move to it next week.

We held our second Sabbath meeting last Sabbath, and the Spirit of the Lord was with us. Thirteen observed the day as the Sabbath; one, at least, has decided since, and we have strong faith that the Lord will lead others into the truth. Bro. Russell has been absent about two weeks on account of sickness in his family. Bro. Shannon's son is making a successful canvass for "Thoughts on Daniel and the Revelation" in this place. Personally, we have realized the truth of Prov. 10: 22: "The blessing of the Lord, it maketh rich" etc. Praise his name.

D. T. FERRO.

Aug. 23.

## DAKOTA AND MINNESOTA.

AMONG THE CHURCHES.—Returning from the Texas camp-meeting, I met with the church at Swan Lake, Dak., Sabbath, July 28. Had a good meeting. On first-day spoke to a good audience at the Academy at Parker.

Aug. 1 we drove to Howard City, where my brother, A. D. Olsen, is holding a tent-meeting. I spoke to the people once. There is a good interest at this place, and the people give the best of attention. The truth is presented here for the first time. We hope a good company may here be established in the truth.

Aug. 3, visited Bro. Whitney and my brother Martin, who are holding a tent-meeting at Dell Rapids. Their prospects are more encouraging than at first.

On the Sabbath, had a very interesting meeting with the Madison church at the Herrick school-house. On first-day, held a meeting in the Kellogg school-house. Here we met a large company very much interested to know the truth. As soon as possible a series of meetings will be held there. We were very much gratified to see the increase of interest in the truth since our labors here last winter.

Aug. 8 I left home to fill an appointment at Golden Gate, Minn. Reached Sleepy Eye Thursday evening, where Bro. L. Johnson met me and took me to his good home in the country. I did not feel well, yet hoped for the best. But on the Sabbath as I rose to speak to the people I was taken with a chill, which was followed by fever, so that I was compelled to yield to the power of disease. The chill and fever were repeated for eight days, which reduced my strength very much, but through the goodness of the Lord and kind care I am now recovering, and will soon be able to resume work. I desire the interest and prayers of God's people, for I feel in special need of help from on high.

O. A. OLSEN.

## IOWA.

PRAIRIE CITY, AUG. 24.—We have now been here five weeks. Our interest is yet good. Have a good class of hearers, and there is a desire to hear what we have to say on the subject matter introduced. Have sold \$20 worth of books. People are kind and courteous. We hope for fruit of our labor to be seen soon.

R. A. AND J. S. HART.

FAIRFIELD AND SALINA.—After five weeks' labor at Fairfield we took down our tent on the 21st of August. Seven adult persons embraced the truth, and covenant to live it out. There are some eight or ten who are already members of the church, who reside in the vicinity, and could attend meetings in F.; but the prospect for an early organization here is not flattering. We trust, however, that others who are convinced and confess the truth will yet cast in their lot with the remnant. Skepticism, and prejudice against our faith, kept the masses away from the tent.

Our tent is located at Salina, eight miles northeast from Fairfield. This is an old village, surrounded by a thickly populated and prosperous country. We have given five discourses to good audiences. People are intelligent, friendly, and willing to hear, and provide well for our temporal wants. One American and one Swedish family are keeping the Sabbath here. A good share of the population are Swedes. Pray for us, that we may move in the counsel of the Lord.

L. McCoy.

Aug. 29.

I. J. HANKINS.

RIVERTON.—Our meetings here closed August 19, having continued eight weeks. Eld. Farnsworth was with us a few days, and preached four times. Fifty-seven discourses were given during the time. There were about a dozen Sabbath-keepers here when these meetings commenced, some of them having never heard a discourse by a Seventh-day Adventist. These were all greatly strengthened, and six new ones were added to their number, with a good prospect of five or six more soon. \$75.50 worth of books were sold, mostly to those already keeping the Sabbath. Three yearly subscriptions were taken for the REVIEW.

Our expenses were nearly, if not entirely, met. Some \$33 in money was given, besides other things necessary to our comfort.

The last day of the meeting, after a discourse on the subject of baptism to a large audience, five believers followed their Lord in this solemn rite. This was the first scene of the kind among our people in this part of the State. Though a large crowd was present, excellent order was preserved, and a good impression made. A leader was appointed, and Sabbath-school and meetings will be held regularly. A good little church may be organized here soon. Near the close of the meetings Bro. Geo. Porter came to canvass for the Signs. In a short time he took forty-nine orders, at twenty-five cents for six weeks.

Our tent is now pitched in the town of Sidney, about eight miles distant, and meetings will commence this evening. May we have the wisdom and grace which alone gives real success in this great and solemn work.

H. NICOLA.

Aug. 24.

R. C. PORTER.

—Not for myself, but the truth that in life I have spoken;  
Not for myself, but the seed that in life I have sown,  
Shall pass on to ages all about me forgotten,  
Save the truth I have spoken, the things I have done.

—Bonar.

—Never sacrifice a right principle to obtain a favor; the cost is too great. If you cannot secure what is right and needful to you by square and manly conduct, better do without it by all odds. A little self-denial is better than dishonor.

—They greatly mistake who suppose that the measure of success is the position which one secures. The first and greatest victory which a man should win is in himself. The greatest attainment is to be noble and good. This is within the reach of every one. The servant may be as true as his master; the peasant in his hut may be as upright in character and life as the king in his palace. A rose may be as beautiful in some secluded spot where it is rarely seen, as in the garden of a rich man where it is admired by all the visitors.

## Special Notices.

## NORTHEASTERN NEW YORK, ATTENTION!

THE Delaware and Hudson Canal Company, with its usual courtesy, grants half-fare to those attending the camp-meeting from Westport and Saratoga. The Adirondack Railway Company also grants half-fare over its road from North Creek. We sincerely hope that our friends of Keene and Chester churches will avail themselves of these rates.

E. W. WHITNEY.

## TENTS FOR THE MICHIGAN CAMP-MEETING.

ALL who wish to rent tents for this meeting should give immediate notice, that the necessary supply of tents may be on the ground for their use. It will be impossible to furnish tents to all who may call for them without an understanding of how many will be wanted. Please let us hear from you at once, stating how large a tent will be wanted, or how many occupants you wish to provide for. Address M. J. Cornell, Battle Creek, Mich.

WM. C. GAGE, Sec. Mich. Conf.

## CAMP-MEETING IN COLORADO.

At the request of the president of the Colorado Conference, we appoint a camp-meeting for that Conference at Denver, Colorado, Sept. 26 to Oct. 2. It is expected that Eld. E. W. Farnsworth will attend the Nebraska and Colorado meetings, and Eld. O. A. Olsen also, if his health is sufficient. We trust the scattered friends of the cause throughout the State will make a general rally, and that it may be a most profitable meeting for this young Conference.

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

## INDIANA STATE CAMP-MEETING.

A PLEASANT grove, with a good well of water in it, has been secured in which to hold our State camp-meeting at Bunker Hill, Miami Co. Said grove is only one quarter of a mile from the depot. All through the State our people are preparing to attend. This is right. Eld. G. I. Butler and Mrs. E. G. White and other able speakers are expected to be present. Tents will be secured to rent at reasonable prices. We expect the usual reduction on the railways, and hope to see a general rally from all parts of the State.

S. H. LANE.

## SOUTHERN INDIANA CAMP-MEETING.

THE Evansville and Terre Haute R. R. will sell round trip tickets to all desiring to attend the Farmersburg camp-meeting at four cents per mile from all stations between Terre Haute and Vincennes, inclusive. Call for camp-meeting tickets for Farmersburg. The first meeting will be Wednesday night, Sept. 12; the last, Tuesday morning, Sept. 18. Let all come prepared to remain to the last meeting.

We hope all our brethren and sisters of Southwestern Indiana will make a special effort to attend. If you have not tents, come just the same, and we will furnish you tent-room. The campground is only one-half mile from the depot. We again extend a cordial invitation to our brethren and sisters of southeastern Illinois to meet with us. Several of our able State ministers will be present.

S. H. LANE.

## NEW YORK CAMP-MEETING.

WE are very anxious to see all our brethren and sisters at our coming camp-meeting. We are now assured of the presence, labors, and counsel of Sister White, if no providence prevents. As this servant of the Lord is putting forth so much effort to reach us in our yearly gathering, we trust that

all our people in this Conference will show their appreciation of it by a general rally, and by placing themselves in a favorable position to receive a rich blessing from the Lord. We all need it, and shall we not seek it, dear brethren, in the Lord's appointed way, by assembling with those of like precious faith at our feast of tabernacles? May the Lord help us, as a people, to know when good comes. Have you decided that you will not go? Reconsider the matter. There will be extra tents for those who have not ordered. Let none stay away because they have no place to stay. Places will be provided. There will be straw for beds and a provision stand on the ground, as usual.

M. H. BROWN.

## NEW YORK, ATTENTION!

TICKETS for the camp-meeting at Union Square, Sept. 12-18, will be on sale on and after Sept. 10, at the following stations on the R. W. and O. R. R.: Rome, Taberg, West Camden, Williamstown, Kasoag, Richland, Ogdensburg, Heuvelton, Rensselaer Falls, Norwood, Canton, De Kalb Junction, Gouverneur, Antwerp, Philadelphia, Watertown, Adams Center, Adams, Mannsville, Sandy Creek, Pulaski, New Fane, Lyndonville, North Parma, Holmesville, Parish, Hastings, Mallory, Central Square, Brewerton, Clay, Syracuse, and Oswego.

Call for camp-meeting tickets, paying one fare for the round trip. Be sure to have your return ticket indorsed by the camp-meeting secretary.

All mail designed for persons attending the camp-meeting should have Oswego Co., as well as Union Square, on the letter, as there is a Union Square in New York City, where much mail is sent and thus delayed. Mark your mail "Camp-ground." All trains stop at the ground.

M. H. BROWN.

## NEBRASKA CAMP-MEETING.

WE heartily concur with the article in the REVIEW of last week, in regard to our camp-meeting. We think it best, under the circumstances, to have it close Sept. 26, as at first announced; but in order to have the business out of the way as much as possible, so that the principal part of the time may be spent in devotional exercises, we announce the first meeting of the Conference for Tuesday, Sept. 18, at 5 P. M.; the first meeting of the T. and M. Society at 6 o'clock P. M., the same evening; and the Sabbath-school Association one hour later, at 7 o'clock.

Let all the churches and Sabbath-schools choose their delegates at once, so that they may be on hand with proper credentials, in time to participate in these early meetings.

Each church is entitled to one delegate for the first twenty members or fraction thereof, and an additional one for every additional fifteen members.

Each Sabbath-school is entitled to one delegate in addition to the superintendent, for every fifteen members or fraction thereof.

Tickets will be on sale at all stations as early as Monday, Sept. 17. Let all of God's people pray that his blessing may attend the meeting.

NEB. CONF. COM.

## News of the Week.

For the Week Ending Sept. 1.

## DOMESTIC.

—The buckwheat and corn crops in the section about Erie, Pa., have been killed by frost.

—A telegraph line has been completed to the Yellowstone Park. The President will send the first dispatch over it.

—The last spike was driven in the Northern Pacific railroad Aug. 22, and the first through train left Portland, Oregon, Aug. 23.

—The continued drought has ruined the corn crop in Elkhart (Ind.) district. Wells and cisterns are all drying up.

—Near Harrington, Del., a locomotive and three cars passed over a child as it lay sleeping between the rails. The child was but slightly hurt.

—Among the attractions at the Iowa State Fair will be Sitting Bull and three other Indians, permission having been obtained from Commissioner Price.

—By the burning of a tenement house in Boston, Sunday morning, four persons were smothered to death and one fatally injured by jumping from the building.

—A passenger train on the Texas and St. Louis railroad last night near Waco, Texas, jumped the track, and went down a fifteen foot embankment. No one seriously injured.

—Hope for the safety of the steamship Ludwig, sixty days out from Antwerp for Montreal, has been abandoned. There were seventy souls on board, twenty-four being passengers.

—A bottle was picked up on Watch Hill Beach, R. I., Friday, which contained the announcement that the brig Indiana, with five passengers, foundered at sea July 25 last. No mention is made of the crew.

—Early Monday morning earthquake tidal waves began to roll in from the Pacific at San Celito, outside San Francisco, and kept increasing until Wednesday. It is supposed they have been caused by the volcanic disturbance in Java.

—It is claimed that the vault to be constructed for a safe deposit company in Cincinnati will be the largest burglar-proof vault in the United States. It is to be 47 feet 8 inches long, 21 feet 1 inch wide, and 8 feet in height, inside measurement.

—The Deaf Mute Convention at New York, Thursday, decided to raise a fund for a memorial to the Rev. T. H. Gallaudet, founder of the first deaf mute school in America. The next convention will be held at Washington in August, 1888.

• —A loose switch threw an express train off the track of the Philadelphia and Atlantic city (narrow gauge) Railway at Pleasantville, Thursday forenoon. Four passenger cars were wrecked, and thirty persons were seriously injured, but none, it is alleged, fatally.

—Sunday morning last a sudden gale struck the American fleet of fishermen on the Great Banks of Newfoundland, just at a time when hundreds of dories were out overhauling trawls. Scores of these boats were overturned and about eighty fishermen found watery graves.

—At Newport, Vt., Thursday, a party of men on a locomotive from Canada overpowered the railroad watchman, attached an engine recently seized from the Southeastern Road, to their train, and made quick time across the border.

—Two "assisted" Irish immigrants were sent back to Canada from Buffalo, Friday. They reported that one thousand one hundred other "assists" came with them to Canada, and that it was the British Government's purpose to ship from there to the United States.

—Wednesday night's storm effected dire results on the Nova Scotian coast. Ten schooners were driven ashore, some of which were completely wrecked, while, inland, structures were moved from their foundations or blown away by the hurricane.

—Bradstreet's agency reports 126 failures in the United States the past week, the smallest number for any like period since Oct. 14 last. This number is 26 less than for the week ending Aug. 24, but 16 more than in the corresponding period in 1882.

—The Ocean Grove (N. J.) camp-meeting closed Thursday with solemn religious ceremonies. Two thousand grown persons and one hundred children partook of the communion at the hands of one hundred ministers. The "March Around Jerusalem" and a general hand-shaking closed the services.

—No more "bangs" or "frizzes" at Sabbath services is the edict which Father O'Haran, of St. Mary's Catholic Church at Wilkesbarre, Pa., has put forth to the Sunday-school children of his congregation. We are glad to see some reform in Babylon. Father O'Haran will have the sympathy of many who are not of his fold.

—Tuesday afternoon the steamer Riverside blew up in the North River, at the foot of Fourteenth street, New York, and was torn in pieces. The number of passengers on board is unknown, but those killed number six, while twenty were wounded. Many are reported still missing, and it is feared that when the wreck is raised many dead bodies will be found.

—The President and his party of tourists are now encamped on Yellowstone Lake, near the mud geysers and boiling springs. They have proved the truthfulness of the doubted story that glittering trout can be captured in the lake, and, without detaching them from the hook, be cast into the steaming springs, there to be cooked to suit the taste of the most critical.

#### FOREIGN.

—The crops in France are so poor that heavy imports of cereals will be necessary.

—Deaths from yellow fever in Havana last week numbered thirty-two.

—The funeral of Count de Chambord, which occurs Sept. 3, will be made the occasion of a grand Legitimist demonstration.

—The yield of wheat and other crops in Russia is officially stated to be satisfactory.

—Guayaquil, Ecuador, was severely shaken by an earthquake, Wednesday, at 8 P. M.

—A report comes from Lisbon that Henry M. Stanley, the African explorer, has closed the upper Congo to commerce.

—The kings of Denmark and Greece received the Emperor and Empress of Russia Thursday morning at Copenhagen.

—The Chinese Embassy at Berlin say the Franco-Anamite treaty is invalid, China not having recognized the new king of Anam.

—Russia is massing its forces at Askabod, among the Tekke-Turcomans, and in a short time 10,000 men will march to Merv, under General Camaroff.

—The French treaty with Anam was signed by the leader of the peace party, Heiphema, as the rightful ruler fled with his forces at the approach of the French.

—Ten thousand men are employed on the Panama Canal, and the company feel sure of opening it in five years. The sanitary condition of the workmen is excellent.

—In a collision in the English Channel Sunday, Aug. 26, between the French steamer St. Germain and the English steamer Woodburn, the latter sank and eighteen of her crew were drowned.

—Baron Nordenskjöld, while in Ireland, discovered a pre-historic map of that island, together with portions of Greenland, England, and Scotland. The discovery is considered an important one.

—At a Conference of Irish members of Parliament a programme was prepared for the convention of the Irish National League of Great Britain, Sept. 27. The programme demands self-government for Ireland; and direct representation of the Irish laboring class in Parliament.

—The Shapira manuscripts, purporting to be ancient copies, on sheep-skin, of the Ten Commandments, discovered among nomads in the Arabian desert, are said to be forgeries by eminent European archaeologists called upon to examine them.

—A treaty between France and Anam was signed Aug. 5 at Hue. It gives France a protectorate over Tonquin and Anam, and the latter country is to withdraw all its forces from Tonquin, the garrisons there to be placed on a peace footing. France agrees to make trading safe by expelling the "black flags" from Tonquin.

—The Dublin Freeman's Journal intimates that startling disclosures about the dynamite conspiracy and McDermott's connection therewith will soon be made. The arrival of many Irish-Americans at Liverpool, and the receipt of alarming telegrams from the United States, is thought to portend trouble at that city when O'Donnell, the slayer of informer Carey, arrives.

—The Interior has the following: "The reported discovery of the Ark on Ararat is perhaps a bigger find than the Shapira manuscripts. There has been a good deal of doubt entertained about Noah's voyage and his craft, and curious menagerie, and it is an event to have the doubt removed. The unutterable Turk made the discovery, and his government will rank henceforth with Spain and the New York Herald. Like many other valuable discoveries, the Ark was found while the searchers were looking for something else. It is to be hoped that effort will not be spared to uncover the part of the craft still imbedded in the ice, and slide the whole concern down to its natural element. There is nothing that would draw better at a modern circus, or winter garden, than Noah's Ark, vouched for by the Turkish Government."

—Java, one of the East India islands has just suffered from one of the most terrific volcanic eruptions ever recorded. The first demonstrations began Saturday night, Aug. 25, on the island of Kakatoa, in the strait of Sunda, distant about fifteen miles from Java. The deep rumblings, distinctly felt 45 miles away, occasioned little alarm at first; but in a few hours showers of stones began to fall. All through the night red-hot rocks and showers of ashes fell, rendering the roads impassable, breaking down bridges, and causing destruction in all directions. On Sunday the disturbance extended beneath the strait, and in a few hours spread through Java till more than one third of the 45 volcanoes in the island were in active operation. Great showers of mud, cinders, ashes, and huge rocks were thrown high in the air, and after spending their force, fell in the valleys, crushing houses and bringing death to the people. The sea was as fearfully shaken as the land. One island disappeared; others were almost completely overwhelmed. A tract of land fifty miles square and a range of mountains sixty-five miles long disappeared forever. Not one crop in Java will probably be saved. Ruin and desolation are everywhere visible. Whole villages were swallowed up. Fifteen huge waterspouts were seen at one time. Over 75,000 souls were probably destroyed.

## Obituary Notices.

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

CHAPIN.—Died, Aug. 1, 1883, at the residence of her son, G. B. Chapin, Medford, Mass., Mrs. Sarah Chapin, formerly of Ogdensburg, N. Y., aged ninety-five years, one month, and fourteen days. She had been an earnest Christian for sixty-five years, and fell asleep in hope of a part in the first resurrection.

O. M. C. ALLEN.

FULTON.—Died of cholera infantum, at Minneapolis, Minn., Aug. 9, 1883, Haskell, youngest child of David and Margaret Fulton, aged eleven months, and twenty-nine days. They mourn the loss of their little one, this being the first time the enemy has entered their circle. They have laid him away to rest, in the hope that he will come again to his own border. Remarks from Rev. 21:4.

J. FULTON.

FLANDERS.—Died at Cornville, Me., July 1, 1883 Mrs. Mary Flanders, aged eighty-seven years and five months. She had been a believer in the second coming of Christ since the first angel's message, and was a constant reader of her Bible. Those who knew her best, speak of her as a devoted Christian, and we trust she sleeps in Jesus, soon to enter upon the long-sought rest. Remarks by the writer to a large circle of sympathizing friends, from 2 Sam. 14:14.

P. B. OLSEN.

VAN SYOC.—Died of consumption, on the 27th day of July, 1883, Etta, daughter of Sarah E. and Amos Van Syoc, aged thirteen years, ten months, and nineteen days. Hoping to effect her recovery, her parents moved from Iowa last May, to Kansas, her native State. At the Burlingame camp-meeting she received the prayers of sympathizing friends. They finally went to Colorado, but all to no avail. Consumption did its work, and she gradually wasted away. She was patient to the end, literally resting in Jesus. Her sufferings were but slight at the last, and her death was peaceful. Words of comfort by the writer.

A. J. STOVER.

CONKLIN.—Died of congestion of the bowels, Aug. 25, 1883, at Mt. Pleasant, Ia., Hille Judson and Harry Edson, infant sons of W. W. and M. F. Conklin, aged three months and two days. After an illness of about two months the little sufferers were removed by the icy hand of death. Hille breathed his last at 4 A. M., and Harry at 3 P. M. The weeping parents deeply mourn the loss of these dear ones, although their stay here has been but a short one. But a full assurance is given that they will return again from the land of the enemy. Words of comfort were spoken by Eld I. J. Hankins.

NANNIE NICKEL.

BURDICK.—Died of typhoid fever, at Minneapolis, Minn., Aug. 23, 1883, Bro. Charles Burdick, aged twenty-eight years and six months. Bro. Burdick received his first impressions of the truth at meetings held by Elds. Ellis and Curtis at North Auburn in the winter of 1877. During the next year he commenced the observance of the Sabbath. Owing to a severe fall which he met with a short time before his sickness, together with the nature of the disease, he was deprived of his reason during the greater part of his sickness. But while in his right mind, he gave his loved ones reason to hope that he was accepted of God. Though he never had been able to sing, a short time before his death he sang in a clear, sweet voice, that familiar hymn,—

"There is a gate that stands ajar."

He leaves a wife and two children to mourn his loss. A few remarks by the writer from 1 Cor. 14:26.

J. FULTON.

[Signs of the Times, please copy.]

## Appointments.

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

#### REMAINING CAMP-MEETINGS OF 1883.

IOWA, Algona,	Sept. 5-11
MAINE, Waterville,	" 6-11
CALIFORNIA, San Jose,	" 6-18
SOUTHERN INDIANA, Farmersburg,	" 12-18
NEW YORK, Union Square,	" 12-18
NORTHERN WISCONSIN, Merrillton,	" 12-18
ILLINOIS, Sheridan, La Salle Co.,	" 18-25
KENTUCKY, Glasgow,	" 19-26
NEBRASKA, Crete, Saline Co.,	" 19-25
SOUTHEASTERN KANSAS, Ft. Scott,	" 20-30
KANSAS, Eldorado, Butler Co.,	Oct. 11-21
MISSOURI,	" 11-16
MICHIGAN, Battle Creek,	Sept. 25 to Oct. 2
TENNESSEE, Leach,	Sept. 27 to Oct. 2
COLORADO, Denver,	Sept. 26 to Oct. 2
INDIANA, Bunker Hill, Miami Co.,	Oct. 1-10
ALABAMA, Choctaw Co.,	" 4-9

GEN. CONF. COM.

#### MICHIGAN T. AND M. SOCIETY.

The annual meeting of the Michigan T. and M. Society, for



J. T. MITCHELL,

**Books Sent by Freight.**—S H Lane 367.31, L G Smith 37.80, R M Kilgore 362.50, E G Olseu 37.00, P L Hoen 27.48, Mary Heileson 74.38, Dan T Jones 208.43.

**YOUTH'S INSTRUCTOR,**  
Battle Creek, Michigan.

**TRACTS.—4 cents each.** Redemption—The Second Advent—The Sufferings of Christ—The Present Truth—Origin and Progress of S. D. Adventists—Ten Commandments not Abolished—The Two Covenants—Address to the Baptists—The Two Thrones—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor—The Third Message of Rev. 14—Who Changed the Sabbath?—The Spirit of Prophecy—The Millennium—Signs of the Times—Scripture References—Constitution of the T. and M. Society—Tithes and Offerings—Sabbaton.

*The Review and Herald.*

BATTLE CREEK, MICH., SEPT. 4, 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.]

Page	Page
Poetry.	561
Looking Beyond, A. T. Gorham, in <i>World's Crisis</i> ,.....	561
Alone, S. J. G. THAYER,.....	563
The Father's Pity, Margaret, E. Sengster,.....	565
My Prayer, ELIZA H. MORTON,.....	566
Harvest Home, Sel.,.....	571
Our Contributors.	
"Be Zealous and Repent," Mrs. E. G. WHITE,.....	561
Light of Prophecy, Eld. G. G. RUPERT,.....	562
Appeal to Youth, Eld. J. B. GOODRICH,.....	562
Faith, Eld. M. ENOCH,.....	563
1 Thess. 5, Mrs. M. E. STEWARD,.....	563
The New Jerusalem, M. WOOD,.....	564
Keep Warm, S. O. JAMES,.....	564
What is Truth? A. SWEDBERG,.....	564
Reflect the True Light, E. E. OLIVE,.....	564
Youth, D. F. EWEN,.....	565
Many Called, but Few Chosen, GEO. L. DIEFENBACH,.....	565
Home.	
The Use of Trials, Sel.,.....	565
How to Discourage a Minister,.....	565
Mother, Youth's Companion,.....	565
Our Tract Societies.	
T. and M. Reports from Ohio—Upper Columbia—Iowa—Virginia,.....	566
Minnesota T. and M. Society, NETTIE G. WHITE, Sec.,.....	566
Ohio T. and M. Society, MRS. IDA GATES, Sec.,.....	566
"Go Forward," J. N. LOUGHBOROUGH,.....	567
Relief Fund, LEVI TURNER,.....	567
A Request, D. T. SHIRMAN,.....	567
Items of Interest, HANNAH E. SAWYER,.....	567
Editorial.	
The Hillsdale Camp-meeting—The Earthquake at Java—Have Other Worlds Fallen?.....	568
The Effect of Reproof upon St. Peter, J. N. A.,.....	568
The New England Camp-meeting, GEO. I. BUTLER,.....	569
Smithland Camp-meeting, Iowa, E. W. FARNSWORTH,.....	569
Ministers' Department.	
Church Manual, W. H. L.,.....	569
The Commentary.	
Scripture Questions, W. H. L.,.....	570
Sabbath-school.	
Notes on the Text,.....	571
Progress of the Cause.	
Reports from Great Britain—New York—Maine—Ohio—Kansas—Illinois—Missouri—General Meeting in North Carolina—Alabama—Kentucky—Virginia—Dakota—Michigan—Pennsylvania—Dakota and Minnesota—Iowa,.....	571, 572, 573
Special Notices.	573
News of the Week.	574
Obituary Notices.	574
Appointments.	575
Publishers' Department.	575
Editorial Notes.	576

## TO CORRESPONDENTS.

RECEIVED TOO LATE FOR THIS NUMBER.—Camp-meetings, in Manton, Mich., M. B. M.; in Arrapahoe, Neb., A. J. C., and G. B. S.; in Bull City, Kansas, J. H. C. Ohio Conference Report. Reports from Iowa A. G. D. and H. P. H.; Illinois, G. F. S. and J. F. H.; Michigan, H. V. Obituary notices of F. D. Spencer and Lera Wood. See A Private Word to Correspondents in this number.

Lesson 151 (*Instructor*), fourth line from top of second column, contains a misprint. See Acts 18:11.

## A PRIVATE WORD TO CORRESPONDENTS.

THERE is such a press of matter for some departments of the REVIEW that it seems necessary to say a word to correspondents concerning it. We are always glad to receive reports of meetings of any kind, and all items of interest for the paper. Why should not a hundred reports come in each week? But if they should, all will see that it would be necessary to make them very brief. And even as it is, it is necessary that a little more should be done in this direction.

To speak of this especially is the object of these few words. Some have doubtless noticed that their reports have of late been considerably abbreviated at this Office. The reason for this is indicated above. But especially if reports come in near the close of the week, as a majority of them do, the space is limited; for then the matter is all prepared and arranged for the first part of the paper, and if there is too much for the remaining space, it must be condensed or left over. What we have to suggest, therefore, is this:—

First, That each one condense his own report, as he can probably do it more to his satisfaction than we.

Secondly, That reports be confined to what has actually been done, the progress made.

Thirdly, That exhortations to local and particular churches be delivered to them personally.

Fourthly, That reflections and moralizations be thrown into an article by themselves to be published in "Our Contributors" department.

Fifthly, That reports be made weekly or at least as often as once in two weeks, so as to be brought as nearly up to date as possible, and be correspondingly brief, and be sent so as to reach us early in the week.

A little attention to these suggestions will, we believe, give better satisfaction to both writers and readers.

## MICHIGAN STATE CAMP-MEETING.

THE Michigan State camp-meeting will be at Battle Creek. After considering the best interests of the cause in all parts of the State, and the interests of the institutions located at the above place, it is thought best to hold this yearly feast of Tabernacles at Battle Creek, at which place we expect to see a good representation of our people from all parts of the State. No doubt our brethren will be anxious to attend this meeting knowing that Sister White will be present to labor for the good of the people. Eld. Butler and other laborers will be in attendance. W. H. Hall, Leander Graves, and M. J. Cornell, are requested to act as Camp-meeting Committee. The usual reduction of fare on the railroads may be expected, particulars to be given next week. Conveyance to the ground from the stations will be provided for largely by the horse cars, which run within a few rods of the place of meeting.

J. FARGO.

## A FEW QUESTIONS TO THE BRETHREN AND SISTERS IN NEW YORK.

ARE you going to the camp-meeting? If not, what are your reasons? Would it not be well to examine them carefully before coming to a final decision? Is it because you feel that you do not need its benefits? This is pretty sure evidence that you do sadly need them. Is it because you think there will be other opportunities, or that you can go next year? Is this not slighting present opportunity, and are you very sure you will be able to go next year? What changes a year past has wrought, and what may not a year to come bring about? Then do you say that you cannot go and leave your business, your farm-work, or your household cares that are pressing so hard? Remember, dear brethren and sisters, that these are the "thorns" which if not rooted out, and the fallow ground broken, will surely "choke the word" (the truth), and it will become unfruitful—will not mature—and the result will be the dolorous cry, "The harvest is past, the summer is ended, and we are not saved." May we rather examine our hearts and motives, and with undivided purpose, "seek the Lord till he come and rain righteousness upon us." (Read Hosea 10:12). Come to the camp-meeting for this purpose.

E. W. WHITNEY.

## WISCONSIN CAMP-MEETING.

THOSE who attend the Merrillon camp-meeting, paying full fare over the C. and N. W., the C., St. P., M. and O., (formerly called the Western Wisconsin) and the G. B. and Minn. railroads, will receive certificates on the camp-ground that will entitle them to return at one-fifth fare.

H. W. DECKER.

## ILLINOIS CONFERENCE.

IN many respects our approaching Conference and camp-meeting will be the most important meeting we have ever held in Illinois. Something should and must be done to induce our brethren

to take hold of the canvassing work, and to do missionary work. There are also young men and women among us that should be encouraged to go to school, and fit themselves for usefulness in God's cause. Many of these will need to be helped. Means will have to be devised to do this. We ask our ministers everywhere to put forth earnest efforts to have all persons whom they have reason to believe will make workers in the cause, come to our camp-meeting. Churches should also instruct their delegates with reference to their wishes as to officers for the Conference, and ministers to take the charge of their sections the coming year. Of course it will hardly be possible to please all, but the majority can be gratified, and grumblers (if there are any) in this way can be silenced.

If not done already, let every church hold a meeting, and appoint their delegate or delegates to the Conference. Let those who have not attended to this matter yet, meet Wednesday evening, Sept. 12, and see to it. The tithes that are unpaid should be then paid, and provision made to bring them to the Conference. Let all be faithful on this point.

We will have a number of tents for rent on the ground. Those wishing to rent should write to me at once to Onarga, Ill., stating the size, and I will see that they are put up for them so they can have a home of their own on coming to the ground.

There are some matters of a delicate nature that need attention. We would be glad to have all the burden-bearers in this Conference be sure to attend, as we wish to lay before them some things that we feel they should know, and we are sure they will be interested in knowing.

Ministers should have their reports all in shape to hand to the auditing committee as soon as it is chosen. If any have failed to send reports to our State Secretary, they should send at once. We greatly need the blessing of God at this yearly gathering; and to the end that we may obtain it, we would appoint Sabbath, Sep. 15, as a day of deep humiliation, fasting, and prayer. Come dear brethren, let us seek God with all our hearts. Let us root out every "root of bitterness," "confess our faults one to another, and pray one for another, that we may be healed." Thus may we come to our yearly meeting. Then we can listen to the servants of God with profit; and may the Lord give his servants the testimony that we need, and this be the best meeting for the cause of truth ever held in Illinois.

R. F. ANDREWS,  
A. CRAW,  
GEO. FOREMAN. } Conf. Com.

## MICHIGAN CENTRAL RAILROAD.

GOING EAST.						GOING WEST.					
Night	Atlan.	Pac.	Day	Day	Mail	Na	Day	Day	Day	Day	Day
Ex.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.	Exp.
8:50	6:40	1:00	6:50	6:35	Ar.	7:20	9:55	4:25	8:20	10:10	
6:10	4:10	10:54	4:25	3:25	Dep.	10:41	12:35	7:15	11:35	1:05	
4:37	2:45	9:40	2:35	1:23	Ar.	12:39	2:15	8:55	1:08	2:27	
3:52	2:05	9:03	1:58	12:32	Dep.	1:33	2:56	9:56	2:05	3:07	
12:35	11:24	6:52	11:31	9:23	Ar.	4:33	6:53		5:23	5:43	
10:21	9:20	4:50	9:24	7:35	Dep.	7:10	8:00		7:51	8:30	
P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.

Grand Rapids and Detroit Express leaves Kalamazoo at 7:10 A. M., Battle Creek 7:53, arrive Detroit 12:10 P. M. All trains run by Detroit time.  
Day Express and Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and N. Y. Expresses east, daily. Night and Evening Expresses daily except Saturday.  
O. W. RUGGLES, Gen. Pass. Agent.

## CHICAGO &amp; GRAND TRUNK R.Y.

Time Table, in Effect July 15, 1883.

WESTWARD.						EASTWARD.					
B. Creek	Pacific	Day	Chicago	Stations.	Mail.	Mail.	Day	Day	Day	Day	Day
Pass.	Express	Express	Express		Express	Express	Express	Express	Express	Express	Express
P. M.	P. M.	P. M.	P. M.		P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.
4:10	8:10	7:50	6:40	De. Pt. Huron. Ar.	10:20	1:45	7:50	10:40			
5:42	9:35	9:15	8:12	.....Lapeer.....	8:46	12:32	6:33	9:15			
6:25	10:20	9:55	8:55	.....Flint.....	8:05	11:58	6:00	8:35			
7:25	11:08	10:29	9:45	.....Durand.....	7:25	11:27	5:23	7:50			
8:38	12:13	11:35	10:47	.....Lansing.....	5:55	10:37	4:15	6:20			
9:20	12:48	12:10	11:20	.....Charlotte.....	5:14	.....	3:37	5:38			
10:30	1:40	1:00	12:10	.....Bat. Creek.....	4:20	9:05	2:40	4:40			
P. M.	1:45	1:20	12:30	.....Vicksburg.....	4:15	9:00	2:35	4:30			
	2:37	2:10	1:15	.....Schoolcraft.....	3:22	.....	1:50				
	2:47	2:21	1:25	.....Cassopolis.....	3:08	.....	1:39				
	3:32	3:10	2:17	.....South Bend.....	2:17	7:32	12:53				
	4:13	3:53	3:00	.....Stillwell.....	1:30	6:55	12:10				
			3:46	.....Haskells.....	12:42	.....					
			4:20	.....Valparaiso.....	12:07	.....					
	5:50	4:50	4:38	.....Ar. Chicago.....	11:50	5:30	10:38				
	8:00	7:45	7:00		9:10	3:30	8:30				
A. M.	P. M.	P. M.	P. M.		A. M.	P. M.	P. M.				

Stops only on signal. Where no time is given, train does not stop. All trains run by Chicago time. Atlantic, Pacific, Day, and Limited Expresses run daily. Other trains daily except Sundays.

GEO. B. REEVE, Traffic Manager. S. R. CALLAWAY, General Manager.