

The 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.

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COMING GLORY.

"Eye hath not seen; ear hath not heard."

THE fairest landscapes eye hath seen,
The greenest dells and hills,
The freshest meadows, mossiest rocks,
The clearest brooks and rills,
Are only shadows, dim and faint,
Of what this earth will be
When curse is lifted in the morn
Of glad eternity.

The grandest music ear hath heard,
The deepest organ-peal,
The softest lay by singer sung,
The chords we hear and feel,
Are only echoes of the song
The angels sing above,
Faint preludes of the grand "new song,"
Whose notes are endless love.

The loftiest thoughts conceived by mind,
The sweetest dreams by night,
The deepest longings of the soul,
The loveliest visions bright,
Are only far-off glimmering gleams
Of glory yet to dawn,
When life springs up from "mother earth"
In resurrection morn.

No eye hath seen, no ear hath heard
That shining angel band;
No mind conceived, no tongue described
The beauties of that land:
But soon our eyes will see the King,
And tears be wiped away;
Our ears will catch the anthem grand,
And night be lost in day.

O songs that never, never cease!
O sunlight ever fair!
O city paved with glittering gold!
O freedom from all care!
The thought-worn brow will wear a crown,
The saints be ever blest,
Life's waters cool the burning brain,
The weary feet find rest.

ELIZA H. MORTON.

Allen's Corner, Me.

Our Contributors.

THE RESURRECTION.

BY C. W. STONE.

(Continued.)

THE NEW TESTAMENT ON THE RESURRECTION.

I do not say that the reader of these lines must die; he may not. The Saviour soon is coming, and many who read these lines will doubtless witness that grand scene. "Who-soever liveth and believeth in me," says Christ, pointing forward to that time, "shall never die." John 11:26. The faithful Christian living when the Lord shall come, will never die. But, reader, you may die, and be buried in the grave. You have friends who lie there now. You saw that dear face ere the coffin lid hid it from your view; you followed the bier in the solemn procession to that open grave in the cemetery; you saw the coffin lowered; you heard the dull sound as it touched the walls of earth or rested on its lowly bed, and you knew your dear one was there. Whatever may be your theology, your heart yearns for one who is lying dead in that grave. However much you may profess to think of your dear one as having gone to Heaven, your mind really rests on the form on whose coffin you now hear the "clods of the valley" falling as the sexton does his work, and you turn away, leaving your dear buried in the dust of the earth.

Shall that dead one live again? That is the question that comes naturally from the aching heart. Shall I be permitted to clasp my darling one in my arms again? The dear Saviour has not left us without an

abundant answer to this question that comes like a wail of anguish from millions of hearts bereft and bleeding. To him we will go, resolved to accept the kind of comfort which he who was touched with our sorrows gives us.

We have examined the testimony of Moses and the prophets, and we have found them unanimous in teaching that the dead shall live again, that they shall come from the grave at the resurrection. The first thing in the Saviour's teachings to which we will refer is the fact that he indorses what Moses and the prophets have said in relation to the state of the dead, putting these words into the mouth of Abraham in the parable: "They have Moses and the prophets; let them hear them." Luke 16:29. We shall expect to find no discord between their teachings and his.

At another time the Saviour appealed to the writings of Moses, to prove the resurrection. The occasion of this reference was this: "Certain of the Sadducees, which deny that there is any resurrection," came to Jesus with a question, hoping to entrap him in his answer. He answered their question, and then, to prove the resurrection, he quoted Moses, whom they had introduced in their question. Said he, "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living." Luke 20:37, 38. But does not that prove that Abraham, Isaac, and Jacob are not dead, but living? No; for the fact that God is the God of those good men proves that the dead shall rise,—so the Saviour says,—proves that they shall live again. Those men are dead; but with God, "who inhabiteth eternity," with whom "a thousand years [is] as one day," the time that they lie dead is as a little moment. He regards it as but a brief suspension of life; and as they are to live again, they may be said to live in the purpose of God even now; "for all live unto him." Verse 38.

If, as some shallow reasoners at first suppose, these words of the Saviour prove that Abraham, Isaac, and Jacob were at that time really alive, then there is nothing in his answer to the Sadducees that would refute their position, or that would at all prove the resurrection of the dead, and the object of his answer would not be reached. But, on the contrary, his answer was so clear a proof of the resurrection that it put the Sadducees to silence. Matt. 22:34. God is the God of Abraham, Isaac, and Jacob, because they are to live again. If they were never to live again, he would not be called their God, "for he is not the God of the dead," but because they are to live again, God calls himself their God, even as though they were living now. A parallel to this is found in Rom. 4:16, 17: "To the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all (as it is written, I have made thee a father of many nations), before Him whom he believed, even God, who quickeneth the dead, and calleth those things that be not as though they were."

These words are addressed to Abraham in Gen. 17:5: "A father of many nations have I made thee." But Abraham at that time had not had the child of promise. It is true his son Ishmael was then thirteen years old, but he was not counted in that promise, which was to be fulfilled through Isaac. But how could the Lord say, I have made thee a father of many nations, when as yet not a soul of them had been born? Answer: "God who quickeneth the dead, and calleth those things that be not as though they were," called Abraham a father of many nations "when as yet he had no child." In the same way, "God who quickeneth the dead," and who "is not the God of the dead, but of the living," and who "calleth those things that are not as though they were," when he has decreed that they shall be, calls himself the God of Abraham,

Isaac, and Jacob, because they shall live again.

With this masterly argument Jesus silenced the Sadducees, proving from Moses, whom they heard read every Sabbath day, and whose disciples they claimed to be, that the dead are to be raised. So conclusive was this argument in favor of the resurrection that it drew an expression of approval from one of the scribes who stood by. Said he, "Master, thou hast well said." Luke 20:39.

All the writings of the Old Testament are fully indorsed by Paul and by Peter. Says Paul, "All Scripture is given by inspiration of God, and is profitable for doctrine." 2 Tim. 3:16. He was speaking of the Holy Scriptures, which Timothy had known from a child. Verse 15. These were certainly the old Testament Scriptures, for the New Testament was not in existence when Timothy was a child. And Peter says, "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21. Then that which Job, David, Isaiah, and all the prophets have testified of the resurrection is not simply their own language; but it was dictated by the Holy Ghost, and written for our instruction. Therefore we might safely rest the question of the resurrection on the evidence presented from the Old Testament, for that evidence is indorsed by both Christ and the apostles. Nevertheless, we will follow the subject through the New Testament, for throughout the sacred volume the resurrection is kept prominently before the mind.

It is through Christ that the dead are raised. Were it not that he died for the sinner, there could be no life beyond this. It is by his power that the dead shall live again at the resurrection; it is his voice that shall call them from the grave. He has given several examples of his power to do this. At one time he met a funeral procession as he was entering the city of Nain. His tender heart of love and pity was touched as he saw that widowed mother following the bier of her dead son. "He had compassion on her, and said unto her, Weep not. And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother." Luke 7:13-15. He raised from the dead the daughter of Jairus. He took the dead damsel by the hand, and said unto her, "Maid, arise." Luke 8:54. And immediately she did arise, and all were greatly astonished.

But the most interesting case is the resurrection of Lazarus, recorded in the eleventh chapter of John. Mary and Martha had sent for Jesus to come, for Lazarus was sick. But he did not immediately go. After two days he said to his disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep. Then Jesus said unto them plainly, Lazarus is dead." The Saviour indicates the resemblance of death to sleep: "Lazarus sleepeth;" but it was the sleep of death. In sound sleep there is no thought, no knowledge of anything that may transpire. In that respect sleep is the representation of death. After sleep comes the awakening; after death comes the resurrection. Here again is a similarity, and the resemblance is so great in many points that death is often spoken of in the Bible as sleep, and the resurrection of the dead as awaking from sleep. The metaphor is very beautiful and strikingly appropriate.

When the Saviour arrived, Lazarus had been dead four days, and had begun to see corruption. Mary said to Jesus, "Lord, if thou hadst been here, my brother had not died." "Jesus saith unto her, Thy brother shall rise again." Martha, not taking the idea that Jesus meant that he should rise

then, said, "I know that he shall rise again in the resurrection at the last day." "I know." How did she know? She had learned it either from the Old Testament or from the teachings of Jesus himself. When Martha had said this, Jesus next reminded her that it was he himself that should raise the dead at the last day. Said he, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." And having assured her that it is through him that the resurrection shall take place, he next pointed out another truth; namely, that those who are found righteous, believing in Christ, who are living at the time of the resurrection,—those shall never die. "And whosoever liveth [at the time of the resurrection] and believeth in me shall never die."

Then they went to the sepulcher. The same great heart that was moved with compassion when he met the widow of Nain following the coffin of her dead boy, was melted to tears of love and sympathy as he stood with those weeping sisters by the tomb in which their brother, the Lord's friend, had lain but four days. "Jesus wept." Truly it is an assuring thought, a comforting thought to the child of God when death approaches, that the same loving Jesus that wept at the tomb of Lazarus, holds the keys of the grave. Rev. 1:18.

Jesus ordered the stone removed, and then lifted up his eyes, and gave thanks to the Father. "And when he had thus spoken, he cried with a loud voice, Lazarus, come forth." He did not look up into the heavens and say, Immortal soul of Lazarus, come back; but he opened the tomb and cried, "Lazarus, come forth." What was the result? "He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." Now where was Lazarus? In the tomb; for, "he that was dead came forth." He came from the tomb. He that was dead came forth alive.

On another occasion the Saviour healed a man of an infirmity of thirty-eight years. He said that he did it through power which the Father had given him. And he proceeded to show that he would yet do greater works. Said he, "For the Father loveth the Son, and sheweth him all things that himself doeth; and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. . . . Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear, shall live." John 5:20-25. "And now is." This statement he verified when, as we have seen, his voice called to life the widow's son, Jairus' daughter, and Lazarus of Bethany. But this was but a small exhibition of his power, a brief example of what is to come; and so the Saviour continued, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Verses 28, 29.

Now, reader, pause. Consider this question candidly: When do "they that have done good" enter upon that life that is to be their reward, that is purchased for them by the Son of God? Is it at death? This text plainly says it is not, but that it is at the resurrection; and that at that time the real, intellectual, thinking, responsible man that did good, the man that hears, is to be made to hear, and to come forth out of the grave. How could the doctrine of the resurrection be more plainly expressed? If you wished to state in unequivocal terms the fact that men go into the grave, and lie there dead and utterly dependent upon the resurrection for the future life, pray tell me what words in the English vocabulary you would select, that would convey the idea with more force

and certainty than do the words of Jesus in John 5:28, 29.

"They that have done good [shall come forth] unto the resurrection of life." And this life is eternal life; for Jesus speaks of these two classes in Matt. 25:32, and says that at his coming "he shall separate them one from another as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left;" and of the former he says they shall enter "into life eternal." Verse 46. What is this life eternal? "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. When is this reward,—this "gift of God,"—to be given? "For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works." Matt. 16:27. To whom is it given? "To them who by patient continuance in well doing seek for glory and honor and immortality, [God will render] eternal life." Rom. 2:5-7. These texts do most clearly show that the time when the righteous are to receive the gift of eternal life, which was purchased for them by the blood of Christ, and which God will bestow upon them who have done good, is at the resurrection, and not before. Men do not, therefore, receive their reward and enter upon eternal life at death.

These same texts do just as clearly show that the wicked are raised from the dead, to receive the wages of their sinful lives; for he that sins is earning wages, and "the wages of sin is death." Rom. 6:23. Jesus says, "They that have done evil [shall come forth] unto the resurrection of damnation." They are raised from the dead, to be punished; and the Saviour speaks their doom in these words: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41. The prophet Daniel says the same thing. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The wicked shall awake from their sleep in the dust of the earth to shame and contempt. Job says of the wicked, "They shall be brought forth to the day of wrath."

(To be continued.)

HOW TO WIN BACK THE ERRING.

If you are grieved because your neighbors or friends are doing wrong to their own hurt, if they are overtaken in fault, follow the Bible rule. "Tell him his fault between thee and him alone." As you go to the one you suppose to be in error, see that you speak in a meek and lowly spirit; for the wrath of man worketh not the righteousness of God. The erring can in no other way be restored than in the spirit of meekness, and gentleness, and tender love. Be careful in your manner. Avoid anything in look or gesture, word or tone of voice, that savors of pride, or self-sufficiency. Guard yourself against a word or look that would exalt self, or present your goodness and righteousness in contrast with their failings. Beware of the most distant approach to disdain, overbearing, or contempt. With care avoid every appearance of anger; and though you use plainness of speech, yet let there be no reproach, no railing accusation, no token of warmth, but that of earnest love. Above all let there be no shadow of hate or ill-will, no bitterness, nor sourness of expression. Nothing but kindness and gentleness can flow from a heart of love. Yet all these precious fruits need not hinder your speaking in the most serious, solemn manner, as though angels were directing their eyes upon you, and you were acting in reference to the coming Judgment. Bear in mind that the success of reproof depends greatly upon the spirit in which it is given. Do not neglect earnest prayer that you may possess a lowly mind, and that angels of God may work upon the hearts you are trying to reach, before you, and so soften them by heavenly impressions, that your efforts may avail. If any good is accomplished, take no credit to yourself. God alone should be exalted. God alone hath done it all.

You may have excused yourself for speaking evil of your brother or sister or neighbor to others before going to them, and taking the steps God has absolutely commanded. Perhaps you say, "I did not speak to any one until I was so burdened that I could not refrain." What burdened you? Was it a plain neglect of your own duty, a thus saith the Lord? You were under the guilt of sin because you did not go, tell him his fault between thee and him alone. If you did not do this, if you disobeyed God, how should you be otherwise than burdened, unless your heart was hardened, while you were trampling the command of God under foot, and hating your brother or neighbor in your heart? And what way have you found to unburden yourself? God reproves you for a sin of omission, not telling your brother or sister their fault, and you excuse and comfort yourself under his censure by a sin of commission, by telling your brother's faults to another person! Is this the right way to purchase ease, by committing sin?

All your efforts to save the erring may be unavailing. They may repay you evil for good. They may be enraged rather than convinced. What if they hear to no good purpose, and pursue the evil course they have begun. This will frequently occur. Sometimes the mildest and tenderest reproof will have no good effect. In that case, the blessing you wanted another to receive by pursuing a course of righteousness, ceasing to do evil, and learning to do well, will return into your own bosom. If the erring persist in sin, treat them kindly and leave them with your Heavenly Father. You have delivered your soul. Their sin no longer rests upon you. You are not now partaker of their sins. But if they perish, their blood is upon their own heads.

E. G. WHITE.

THE SABBATH AT THE NORTH POLE.

As an objection to the seventh-day Sabbath, among other arguments, it is asserted that in the polar regions darkness and light alternately prevail for months at a time, making it impossible to mark, by solar phenomena, the beginning or ending of the Sabbath, or any other day limited by Bible time; and, therefore, that the Sabbath cannot be properly kept anywhere.

Admitting the premises to be correct, which we think we can disprove, the conclusion is greatly overdrawn, and indirectly impeaches the wisdom and justice of the Creator, who commanded that the Sabbath so limited should be kept holy. But it is not surprising that those who trample under foot the Sabbath of the Bible, and exalt in its stead a day devoted to the worship of a heathen god, should blasphemously charge the Lord with folly. Charity interposes, in extenuation, the plea that it is generally done ignorantly.

But to the point in question. In latitudes where the sun is vertical at his meridian, day and night are always about equal in length; but as we ascend to higher latitudes in the northern hemisphere, after the vernal equinox, an increase in the length of the day is observable, the periods of sunset and sunrise gradually approaching each other, until, at the north pole, they meet, where the sun appears to move in a perfect circle around the horizon, remaining visible thereafter until the autumnal equinox.

Now we will suppose that a Yankee farmer, with an enterprising spirit characteristic of his class, has appropriated for himself and family a tract of land, for a farm, (?) at the north pole. Having definitely located the place of the pole, he builds his house directly over it, in such a way that the center of his sitting-room, where his family most frequently assemble for social intercourse, and where, as in all Christian families, they would be most likely to be found after the toils of the week, waiting for the approach of the much-loved Sabbath, exactly coincides with the place of the pole. Now the whole question upon which the integrity of the Bible Sabbath hangs is limited to that one family, and to that little room; (?) for it must be admitted that from whatever side of the pole an observation is made, whether near to or remote from it, while the sun remained continually above the horizon, sunset would always occur when that luminary reached his lowest point of descent in the heavens, at the meridian directly on the opposite side of the pole from the point of observation.

We will suppose that our Yankee, with characteristic shrewdness, being one of those easy-going, accommodating sort of Christians, has so arranged his fields with reference to a possible emergency, that he can have one on either side of the pole planted to the same kind of grain. His wheat is now ripe, and the white bear and reindeer are destroying it fearfully, and the Esquimaux are robbing his fine orchards of lemons and oranges. His work presses, and it is Friday afternoon, near the time which his good wife is so particular to observe as the beginning of the Sabbath. As the sun approaches that point in the heavens, our Yankee moves around his farm work with it, to another field, and labors on for several hours.

In the meantime his wife, though accustomed to retire to bed several hours earlier on other days, from the side of the pole in her room where she is most accustomed to sit, and which she has chosen as the place from which to make her observations, and note the periods of morning, noon, and night, and to which her husband has tacitly assented and conformed, waits the approach of the sun to the point in the heavens on the opposite side of the pole, and with a hymn of praise

and a prayer of thanksgiving she hails the approach of the loved Sabbath, and then retires to rest, about six o'clock in the morning, the husband comes in and wants to know if breakfast is 'most ready.

"Have you been at work on the Sabbath?" says his wife.

"How could I tell," says her husband, "when the Sabbath began? The sun kept moving around in a circle."

"And now," says his wife, "you call for your breakfast before it is night according to your practical reckoning. I feel concerned for your sanity, dear. You had better go to bed and sleep a few hours; it may be that your mind will be restored."

"Well," says he, "if I can't tell when the Sabbath begins, I can tell, without a mistake, when it is breakfast or dinner time."

"I think," says his wife, "if you loved the Sabbath as much as you love your breakfast or dinner, you would have no trouble at all in determining the time of its beginning or close."

A. SMITH.

EXTRACTS AND COMMENTS.

THAT the true friends of religious liberty may see what are the aims of the National Association, I append the following extracts; they are from a sermon by Rev. J. Blanchard, President of Wheaton College, Illinois, published in the *Christian Statesman*, and copied into the *Cynosure* of March 13, 1879, from which I copy. Dr. Blanchard and the *Christian Statesman* are authority in these matters:—

First extract: "There is a National Association now seeking to insert in the United States Constitution such a simple confession of Christ and the Christian religion as that 'ours is a Christian and not a heathen government.' This movement for a religious amendment has sprung up within a few years to antagonize the efforts of infidels, blasphemers, spirit worshippers, atheists, pagans, weak Christians, priests, and politicians to obliterate the Sabbath, etc."

It is designed, undoubtedly, to include Seventh-day Baptists somewhere in the above list, perhaps under the heading of "weak Christians."

Second extract: "If the atheist curses the Sabbath and its Author, are we to be denied not only all right to restrain such evil practices, but denied also even the poor privilege of saying they are not Americans, and pointing to the Constitution to show that they are not?"

Thus it is claimed that the Sunday Sabbath is an "American" institution, the disregard of which the National Association and its abettors are to "restrain" by civil enactments.

Third extract: "The United States undertook to drop the superstitions of Europe, and retain its Christianity. In the words of the historian Bancroft, 'the austere principle was announced that not even a ceremony should be tolerated unless it was enjoined by the word of God.' Blindly, it is true, and somewhat stumbingly, they sought to drop coercion and retain recognition of Christ."

The above acknowledged undertaking of our forefathers is now to be "antagonized" by the National Association. And let these would-be reformers see how far they have wandered from the austere principle of the founders of this government in establishing, by national law, the American Sunday; for what support has it from the "word of God?" It is the want of this support that drives them to seek the support of the civil law. Thus the nineteenth century, and right here in free America, is about to take up the weapons of persecution, which a preceding century was compelled to lay down. Protestantism is about to fight "weak Christians" with the abandoned weapons of Catholicism. This is what Dr. Blanchard and his coadjutors call the "relation of civil government to Christ." Does pure religion and undefiled demand these extreme and anti-republican measures? Does the welfare of the State demand it, either as a recognition of God or his Sabbath? Mr. Blanchard says, "our Constitution is atheistic in its terms, though Christian in its substance." Will it be any better off, I ask, when it has set up a paper god? Why forsake the "substance" for the shadow? But will not this champion of the American Sunday be obliged to eat his own words? for he says, "Truth is not sectarian. The ten commandments, the Lord's prayer, the sermon on the mount, these are not sectarian." Let him adopt, then, the Sabbath of the fourth commandment; for this he will have a "thus saith the Lord," and have no longer need of the American Sunday, or of civil penalties to aid and abet it.—L. C. Rogers, in *Sabbath Recorder*, July 3, 1879.

We have, amid all changes, three unchangeables,—an unchangeable covenant, an unchangeable God, and an unchangeable Heaven; and while these three remain "the same yesterday, to-day, and forever," welcome be the will of our Heavenly Father in all events that may happen to us. Come what will, nothing can come amiss.—Matthew Henry.

STRIVE LAWFULLY.

"AND if a man also strive for masteries, yet is he not crowned except he strive lawfully." 2 Tim. 2:5.

All who would prove successful in the Christian warfare, and be rewarded in the life to come with a crown of never-fading glory, must strive for the mastery over all the lusts of the flesh, and gain a complete victory over the temptations by which they are surrounded. But to strive in a hap-hazard manner will not do; we are required to strive according to law.

We sometimes hear it said of a professed Christian that "he does hold some very erroneous opinions, and his practices are in accordance with them; but yet he seems sincere and earnest." This will not do. Misdirected zeal will never save a man. He must strive lawfully; he must keep all the commandments of God, and comply with all the ordinances of the gospel of Christ. We should be very careful to know what the law is, so that we may strive lawfully. We shall not be excusable for remaining in ignorance, for we are required to "search the Scriptures," where we shall find the law by which to strive. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." We must obey the whole law; for "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." We must strive according to the letter of the law; and not, as some profess to do, keep the law in the spirit, and yet transgress every day of our lives. If we strive for the crown in that manner, we shall never obtain it, though we have all faith, and strive with all zeal.

Dear reader, are you striving to be an overcomer? do you want to stand in your lot with Daniel at the last day? do you want an inheritance with the saints of God in the new and beautiful earth? Strive continually, and strive lawfully: otherwise no man can be crowned. And what language can describe the wretched condition of him who has endured enough of the strife, and denied himself of so much of the pleasures of this present life, as to be persecuted, buffeted, and tormented for his faith, and yet fails because in some particular he had not striven lawfully? See to it that you strive lawfully, and so receive the reward. G. W. POND.

THE SUNDAY LAW OF TEXAS.

To the Editor of the Herald.

IN answer to many inquiries whether it is not a violation of the law of the land for one to keep the seventh day and work on Sunday, the first day of the week, I wish to append the statute of Texas on the subject. I copy from the Revised Statutes of the State of Texas which took effect yesterday, May 28, 1879, in which is embraced the following:—

"Penal code, title 7, chapter 2, article 183: Any person who shall hereafter labor, or compel, force or oblige his or her employes, workmen or apprentices, to labor on Sunday, shall be fined not less than \$10 nor more than \$50."

"Article 184. The preceding article shall not apply to household duties, works of necessity or charity; . . . nor to any person who conscientiously believes that the seventh or any other day of the week ought to be observed as the Sabbath, and who actually refrains from business and labor on that day for secular reasons."—R. M. Kilgore, in *Denison Daily Herald*, May 29, 1879.

WASH UP.

T. DE WITT TALMAGE says a great many good things. From his lecture on the "Night Side of City Life," I quote the following:—

"The first thing that a bad man does when he is converted is to thoroughly wash himself."

Again, "When on the Sabbath I see a man uncleanly in his dress, my suspicions in regard to his moral character are aroused, and they are always well founded."

"God is ever the same; and it is evidently as displeasing now as anciently for his people to appear before him with their everyday clothes on, without their being washed up clean. When he summoned the nation of the Jews to appear before him at the base of Sinai, he said, 'And let them wash their clothes.'"

After God has so plainly spoken in his word upon this subject, is it any wonder that a neglect to comply with his requirements should be regarded as an indication of the real character of the individual? Brethren, when we go to meeting on the Sabbath, let us expect to meet God there; and let us have our clothes as well as our persons in a cleanly condition, and our consciences void of offense toward God and man. Then may we expect God will meet with us. J. H. COOK.

A CREATURE OF GOD,
A TRUE INCIDENT.

THE evening was gloomy,—through cordage and sail,
Round cornice and chimney, came winds' southing
wail;

And sere was the herbage, and leafless the trees,
And scattering snowflakes came down on the breeze.

Just ready to plow through the breakers and tide,
A steamboat lay snorting the low wharf beside;
And while this sea-monster was thus held in check,
The passengers gathered in groups on the deck.

And thus as they chatted, there chanced to pass by
A man of mild visage, with grave, thoughtful eye,
Where one with red features descanted aloud,
And alcohol's virtues he praised to the crowd.

He quoted from Scripture,—we surely should use,—
"Tis a creature of God," which we may not re-
fuse,—

A creature with thankfulness all should receive;
Thus Christians should practice, and thus should
believe.

To escape from chill winds and the few flakes of snow,
The grave-featured stranger just passed on below;
And soon, in the crowd who came down to the stove,
He spied the rough speaker who held forth above.

So he said, "My dear friend, I am pleased when
you say

That alcohol truly is good in its way,—
Yes, a creature of God, which we may not refuse;
All his creatures are good, and we surely should use.

"How many his wonderful works which we see,—
Earth, air, fire, and water,—his creatures they be;
Here, too, is his creature,—this tall, glowing stove;
On such a cold evening, 'tis one we all love."

Then the rum-blossomed features lit up with a smile,
And he held his blue hands to the coal-stove the
while,

And he rubbed them to warm, and, with complacent
nod,
Said, "Yes, sir, this fire is a creature of God."

But the coal all on fire had produced such a glow,
'Twas too hot to be near, as they stood in a row.
Said the silver-haired man, with the keen-speaking
eye
(And he bowed to the stranger, and those that stood
by),

"Every creature of God, then, we surely should use—
Receive with thanksgiving—we should not refuse.
Aye, truly this coal-fire belongs to this class,
And now, friend, suppose that we just take a glass."

The stranger seemed angry, and then looked askance,
As the smile passed around at his story's expense;
And our grave friend passed on in his own quiet way.
The reader may gather the moral to-day.

The men in the mine, who were delving for ore,
In a moment were whelmed, and were seen never
more;
And then, too, a neighbor, in digging a well,
Was smothered and crushed by the earth, as it fell;

The simoon sweeps over the desert afar—
E'en the beasts flee in terror when elements war;
The fierce lightning shivers the oak as a rod:
And these we must own, too, are "creatures of God."

And oh, but to think of the tempest at sea,
When waves rise like mountains, and wild winds are
free,

And the dark rolling billows but sport with the ship,
And toward the tall iceberg 'tis tossed like a chip.

Helm broken and leaking—the masts blown away—
While rough, swearing seamen cease pumping, and
pray;

Then, when the wind changes, and calms at His nod,
They own air and water are "creatures of God."

But if he should add to these terrors a fire,
And they plunge 'neath the wave to escape from its
ire,

We own these tame servants grow masters severe,
And viewing such "creatures" we shudder with fear.

Volcanoes and earthquakes belong to this class,
The red, flowing lava—the snake in the grass;
While strychnine, and arsenic, tobacco, and all,
Are "creatures of God," with this famed alcohol.

Truly terrible masters, and yet, to our race
They are blessings as well, when but kept in their
place:

To that we would bind them with iron and brass;
But oh, pray excuse us from taking a glass.

—L. C. H.

NO DIFFERENCE.

THOSE who advocate the observance of the
seventh day as the Sabbath, are often met
with the remark that it makes no difference
which day is kept, if only one-seventh part of
time is observed. In fact, this seems to be
the most common excuse offered by those who
try to evade the claims of the law of God
upon them. It is used very generally by
that largest of Protestant denominations, the
Methodists, while at the same time they in-
dorse Dr. Aker's chronology, the whole ob-
ject of which is to prove that Sunday is or
was the original seventh day.

If it makes no difference which day is ob-
served, why take so much trouble to find
which is the particular seventh day? It
looks very much as though they think it *does*
make a difference; and since they can find
no authority in the Bible for the course they
are taking, and since it would cost them great
inconvenience to turn their course, therefore
they seek to excuse themselves with the con-
tradictory pleas of "no difference," and "Sun-

day the original seventh day, and the one
commanded to be kept, by the fourth com-
mandment."

The commandment plainly says that "the
seventh day is the Sabbath of the Lord thy
God;" and believing as they do in the perpe-
tuity of that law, and its obligation in the
Christian age, in order to be consistent they
must show that they are observing it, which
they try to do, by saying that the Jews kept
the sixth day, while they keep the Sabbath
according to the commandment by observing
the Sunday, which they claim, and we also
believe, to be the day of Christ's resurrection,
and which the Bible calls the first day of the
week—the day after the Sabbath was past.
In Luke 23:56 it is said that the disciples
"rested the Sabbath day according to the
commandment;" and if, as some claim, they
kept the next day too, did they do it accord-
ing to the commandment, which only requires
one day in seven, or the seventh day?

Again, if the first day, or Sunday, is the
original seventh day, then the Jews were de-
ceived. The reason assigned to them why
the seventh day was holy, and to be observed
by them as the Sabbath, was that God had
created the heavens and the earth in six days,
and had rested the seventh day; wherefore
the Lord blessed the seventh day and hal-
lowed it. It was given as a memorial of cre-
ation, and for no other reason did the people
in the old dispensation observe it. Moreover
the Lord pointed out the particular day to be
kept, by over eight thousand miracles, during
the space of forty years, in the giving of the
manna. Did the Lord deceive the people
when he said that on the seventh day there
should be no manna, because that day was
the Sabbath of the Lord? Did Christ keep
the sixth or the seventh day while on earth?
and did he recognize the sixth day as the Sab-
bath when he said, "The Son of man is Lord
of the Sabbath"? Mark 2:28.

But it should be enough for us to know
that the Lord has never intimated that it
makes no difference to him whether we obey
him or not. I would like to ask how God
could have worded the commandment so as to
make it more definite and particular? I ap-
prehend that the difficulty all comes from the
names given to the days at that time; viz.,
first, second, third, etc. If they had had the
names they now have, and God had said that
Saturday was the Sabbath, there would be no
difficulty in the minds of any; and yet it
would then be no more definite than it now is.
The term "fourth day" was at that time just
as intelligible and as definitely understood as
Wednesday is with us. What right has man
to say it makes no difference whether we
obey God strictly or not? Has a subject the
right to thus carelessly set aside the laws of his
sovereign to suit his own convenience? God
has been very jealous of his law and his Sab-
bath, and has sent severe judgments upon his
people because they put no difference between
the holy and profane, and have hid their eyes
from his Sabbath. Ezek. 22:26.

Christ has declared that "till heaven and
earth pass, one jot or one tittle shall in no
wise pass from the law till all be fulfilled."
"Whosoever therefore shall break one of
these least commandments, and shall teach
men so, he shall be called the least in the
kingdom of Heaven." Matt. 5:19. Again,
"Pray ye that your flight [from Jerusalem]
be not in the winter, neither on the Sabbath
day." Matt. 24:20. Why pray that their
flight be not on the Sabbath day, if there was
not a particular day which was the Sabbath,
and for which God had a special regard?

But perhaps our Christian friends who
think the law of God so easily stretched to
suit their convenience, find their license in
Rom. 14:5: "One man esteemeth one day
above another; another esteemeth every day
alike. Let every man be fully persuaded in
his own mind." Or perhaps they will confi-
dently quote Col. 2:16: "Let no man there-
fore judge you in meat, or in drink, or in re-
spect of an holy day, or of the new moon, or
of the sabbath days."

If the day spoken of in the former text, and
the sabbath days mentioned in the latter, had
reference to the Sabbath of the Lord enjoined
in the fourth commandment, then here would
be a strong point. But let it be borne in
mind that these words are spoken in connec-
tion with meats and drinks, holy days and
new moons, which Paul says "are a shadow
of things to come; but the body is of Christ."
Col. 2:17. Now if it can be proved that the
Sabbath was of that shadowy, typical nature,
then when the substance came the shadow
ceased, and we now have no Sabbath. But
the Sabbath was instituted before the fall,
therefore was not typical. It was placed
upon a definite day, for a specific reason, and
placed in the midst of God's immutable law;
and never until the unchangeable God changes
his law, will we be at liberty to change in our
observance of it. JOHN HACKETT.

THE NECESSITY OF PRAYER.

THE increasing earnestness that charac-
terizes the proclamation of the third angel's mes-
sage should be especially encouraging to those
who love the truth in Iowa, where Satan
would press in despondency, and thus seri-
ously injure the progress of the cause. De-
pending upon the power of the truth in it-
self, there has been much plowing and sow-
ing; but has there not been a lack in the har-
rowing in of the seed by prayer? Has not
this brought "leanness" upon Zion, so that
but little fruit has been gathered from much
toil?

We are prone to say, How much I have
done to advance the cause; whereas we should
exclaim, "What hath God wrought!" The
Lord says, "I will not give my glory unto
another."

It is not great talent that God blesses so
much as a likeness to Jesus, and this is the free
gift of his grace, which all should earnestly
covet. The spirit of supplication is greatly
needed, that hearts and lips may be touched
as with a live coal from Heaven's own altar,
bringing to each worker in the Master's vine-
yard such a spirit of entire consecration and
singleness of purpose toward God, as will en-
able the Lord to use him successfully to his
honor and glory.

Our Saviour spent whole nights upon the
mountain in prayer. Of the early reformers,
it is said that Luther set apart his best three
hours each day for prayer; and that John
Welsh of Scotland passed seven hours daily
in wrestling with God for Zion. This is our
great need,—to look away from narrow self
to God, that his power may be manifested in
the conversion of souls to his truth.

Men having power with God and man are
men of prayer. If our tent-laborers, in the
spirit of a renewed consecration of all to the
Lord, will with all the heart seek to be en-
dowed with power from on high, and plead for
the baptism of the Spirit to rest upon them,
that they may preach this blessed gospel of
the kingdom, not in word only, but also in
power, and in the Holy Ghost, and in much
assurance of faith, then the clouds will speed-
ily break away, and the smile of God rest
upon this glorious work; then the toilers
will rejoice, and angels join in the glad songs
of praise and thanksgiving which will ascend
from the lips and hearts of thousands of new-
born souls.

May the whole church unite in earnest, fer-
vent prayer to the Father above, for his bless-
ing to rest in overflowing measure upon the
ministers of his word everywhere, that when
"the harvest is past and the summer is
ended," they may return to the harvest-home
laden with golden sheaves for the Master's
garner. MRS. C. F. PHELPS.

A LITTLE MIXED.

THE following paragraph I transcribe from
an address by Rev. Thos. Street, New York,
at the fiftieth anniversary of the American
Sunday School Union, May 30, 1865. It is,
I think, a pertinent illustration of the grow-
ing union of the church with the world:—

"It is almost impossible to hold a religious
meeting now without turning it into a patri-
otic one. We can hardly talk about any-
thing without referring to our flag, and bring-
ing the patriotism in. A little Sunday-school
boy was called up on the platform at an anni-
versary to repeat a verse of Scripture.
When asked if he was ready, he replied,
'Yes,' and gave it thus: 'If any man haul
down the American flag, shoot him on the
spot.' [Applause.] It will not be strange,
then, if on this occasion, when celebrating
the anniversary of an institution bearing the
name *Union*,—a word so precious at this
time,—we should get the flag and the church
a little mixed together." A. SMITH.

A NOVEL SERMON.—The *Western Recorder*,
of Louisville, makes a note of a novel but im-
pressive sermon recently preached by Rev.
J. E. Carter at Lebanon, Kentucky. There
were candidates to be baptized, and a large,
mixed audience had assembled to witness the
ordinance, among which were members of
several other denominations. After the open-
ing exercises, Testaments were distributed
through the audience. This done, the
preacher requested all present to turn to pas-
sages of Scripture which he would indicate,
and accompany him in the reading. The fol-
lowing are the passages read:—

1. Baptism Commanded. Please turn to
Matt. 28:19, and we will read.
2. John's Practice of Baptism. Matt. 3:
1-19.
3. Baptism under the Apostles' Preaching.
Acts 2:37-42; 8:12.
4. Theory of Baptism. Rom. 6:3-5.
5. Baptism a Profession. Gal. 3:27.

6. Who are to be Baptized. Mark 16:15,
16, etc.

7. Of the Baptism of Jesus. Matt. 3:13-
17.

The *Recorder* adds that for "thirty minutes
the audience sat turning from reference to
reference, and reading the word of God con-
cerning baptism. Then a hymn was sung,
after which the pastor baptized the three
ladies. The effect of the whole was wonder-
ful. One man left the house saying, 'I have
always been on the other side from the Bap-
tists, but I am satisfied now.' Another said,
'I am a stronger Baptist than ever.' The
next morning two applications were made for
the pastor's brief of that wonderful sermon
on baptism. What a power in God's word
when a people unbiased will read it!"

TO THE PILGRIM.

AIM high;
Yea, let perfection be the mark,
If thou wouldst reach at last
The goal, the rest,
When here thy work is done.
But for the fight
Think not thy strength sufficient. No!
Rely on Him who came from glory bright
To be thy strength in weakness,
And to bear thy sins upon the tree.
Yea, let thy life be swallowed up in Him,—
A life of faith, of purity, and love.
—A. A. J.

FASHIONABLE ladies may take a hint from
Benjamin Franklin's suggestion to his daugh-
ter when she wrote to him at Paris to send
her the lace and feathers that were then in
vogue: "If you wear your cambric ruffles
as I do, and take care not to mend the
holes, they will come in time to be lace;
and feathers, my dear girl, may be had in
America from every cock's tail."

Our Basket.

"A little balm, and a little honey, spices, and myrrh, nuts
and almonds." Gen. 43:11.

—GOD is not in haste, but his aim is sure.
—TRUTH is not drowned in water, nor
burned in fire.

—KEEP clear of a man who does not value
his own character.

—HOBBS said: "The Papacy is the ghost
of the dead Roman Empire."

—IN every action reflect upon the end, and
in undertaking it consider why you do it.

—IT costs us much to live an earnest and
manly life, but it costs a great deal more not
to do so.

—TRUTH is eclipsed often, and it sets for a
night, but never is it turned aside from its
eternal path.—W. Ware.

—DESPISE not advice, though even of the
meanest. The gabbling of geese once pre-
served the Roman state.

—LET no man ever covet the good which
another man receives until he is quite certain
he is willing to pay the price that man has
paid for that good.

—IF there are unobserved flowers in our
path, the humblest eyes are most likely to
find them, and the most prayerful knees to
press out their perfume.

—WHOEVER would be sustained by the
arm of God, let him constantly lean upon it.
Whoever would be defended by it, let him
patiently repose himself under it.

THOUGHTS of His coming! for that joyful day
In joyful hope I watch and wait and pray;
The dawn draws nigh, the midnight shadows flee,
And what a sunrise will that advent be!

—HEART-WORK must be God's work. Only
the great Heart-maker can be the Heart-
breaker. If I love him, my heart will be
filled with his Spirit, and obedience to his
commands.—Baxter.

—WHAT ground have we for believing that
we are ready to make the greatest sacrifices,
when we daily fail in offering the least?

—IN order to enjoy the present it is neces-
sary to be intent on the present. To be do-
ing one thing and thinking of another is a
very unsatisfactory mode of spending life.

—IT is much easier to meet with error than
to find truth; error is on the surface, truth
is hidden in great depths; and the way to
seek does not appear to all the world.

—"WHOSOEVER," is written on the outside
of mercy, and "Whatsoever" on the inside.
The "Whosoever" takes in all classes, ages,
every individual of our race. The "What-
soever" covers the whole range of each indi-
vidual's need for time and eternity. Hasten
to get inside mercy's golden gate, if not al-
ready there, and when admitted to her ban-
queting house, grasp firmly the promise,
"Whatsoever ye shall ask the Father in my
name, he will give it you."

The Review & Herald.

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

BATTLE CREEK, MICH., JULY 17, 1879.

JAMES WHITE, Corresponding Editors.
J. N. ANDREWS, Resident Editor.
U. SMITH,

SUNDAY HISTORY.

How long are we to be treated to a re-iteration of the stale, old historical forgeries which are urged in behalf of Sunday-keeping in opposition to the Sabbath of the Bible? B. Wilson in *The Restitution*, and P. R. Russell in *Messiah's Herald*, appear the past week, gravely handing out such testimony as the epistle of Barnabas, and Ignatius to the Magnesians, as evidence of the early sabbatical observance of the first day of the week. Why they did not also bring in the "Dominicum servasti," of Pliny's time, and Justin Martyr's Lord's-day testimony, and then Theophilus, and Dionysius, and Melito, and Irenaeus, is passing strange. Can it be that they had learned that no such question as "Have you kept the Lord's day?" was ever put to the Christians in the time of Pliny, nor at any other time? and that Justin Martyr does not use the term Lord's day at all? and that Theophilus and Irenaeus are quoted as saying what they never said, the testimony being a complete forgery? and that Dionysius does not identify the day he calls the Lord's day, and Melito says nothing about such a day? But if they had known this, they would have known that the so-called epistle of Barnabas is a contemptible forgery, and the epistle of Ignatius to the Magnesians a double forgery.

The accuracy with which historical testimony is quoted by these men is illustrated by the following statement by Mr. Russell. He says: "It is a common thing for seventh-day Sabbatharians to say that Sunday, as a sacred day, originated with Constantine in A. D. 325. This is a great mistake." He might just as well have said, "It is a common thing for seventh-day Sabbatharians to say that Sunday as a sacred day came down from the moon in 1879. This is a great mistake." We say the one just as much as we do the other.

But what shall be done to prevent the stale repetition of the historical falsehoods above referred to? What powerful irritant is there that can be rubbed through the literary cuticle of such men to arouse them to some sense of the dishonor of such historical inaccuracy? We have challenged them to the proof of their statements. For years the testimony has been before the world exposing these so-called declarations of the fathers. That testimony, as found in the History of the Sabbath, has not been disproved. If it can be, let us have the refutation. We do not want the parrot-like statements of Justin Edward's Sabbath Manual, which so many are parrot-like repeating. We want to know where these parrots find the original of their story. No such testimony for Sunday can be found in the writings of the fathers as is attributed to them.

We must have something better. A few worn-out slurs about Judaizers and Judaism, the attempt to give a few texts a general application, which pertain only to particular subjects, such as Acts 15: 28, 29; Rom. 14: 5, 6; Col. 2: 14-17, and the re-iteration of these forgeries about the fathers, are never going to stop the Sabbath reform. They will hasten rather than hinder it. For the minds of men are waking up to the merits of the question, and nothing but an intelligent, logical treatment of it will satisfy them. And when it is seen that this is the best the opponents of the Sabbath have, they might as well retire from the field.

ARRIVAL AT SOUTHAMPTON, ENGLAND.

On arriving at Glasgow, we visited Mr. Wm. Wills, a draper, at 14 Findlay St., and had an interesting conversation with him in regard to the truth. He is not an observer of the Sabbath, but takes a very deep interest in the promulgation of the subject. We also visited Miss Marion Bernstein and her mother, at 5 Dunrobin Place, Paisley Road. Miss Bernstein has observed the Sabbath many years; her mother commenced its observance only a few years since. We found them in circumstances of distress.

When we arrived at London, we were happy to meet Eld. Jones and Bro. Barber. The next day I was seized with chills and fever. I was extremely glad to accept the hospitality of Eld. Jones and his wife, and to give myself up to several days of quiet at their house. They

spared no pains to relieve me of this attack. I hoped that it would pass away, and that I would be so much strengthened that on my arrival at this place I might be able to go to work with Eld. Loughborough; but I found that the alternations of chill and fever became more and more severe, and that I must set out for Southampton or I would be unable to leave London.

We left London June 18. A severe chill came upon me at the station there, and lasted all the way to Southampton, when it changed to fever, and was followed with entire prostration. Since this I have been obliged to keep my bed, and have had chills and fever considerable of the time. We are receiving every possible kindness from Bro. L. and his family. I have a light, airy chamber, where I can enjoy entire quiet. I hope this convulsive effort of nature will make a favorable change in my system, and that in the end my appetite will be restored. I have long felt that an attack of some kind was inevitable, and that it was liable to happen any day. Now I feel great hope that when this is past, the recovery of my health and strength will be rapid. I must again ask the prayers of the friends in America. I can go no farther till some change takes place.

Bro. Loughborough is laboring with great faithfulness in the tent; while all the members of his family, and some of the friends raised up here, are actively engaged in visiting from house to house. The work here demands great courage, energy, wisdom and prudence. I hope that a good degree of success will result from the effort made in this place. I must not forget to say that we had interesting services on the Sabbath at Mill Yard in London. About forty persons were present, nearly all of whom are friends of the Sabbath. J. N. ANDREWS.

Southampton, June 24.

A MICROSCOPICAL ARGUMENT.

"THE process of transmuting the pabulum into bioplasm successfully eludes the power of the microscope in such a way as to make the supposition probable that life, the transmuting agent, is immaterial in its nature. Even clearer than this does the discussion of the automatic and influential arcs of the nervous system show that life is a power or substance independent of matter." "If then life, and especially that form of it called spirit, is independent of matter in its nature, there is no reason to believe that it becomes extinct at the dissolution of the body. It seems to me that these statements prove that the spirit remains unaffected by the death of the body, and so has an existence after the body has returned to dust."

Let us try this argument upon the brutes. This I suppose the writer forgot to do. One of our writers, speaking of men and beasts, has said, "As the one dieth, so dieth the other; yea, they have all one breath [spirit]. . . . All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3: 19, 20.

I am aware that the opposition have found much fault with this doctrine, because they say it places men and beasts upon the same level. Now let us see if their arguments do not do the same.

Brute beasts have flesh, and nerves, and life, have they not? And the process of transmuting pabulum into bioplasm in them successfully eludes the power of the microscope, does it not? Then life, the transmuting agent, is immaterial, is it not? Then if life, or spirit, is independent of matter in its nature, is it not proved that the spirit of the beast remains unaffected by the death of the body, and consequently exists after the body has returned to dust?

If we admit the testimony of the Bible, beasts have spirits as well as men. The text quoted above says, "They have all one spirit." Who can prove that the spirit of the beast gravitates to the earth, while that of the vilest sinner ascends upward to God? Who can prove that, if the spirit of man is immaterial and immortal, the spirit of the beast is not immaterial, and therefore immortal also? Solomon gave out this challenge some years ago. Eccl. 3: 21. We feel safe in repeating it.

R. F. COTTRELL.

CAMP-MEETING AT SALEM, OREGON.

THIS meeting convened according to appointment, and was held in the same grove that was occupied by our brethren last year. The grounds had been enlarged, and were tastefully arranged.

From commencement to close, the blessing of God rested upon this meeting. The attendance was not so large as at Walla Walla, but the brethren this side the Cascade Mountains were well represented. Two brethren walked eighty miles to attend the meeting. Although foot-

sore and much wearied, at our first social meeting their testimony was that they had already been paid for coming. One brother drove his ox team forty miles.

There were twenty-three tents on the ground, which, in addition to those at Walla Walla, made between fifty and sixty this present season in this Conference.

No regular business meetings were held here; yet important steps were taken, which, if carried out, will give the cause in this part of the Conference an impetus in the missionary work, and also in Sabbath-school enterprise. A very interesting Sabbath-school was held Sabbath morning. All of the meetings were spiritual, and characterized by much interest. On Sunday, about one thousand intelligent people were present, and listened with marked attention to three discourses. Much interest was taken in the temperance movement. Some who had previously signed the anti rum and tobacco pledge, signed the teetotal pledge at this meeting.

We left the camp-ground Tuesday about 1 P. M., after a very precious season of prayer with Eld. Van Horn and wife, Eld. Jones and wife, and two brethren who remained to assist in clearing the ground. S. N. HASKELL.

THE SABBATH EVERYWHERE.

LETTER FROM JAPAN.

Yokohama, Japan, May 28, 1879.

DEAR BRETHREN IN CHRIST:—I have just found an old number of your paper, dated July 26, 1877, in which I find much to interest me, especially the contents of Lesson Eleven. Not knowing who may now be editors of your paper, or even, in fact, whether you are still continuing to publish that paper, I venture to write, making one or two inquiries in regard to the Sabbath question. The first is, How can we know now when the real seventh day or any other day of the week occurs?

Since the many changes and discrepancies that have occurred in the various calendars have so obliterated the old time reckoning that we cannot now even know in what month of the year our Saviour was born, is it not equally true that we cannot know which is really the first day or the seventh day of the week, and might we not then accept any one of the seven, and join with the rest of the world in the observance of one-seventh part of time as sacred to the Lord.

Again, as the different longitudes of the earth must necessarily make a difference in time of day and night, your Sabbath and ours, in the eastern and western hemispheres, cannot be identical; and does not this fact again compel us to accept the "one-seventh of time" plan, and so let the Christian Sabbath roll round the earth with the sun? I do not ask these questions in a spirit of controversy; but these are difficulties in my own mind which I present to you to see if you can give me any solution.

I sincerely believe that the question of the observance of the divine command to "remember the Sabbath day to keep it holy" is a very important Christian doctrine to be taught everywhere, and I desire to observe it in the letter and in the spirit too, and I therefore seek for light on the subject. I have long been pained with the light regard shown for God's holy day by many nominal Christians in this country, and since the adoption of the Christian calendar by this Japanese government, there is a strong tendency to make the German and French Sunday holiday a national institution in this country, which I very much regret. If you can give me any new light which will help me in stemming this tide of error, I shall be glad to hear from you. I reject the idea that the Catholic or any other church has ever had any authority to change God's ordinances, and wish to rest my faith only upon the infallible word. Therefore I disregard all such holy days as Christmas, Easter, Good Friday, Ascension, etc., etc. If I can know and keep what God has commanded, this is enough for me.

If, from my ignorance or any other difficulty, I cannot know and keep all the holy law in the full letter thereof, still I hope and pray that I may be enabled to keep it in the spirit thereof.

If this shall reach your hands, will you kindly let me hear what you have to say for the edification of the hermit of Japan.

Yours ever in hope,

M. U. 1859.

J. G.

We take great pleasure in answering this letter from an unknown friend and inquirer. As our paper is sent to hundreds and even thousands who are unacquainted with the reasons of our faith, we presume that many have their minds exercised in the same manner.

The question here presented on the Sabbath

is two-fold: 1. In relation to the identity of the seventh day as it may be affected by calendars, and changes or loss in computation. 2. In relation to the identity of days as affected by the rotundity of the earth, or differences of longitude. We will consider these points in the order here stated.

Different calendars or computations of time, or loss of years in chronology, have no affect whatever on the identity of the days of the week, though at first glance it would appear that they have. For all calendars and computations agree in the identity of the days of the week,—they all give the same numerical order.

The change from Old to New Style affected the days of the month, but not of the week. If it were resolved to call the next day after July 4, 1879, the 15th instead of the 5th, it would be Saturday just the same, for no day of the week is necessarily attached to a particular day of the month. They are forever varying. The day after February 28, 1879, was March 1. If this were leap year, it would be Feb. 29 instead of March 1. But in both cases it would be Saturday. The *Scientific Calendar*, which contains the calendar for 2,000 years in both Old and New Style, gives the following illustration:—

"Washington was born Feb. 11, Old Style, or Feb. 22, New Style, 1732. It being a leap-year, the Dominical letter for February, Old Style, was B, and for New Style it was F. The table being entered with the former letter shows the 11th to be Friday; and being entered with the latter, shows the 22d, of course, to be on the same day of the week."

The same is shown also by the fact that those who now reckon by Old Style, as the Russians do, agree in the numbering of the days of the week with those who reckon by New Style. New Style was not adopted by all the nations at once, but that occasioned no disarrangement of the days of the week.

Let us divide the age of the world into three periods. The first, from Adam to Moses. If we were to suppose that the order of the days of the week was lost during this period, (which we cannot), it was surely restored by the word and providence of God; for he commanded the people to keep the seventh day, because he rested on it from the work of creation, and pointed out the day by the oft-recurring miracles of withholding manna on that day, and preserving that which was gathered the day before. They certainly knew the true Sabbath, or rest-day, of Jehovah, in the days of Moses.

The second, from Moses to Christ. It is highly unreasonable to suppose that Israel lost the Sabbath during this period. We know they did not, for they had it when our Saviour was upon the earth. Notice these points: (1) Jehovah commanded Israel to keep the seventh day, which is the Sabbath. (2) After the Lord's crucifixion they "rested the Sabbath day according to the commandment." (3) That Sabbath day was the seventh day, the same that was mentioned in the commandment, for the day following was "the first day of the week." See Luke 23 and 24. Thus the true Sabbath, the seventh day, was known in the days of our Saviour.

The third period, from Christ to the present time. Has the day been lost during this period? That cannot be so. The Jews were scattered all over the world, in one hundred and twenty-seven provinces in the days of Ahasuerus, Esther 8: 9, and in "every nation under heaven," in the beginning of the Christian era; Acts 2: 5. But they all had the same seventh-day Sabbath. Its identity was easily preserved, for three times a year all the men of the Israelites gathered together at Jerusalem to their feasts. No one of these nations could lose or change the day, for it would be detected by the others. And so through the whole era. Besides, there have been rivals to the Sabbath. The pagans revered the first day of the week, and from the time of Constantine it became a day of observance. Conflicting claims were set up for the two days. Could either party or both parties lose their day, and nobody know it? For if it has been lost or changed, that fact is unknown to everybody. All can see the impossibility of this.

Again, eclipses have been recorded which occurred on certain days of the week, even before the days of our Saviour. Astronomers at this time compute those eclipses, and find that they did indeed occur on the days thus recorded according to our reckoning. This proves positively that our reckoning of the days of the week is the same as theirs. Thus is proved that the reckoning of the days of the week is not lost. We have the true seventh day of the week from the creation.

We will now briefly examine the question of

longitude in relation to the identity of the day. Permit us to ask, What day do the Christians keep in Japan? The first day of the week. In adopting the Christian calendar, the Japanese adopt the same computation, and, as our correspondent says, are about to adopt "the German and French Sunday holiday." Is it the belief of the Christians in Japan, and of the Japanese, that they have there "the German and French Sunday?" Yes; of that they have no doubt. Why do they keep the first day of the week? Professedly in honor of the resurrection of Christ. Do they, then, know when the day of the resurrection comes in Japan, assuming that to be the first day of the week? They think they do. We also think they do. There is no conflict—no difficulty here. Now we will briefly examine the reasons for this belief.

1. In Japan they number the days of the week as they do in China and India. And in these countries they number them as they do in Western Asia—in Palestine. And in Palestine they number them as they did in the days of the Saviour. See the evidences given in the foregoing answer, for proof that there has been no change there. And in Palestine they number them just as they do in Turkey, and in all Europe. And the numbering in Europe agrees with that in America.

It is always a fact that a person starting in China and traveling westward will find that his enumeration of the days of the week will agree with that of every place through which he passes until he again reaches the Pacific, in California. And reversing the order, starting at San Francisco, he may travel eastward, and he will find that his days of the week agree with those of every place through which he passes, until he reaches the other shore of the Pacific. Through Asia, through Europe, across the Atlantic, and through America, no change is found.

2. But the query next arises, What about identity of time? Seeing that they do not observe the same time throughout the twenty-four hours, do they keep the same day? They do. But if they kept the same time exactly, they would not keep the same day, for the same day does not come to all parts of the world at the same time. This everybody knows. And this creates the necessity for changes in our reckoning of time as we travel east and west.

Suppose an order were issued by the United States Government that a certain document shall be put on record at the capital of each State exactly at noon on the fourth of July. Could this be done? Certainly it could. There is no difficulty in finding the same day in each State capital in the Union. But, would it be put on record at the same time in each place? No; for noon at each place is when the sun is on the meridian, and the sun is not on the meridian at the same time at any two capitals in the Union. If it were put on record at the same time in each locality, the order would not be obeyed—it would not then be done at noon in each place. This all understand.

But what is true of noon of the same day, is true of all times of the same day. And what is true of these places, is true in all longitudes. Then, of course, if a person starts from one of these places with a watch set to indicate correct time at that one place, it will not indicate correct time at any of the other places which he may visit. To do this the watch itself must be corrected. When we travel, in order to keep our watches with sun time, that is, true, or correct time, we must often set them by local time. The whole amount of such changes in traveling around the world, will be twenty-four hours. For if we travel eastward we must correct our time-pieces by setting them forward four minutes to each degree, one hour for every fifteen degrees, and of course twenty-four hours for the complete circle. Having changed our time twenty-four hours in going round the world, it is evident that, on returning to the locality whence we started, we find there the same time with which we started, and to conform to that time we must drop out of our count all the variations we have made in traveling. The effect is the same in traveling westward, but the order is reversed.

We have said that a person traveling westward from China to California, or eastward from California to China, will find himself agreeing, in his enumeration of the days of the week, with the people in every place through which he passes. But let him start from the coast of China and cross the Pacific Ocean, and the case is different. On landing at San Francisco he will find his week one day in advance of those living there, unless he corrected his count by one day, on the ocean. And in like manner, if

he crosses from California to China, he will find himself one day behind the inhabitants of China, unless he corrected his time, by one whole day on the passage.

In order that there may be uniformity in the reckoning of time, these corrections must be made—they are made by all travelers. And in order that no disagreement shall exist between China and California, a correction line has been adopted. This is called the day line. This line is in the Pacific Ocean; not, however, by arbitrary arrangement; it is located there naturally. We cannot change it. We find no necessity for it in crossing the Atlantic Ocean, or in sailing up the Mediterranean. But we do find it necessary in crossing the Pacific. Navigators all correct their reckoning in the Pacific Ocean. By this means uniformity of enumeration in the days of the week is preserved in all the world. Practically, no difficulty exists on this subject. If we keep the reckoning in any given locality, which belongs to that locality, we shall not be wrong.

We trust this is enough on this point. Much more might be said to illustrate the truth here stated; we will return to it at some time if further light seems necessary, or is called for.—J. H. W. in *Signs of the Times*.

DISEASED CHURCH-MEMBERS.

NOTWITHSTANDING quack doctors and venders of patent medicines are multiplied, diseases of all kinds multiply faster than the doctors. But there are none so dangerous, and none that prove so unmanageable and fatal, as the epidemic among church-members. Delays are dangerous; and should the disease become seated, the result is generally death. The very first symptoms should be attacked, and the patient put under a thorough course of treatment, as the disease very soon takes on the chronic form. The following are some of its more general symptoms, and the most satisfactory manner of treatment, though additional remedies might be applied.

SYMPTOMS.

Losing a relish for John 5:39; the pulse waning to Col. 4:2; a craving for 1 John, 2:16, causing dullness and sleepiness during the sermon; a fear of damp, hot, and cold weather; a nausea at Acts, 12:12; an indifference for Heb. 10:25; loss of memory of Ex. 20:8; Sabbath sickness; a coldness toward John 13:34; an occasional breaking out near 2 Pet. 2:10; pulse rising to 2 Thes. 3:11; feverish with 1 Tim. 5:13; circulation active at Prov. 6:16-19; evident signs of 1 Cor. 3:3; becomes chronic at Gal. 5:19-21; and incurable with Heb. 6:4-6.

TREATMENT.

Take a double quantity of John 3:3; increase the dose with Matt. 18:3; mix it well with 1 Pet. 5:6; boil it down in equal quantities of 1 Pet. 2:1-3, and Eph. 4:21-25; while boiling stir in ample proportions of 1 John 3:10, Rom. 12:9, 10, 1 Pet. 1:22, and 1 Cor. 1:10. If this should get cold, it will lose its strength; therefore it must always be taken hot every day with Col. 3:12-15, and Eph. 4:31, 32. Each morning take a good draught of 2 Cor. 13:5, in Matt. 6:6, carefully adding verses 12, 14, 15. Just before breakfast let the whole family join together in Jer. 10:23-25, and before retiring digest well Matt. 18, and repeat the morning dose. "Before taking" you can see Jer. 17:9. "After taking" with Ps. 51, and Rom. 3:24, 25, you will see Ezek. 36:26, Heb. 8:10, and Isa. 57:15. No fears need be entertained of taking too large doses. If constant inward applications be made, the effects are verified in Rom. 14:17, and Phil. 4:7, working outwardly in Gal. 5:22-26, and 1 Tim. 6:18, 19. Try it; apply it.

R. M. KILGORE.

NEEDED IN ILLINOIS.

1. As we have employed more than a dozen laborers in our Conference this year, we shall need every cent of s. v. which our friends truly owe to the treasury of the Lord; and therefore, in behalf of the cause of God in our State, and of our poor, hard-laboring brethren in the field, I do hereby beseech all of our church-members, and every one of our scattered brethren and sisters, to be strictly true to God in this matter. Send your tithes to J. F. Trovillo, Aledo, Mercer Co., Ill. I understand whereof I affirm when I say, Your ministers greatly need all that we, at present, can furnish them. Remember, every debt must be paid either in time or eternity. Some are doing nobly; let all others come up to the help of the Lord.

2. Let all our friends remember the T. and

M. society. Here are needs to be supplied. Every district should cancel its debt this year; then we should finish raising our twelve-hundred-dollar fund. If every adult Sabbath-keeper in Illinois would be an active worker in the tract society, we might readily accomplish the foregoing. I request every officer and member to try to persuade all to unite with us in missionary work. As there are to be no starless crowns of rejoicing, we must accept the rule, Save others, if thou wouldst thyself be saved!

3. Lastly, we greatly need more real laborers—burden-bearers—who will work in any place which may be assigned to them, and who, if they are not at first prepared for the work, will fit themselves for it. Give us such ministers as this,—men who will trust in God and go forth to gain a living experience in the field where human souls are gathered,—give us such persons in the tract work, in the Sabbath-school association, and in the temperance reform, and what may not our Conference accomplish, with God's blessing, in the closing work of the "remnant"? May the Lord save us from religious laziness! and may we enjoy the energetic life of those for whom rest is prepared in the "sweet by-and-by."

G. W. COLCORD.

THE SEVENTH-DAY BAPTIST TENT.

MOST of our readers may be aware that the Seventh-day Baptists have a tent in the field this summer, in behalf of Sabbath reform. Eld. L. C. Rogers is conducting the enterprise, and is now holding a tent-meeting in Oxford, N. Y. Wishing him all success in his work, we know our readers will be interested in the following report of his meeting, which we copy from the *Sabbath Recorder* of July 10, 1879:—

Oxford, N. Y., June 30, 1879.—The interest and attendance at our tent-meetings here have not decreased the past week, as we feared, but have rather increased. At our last week's writing, we thought the crisis had been reached, and were looking for a decline in attendance. We have been happily disappointed. Last evening was our largest audience—tent full to overflowing. It was a grand occasion. I have felt it to be a great privilege to preach Sabbath truth to such attentive audiences as we have had from the first. I believe the truth is winning its way with some. We shall remain here for a week or two yet, and try to clinch the nails.

I have full faith in this method of labor. We could have gotten no such hearing as we have had, if we had not had our tent. It is the duty of our people to herald this neglected Sabbath truth, whether anybody receives it or not, and the tent method offers good opportunities. If any among us are weak in the faith as to tent methods, let them come and visit our tent; there is nothing in our tent work that the most conservative Sabbath-keeper need be ashamed of. There is no apparent prejudice against this method of labor, even in this conservative and aristocratic village. The pastors do not come in at all, but the intelligence of this community is fairly represented—some of the "first families" attend. But what a sorrowful sight it is to see large and attentive audiences made truly solemn under the power of God's Spirit and truth, evening after evening, till impressed with a sense of duty to obey, their moral sense improved, their spiritual pulses quickened, and yet having not enough moral stamina, not enough of the power of true religion, to swing clear of doubts and fears and prejudices; some trifling excuse sufficing to turn many of them back to the old and popular ways of error. Oh, how dreadfully dark the times are! And what a powerful test of character is God's Sabbath truth. There is nothing like it in the whole round of doctrines and duties in this respect. It tests Sabbatharians as well. Sabbath reform in general, and tent work in particular has, I am sorry to learn, been held up to the reprobation of our people, somewhat recently, by some of our respected ministers. This is a grief to many, all along our denominational lines.

I wish each of our Associations would put into the field and support one tent at least, in addition to present methods of labor. Those of God's people who have the light of Sabbath truth must let their light shine; must become light-bearers; must not hide it under the "bed" of sloth, nor under the "bushel" of worldliness. This is an age of reform, of reconstruction. Sabbath reform is beginning to assume the character of world-wide interest, and our people should see their opportunity. We recall the words of Mordecai to Esther: "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth

whether thou art come to the kingdom for such a time as this."

For myself, I desire a fresh and fuller baptism of the Holy Spirit for this work. Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them.

L. C. ROGERS.

THE CAUSE IN SOUTH TROY, VT.

SABBATH and first-day, June 21, 22, I was at this place. Bro. C. W. Stone closed his labors here a short time previous, leaving some fifteen or more keeping the Sabbath. In various ways opposition manifested itself while he was here.

The Methodist minister, Eld. J. Leavitt, did not seem satisfied with the efforts of his predecessor to prove the Sunday Sabbath, therefore, about the time Bro. Stone left here, he appointed to preach on the subject of the Lord's day, some two weeks in the future, and Bro. Stone appointed to hear and review him; but as he must leave the tent if he did so, it was arranged otherwise.

In the afternoon of June 22, Eld. L. came before the people in vindication of the first-day Sabbath. He said: "The Lord's day is the outgrowth of the Seventh-day Sabbath; it is the seventh-day Sabbath. We have not dispensed with the fourth commandment. The Lord's day is the Sabbath; it is the fourth commandment."

The fathers were brought forth to speak for this change, the change which he affirmed had been made by Christ and the apostles. He said: "What makes the ten commandments sacred is what God has said of them. The Sabbath was not abolished with the ordinances of the Jews."

A slight effort was made to prove from the New Testament the change of the Sabbath, and in conclusion we were told that he had not given us his "most weighty, conclusive, and clinching arguments."

I reviewed his sermon in the evening, before an attentive audience, after which he arose and said, "I have more to say on this point;" and he accordingly appointed to preach again on the subject in two weeks from that evening, promising then to give us "a more scriptural and rational discourse."

Last Sunday evening brought the time, and the promised effort. In this he made no reference to the scriptures brought against him in the review, nor did he attempt to unsettle but one point that I made. He made a vigorous effort for help from the fathers. One would almost suppose he had read, and believed the following to be true: "Yes, my brother, the fathers are your stronghold; they are Heaven's best gift to the man who has a cause that can't be sustained in any other way."

This point passed, and Eld. L. seemed to turn into another man. Aided by a no-Sabbath book, which I would sooner think a Methodist minister, if he respected the teachings of the discipline of his people on the law of God, would have wrapped in a napkin and hidden in the earth, he said that the ten commandments were the first covenant, and that they were nailed to the cross, abolished, and taken out of the way. All that was moral in the commandments was now binding, as they had been reconstructed. But he failed to tell us, or even to mention a text of Scripture in proof of, the time when, place where, or by whose orders, or by whom this reconstructing took place. In conclusion he remarked: I do not see any sin in keeping both the seventh and first day, if one can afford it. This being so, we cannot understand the harm in keeping only one, provided that be the one commanded of God.

The following evening this effort was reviewed, more people being present than could have been expected on Monday evening. The brethren and sisters rejoice in the truth.

A. S. HUTCHINS.

A QUESTION FOR SUNDAY-KEEPERS.

NADAB and ABihu sinned in offering strange fire before the Lord. They may have reasoned that fire was fire, and it would make no difference whether it came from the sanctuary or somewhere else, if it only did its work. But it was not the particular fire which God had commanded them to use; and they were destroyed for their rash act. What is the difference, in principle, between their act, and that of those who keep the first day of the week for the Sabbath?

DEXTER DANIELS.

GREAT talent renders a man famous; great merit procures respect; great learning, esteem; but good breeding alone insures love and affection.

OUR COMING KING.

Blest morn when Zion's King shall come
To earth, with power and glory crowned,
And with him, clothed in robes of white,
Will thousands of his saints be found.

Oh blessed day! Oh happy thought!
When earth in Eden's garb shall bloom;
The saints their blest reward receive,
And sinners meet their chosen doom.

The righteous dead, whose forms repose
In hope beneath the silent tomb,
Will then be raised, no more to die,
But dwell in their eternal home

Ye weary ones, in patience wait,
The signs portend His coming near;
The night's far spent, the day's at hand,
Our blessed King will soon appear.

L. CRIN.

State Center, Iowa.

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.

NEBRASKA.

Beaver City, July 8.—We have held eighteen meetings with the Richmond church. Three members were added, two by baptism. Five arose for prayers, among whom were some of the children of the brethren. The tithing system was accepted. Our present address is Beaver City, Furnas Co., Neb.

GEO. B. STARR.
A. J. CUDNEY.

INDIANA.

Warrington, Tent No. 2, July 8.—The busiest season with the farmers being past, we shall hold meetings every night, excepting probably Mondays and Fridays. We have partially canvassed the Sabbath question. Shall hold our first Sabbath meeting next Sabbath. The interest to hear seems to augment. Many say that thus far we have taught nothing but Bible truth. Our congregations still range from about 100 to 500.

J. M. REES.
J. S. SHROCK.
V. THOMPSON.

MAINE.

Ashland, Aroostook Co., June 30.—We commenced meetings in this place June 27. The weather has been unfavorable, having been rainy the most of the time. Congregations have ranged from thirty-five to a hundred. Some prejudice exists here, and much indifference is manifested in regard to the Bible and religious matters. But by the blessing of God we hope to see prejudice removed, and an interest aroused to hear the truth. We request the prayers of our brethren and sisters.

SAMUEL J. HERSUM.
P. B. OSBORN.

ILLINOIS.

Du Quoin.—We have recently held several encouraging meetings here. Last Sabbath, July 5, we held our first ordinance meeting with this church, in which every member bore a cheerful part. At our business meeting every one present voted in favor of the tithing system.

Last Sunday we held two services in the grove at High Bank, and baptized two, who joined the church at Du Quoin. Our church building enterprise is quite promising, and we hope to build an edifice 28x42. We go to-day to Webber Grove. Write to Du Quoin.

G. W. COLCORD.
D. MORRISON.

VERMONT.

Morrisville.—We have been holding a tent-meeting at this place, since June 15. The people were not strangers to the doctrines held by Seventh-day Adventists, as our camp-meeting was held here last year and two years ago. Those meetings left an excellent impression. We have found one lady keeping the Sabbath as a result, and perhaps others would be doing so, had it not been for the introduction and extensive circulation of "no law" reading matter which first confused the mind. But the interest to hear is very good. We have presented the nature of man and subjects connected therewith quite fully, and have spoken a few times upon the Sabbath. The interest increases. Pray that a good number may embrace the truth. Bro. Frank Porter is with me, and renders valuable service.

C. W. STONE.

July 3.

COLORADO TENT.

Longmont, June 30.—The tent has been removed from this place, and was pitched in Boulder, June 26. Bro. Corliss is holding meetings there with some interest. I remained here to follow up the work, and have succeeded in obtaining a hall free of charge, in which I have held five meetings. The names of thirteen persons (all adults), are attached to the cove-

nant, and arrangements are made for regular Sabbath meetings. Several are still investigating, and we look for a few more to decide for the truth. I go to Boulder to-day, to join Bro. Corliss in the effort there. Our address until further notice will be Boulder, Colorado.

M. E. CORNELL.

KANSAS.

SINCE camp-meeting I have visited the little companies of Sabbath-keepers at Osage City, Emporia, Otter Creek, and Peru. At Osage City, four were baptized, a church of fourteen members organized, and an elder ordained. At Emporia, there are a few keeping the Sabbath, and they have been keeping up meetings since Bro. Stevens was there last winter. Twelve signed the covenant, and a leader was appointed. Ten copies of the weekly *Instructor* are now taken for the use of the Sabbath-school. At Otter Creek and Peru they have organizations but recently effected.

At each of these places, the T. & M., S. S., and other interests connected with the cause, were considered, and some advancement was made. At Peru, every member signed the pledge to pay one-tenth of their income for the support of the cause.

SMITH SHARP.

July 7.

KENTUCKY.

Vineyard School-house, July 3.—We commenced tent-meetings here June 27. Have given six discourses. The interest is increasing. The attendance during the week has not been less than one hundred and fifty, and on Sunday it was considerably increased. As we are in a country place, and people are now in the midst of harvest, we think this quite an encouraging prospect. Their interest is further manifested by sending in questions to be answered. The people seem very friendly, and I have never seen better attention given than is manifested here. Some say that although they work during the day, they cannot afford to miss a single meeting.

On account of hard times and scarcity of money, we are doing but very little in the way of book sales. But there seems to be an interest on the part of some to read, and we could distribute any amount of reading matter. Will all those in this part of the Conference who have reading matter on hand bring it with them to the quarterly meeting, for distribution? Our address for the present will be Slick Rock, Barren Co., Ky.

S. OSBORN.

NEW YORK.

So. Rutland, Tent No. 3, July 8.—The interest here has been on the increase since our last report, and is the most remarkable we have ever seen. People attend from Watertown, Carthage, and neighboring villages, coming a distance of ten or fifteen miles. The Lord has greatly blessed in speaking the truth, and deep solemnity has characterized our meetings. We have spoken twice upon the Sabbath question, and still the interest holds good. The busy season of haying will no doubt lessen the attendance some. Pray for us, that we may labor to divine acceptance.

M. H. BROWN.
C. C. LEWIS.

Frewsburg, Tent No. 4, July 7.—We found but few at North Warren, Pa., who were interested, yet we trust that our labor was not in vain. Obtained a subscriber for our Danish paper, and one for the Swedish paper; also sold books to the amount of \$2.70. We believe a few will yet accept the truth.

Commenced meetings here evening after the Sabbath, July 5. The people are quite friendly, and are beginning to aid us in temporal matters. May the Lord help the honest ones to see the truth.

F. PEABODY.
D. BALL.

WISCONSIN.

Neillsville.—We pitched our tent in this place June 26. Have given eight discourses. Our congregations average about forty. Nearly all admit that we have the truth as far as they have heard. We have just introduced the Sabbath question. Several manifest considerable interest, and we hope to win some to the truth. We are of good courage in the Lord.

T. B. SNOW.
C. HOLMES.

Rockton, Tent No. 4.—We commenced meetings here the evening of June 28. The people seem friendly, and some are apparently interested to hear the truth. We have already had several urgent calls to visit them at their homes. Through the help of God we hope for success. Our address for the present will be Rockton, Vernon Co., Wis.

O. A. JOHNSON.
ANDREW CHRISTIANSEN.

Leon, July 5, 6.—I attended quarterly meeting with this church. Although but short notice had been given, there was quite a turnout. Sabbath forenoon, in response to an invitation, about a dozen came forward for prayers, mostly children of the Sabbath-school. Many bore testimony for the first time. It was a precious season, indeed, and we all felt that the

Saviour of sinners was present. On first-day six were baptized. The church is greatly encouraged.

H. W. DECKER.

July 2.—Our tent is pitched on the county-line road between Dodge and Green Lake counties, seven miles north of Fox Lake village, and five miles south of Mackford, in the midst of a well settled country. There is no English meeting-house nearer than four miles. Commenced meetings June 27. Our evening congregations number about seventy-five; on Sunday we had an attendance of two hundred and fifty or more. The people are friendly, and give good attention. We hope for the conversion of souls. We need the prayers of our brethren. Our address is Markesan, Green Lake Co., Wis.

July 8.—Since the above report it has been very stormy, and the congregations small, averaging about forty. Sunday there was the greatest fall of rain known in this section for many years; nevertheless we filled our appointments, and a few came to hear. Some are manifesting an interest.

S. S. SMITH.
ELI OSBORN.

Excelsior, Tent No. 2.—This is a central position between Kilbourn, Baraboo, and Reedsburg. It is a farming community. The Christian denomination is the one principally represented, and their regular meetings are held in the tent. A very friendly feeling prevails, and quite a good interest is manifested, although haying and harvesting prevent many from attending. We think we see omens of good results. Our address is Delton, Sauk Co., Wis.

G. C. TENNEY.
J. J. SMITH.

Retreat, Vernon Co., Tent No. 8, July 7.—On account of delay in shipping our tent from Chicago, our tent-meeting did not commence until July 4. We obtained the Methodist church, and gave several discourses on practical and prophetic subjects, while waiting for the tent. We also visited the church at Victory, and the company at Rush Creek. Our quarterly meeting was a good one, and the brethren seemed to enter more heartily into the work than ever before.

We think the interest in this place not the best; still we have hopes for some. The greater part of the people are Methodists, and very strong prejudice exists against us as a denomination. We have given one discourse on the Sabbath, which was well received. A very heavy rain came up during our meeting last evening, compelling the larger part of the congregation of one hundred and fifty persons to stay till nearly morning. We improved the opportunity in visiting among them, and making them as comfortable as possible. We think in this way some prejudice was removed.

A. D. OLSEN.
A. J. BREED.

PENNSYLVANIA.

Potter Brook, Tent No. 2, July 1.—We held our first tent-meeting here June 21, with a congregation of fifty. We have now held eleven meetings, and the interest has increased, so that at our last meeting the tent was filled, and many came who could not find seats. We are in the midst of a first-class farming community, and the people attend from the surrounding villages. We expect to have a strong influence to contend with among no-Sabbath Adventists; but in God we trust. We earnestly desire the prayers of God's people, that truth may triumph, and that our labors may be blessed to the salvation of souls.

J. G. SAUNDERS.
P. KENT.

Knoxville, Tent No. 5, July 8.—We commenced meetings in this place June 28. Have given nine discourses to congregations ranging from 75 to 300. Our average attendance is about 150. The interest to hear is apparently increasing.

We have a good location nearly opposite to the M. E. church. We get our ground free, and also furniture for the use of our tents. Bro. Walter Graves is with us, to preside at the organ and assist in missionary work. We hope for good results. We desire a full consecration to the Lord. Brethren, pray for us.

M. C. WILCOX.
J. E. ROBINSON.

OHIO.

Staunton, July 7.—We pitched our tent here, and began meetings yesterday. At our first meeting we had a good turnout, and the best of attention was given to the word spoken. I attended the quarterly meeting at Leesburgh. The roll was called, to which all responded with cheering testimonies. After the meeting we went to the water, where two sisters followed their Lord in baptism. Then we celebrated the ordinances.

For the present my P. O. address will be Washington, C. H., Fayette Co., Ohio.

E. H. GATES.

Leverings, Corsica, and Bellville.—June 24, Rev. A. Burns, the champion Disciple, received a telegram,—"Come to Leverings by first train,"

and after his arrival he announced that he had come to preach the funeral sermon of Adventism, which he tried to do for three nights in succession, maintaining that the ten commandments were abolished at the cross, and that Sunday is the Lord's day; but he refused to affirm it in public debate, even when pressed upon the point. He was very abusive, and would stop in the midst of his arguments to vomit out his slander upon our people, Sister White in particular. He is not a strong opponent. We reviewed him the Sunday following. Privately he acknowledged the following in substance:—

Question. Were you personally acquainted with Mrs. E. G. White when she was a girl?

Answer. No, sir.

Q. Didn't you know her before she was married? A. No, I never saw her.

Q. Do you personally know her now? A. I have seen her once or twice, but have no personal acquaintance with her.

Q. Then all you know about her is by report? A. Yes, sir.

Then I took these points of conversation and made a statement of them before him in public, and added: (1) I was born in the same State with Sr. White; (2) was brought up there; (3) knew her before I was an Adventist; (4) have lived neighbor to her since; (5) have labored in connection with Bro. and Sr. White; (6) have had an intimate acquaintance with them for many years; (7) I therefore was acquainted with the facts, and knew that all he had said was a miserable slander; (8) that he knew it was, also, but was willing to have it so, and to use such language behind an innocent woman's back; (9) that a man who would publicly slander Sister White would treat any other lady in the same manner upon the slightest provocation.

Our ministers in Ohio will do well to preserve these statements, as he is a leading man, and whenever and wherever he can find an opportunity to abuse the public mind he will do so; but if they have these acknowledgments, they can kill all he says in a few minutes, and show him to be unprincipled, and given to slander. He will stoop to almost anything to prejudice the public against us.

This effort with the tent will be the means of bringing about twenty into the church, and will restore harmony in all its workings. This church have done all they could to make these meetings a success.

I made a two days' visit at Corsica, after having been absent for more than two months. Love and harmony prevail among them, and new ones are coming in. Their Sabbath-school is a grand success. Their new house of worship, which is now ready for plastering, I believe will be a model house.

Our quarterly meeting at Bellville, which is just past, was excellent. Our little house was well filled with S. S. scholars. The Sabbath-school has been much profited by the visit of Bro. Reavis. Three more were added to the church, two of whom were baptized. Bro. L. Lafferty was ordained elder. There are others who will soon unite with this church. Harmony seems to exist among the members.

We begin our tent-meeting in Appleton tomorrow evening. My address, until further notice, will be Appleton, Licking Co., Ohio.

A. O. BURRILL.

Unipolis.—Eld. Rupert had his tent here three weeks, and I was with him the last week, July 2-6. He had a large attendance until the beginning of harvest, when the evening congregations became smaller, but on Sundays the tent was crowded. I organized the church two months ago, with only six members. On the Sabbath, as it was church quarterly meeting, we read the names of each one, and called on them to speak. After this, thirteen requested to unite with the church. Each one was examined, and voted into the church, and received the right hand of fellowship. Then we repaired to the water and baptized four. Sunday afternoon the church elected Enos Babcock elder, and we ordained him. Immediately following this, we all took part in the holy communion of the Lord's supper. It was a sweet and solemn occasion. All present joined the tract society, and some money was pledged. This church now stands fully organized in all parts of the work. They have promptly paid up their tithes, and what is more have been honest with God in giving all that was really due. Now see how God has already blessed them for it. I obtained three names for the *Review*, and five for the *Instructor*. The tent now goes about twelve miles east, where there are a few Sabbath-keepers.

D. M. CANRIGHT.

MICHIGAN.

Tuscola, July 7.—We closed our meetings in this place last night. The attendance throughout was comparatively small. The stay-away spirit was indulged in generally by the ministers and members of the other churches. Some, however, were deeply interested. Two or three more have accepted the truth, making seventeen in all. These were mostly from the Baptist church. They are all united, and of good courage. We design to pitch the tent next in Millington. Pray for us.

R. J. LAWRENCE.
WM. OSTRANDER.

Kalamazoo.—The quarterly meeting at this place was well attended. The friends were present from Galesburgh and Vicksburgh. We

had the privilege of attending; and although the word was spoken in physical weakness, the Spirit of the Lord caused it to reach the hearts of those who heard. The celebration of the ordinances of the Lord's house was a season of refreshing to all. The falling tears told of the emotions of the heart. This occasion will not soon be forgotten by those who were there. At the close of this meeting, we all felt that we had greater love in our hearts for God, and the truth, and each other.

E. R. JONES.

Douglas and Otsego.—I spent Sabbath, June 28, with the brethren at Douglas. The church in that place has nearly doubled its membership within the past year through the labors of Elders Jones and Daniels. The brethren seem to be full of courage, and are evidently quite active in both Sabbath-school and missionary work. Nearly every member of the church was present, and our meeting was a good one. On Sabbath, July 5 and 6, I held meetings with the church at Otsego. While there two united with the church on profession of faith, and one by letter. On the evening after the Sabbath the ordinances were administered, the blessing of the Lord making glad the hearts of those who participated therein. On Sunday afternoon the house of worship was well filled by citizens of the town, who gave good attention to the words spoken. One of the most interesting features of the church in Otsego is their Sabbath-school. The officers and the teachers, as well as the scholars, seem to be alive to the importance of the work.

W. H. LITTLEJOHN.

TEXAS.

Savoy, Tent No. 1, July 7.—Since our last report, the interest has not abated in the least. Others are deciding for the truth. About a hundred were present at our Sabbath-school, and many took part in it. This was the first Sabbath-school ever held in the county; yet there are many Sunday-schools.

Yesterday we were treated with the same dish of hash that we were favored with at Denison, by Elder Kone ("Zim Zam"), on the Sunday question. It is still in manuscript. I review him again Wednesday night.

Last night, before the crowd, we were compelled to accept of measures for a debate with Elder Horne (Campbellite), from McKinney, who had been imported for that purpose. Four questions were agreed upon, as follows: 1. The Sabbath; 2. He utterly refused to support the Christian Sabbath,—did not believe in any Sabbath, but accepted this: Do the Scriptures teach that the first day of the week is the Lord's day, and should be observed as a sacred or holy day? (A distinction without a difference!) 3. Immortality; and 4. The end of the wicked. The discussion does not begin until next week.

The whole country is aroused, and many are waiting to hear both sides. The people here, as at other points where I have been, are ardent, warm-hearted, and hospitable, and with eager ears they patiently listen to the word spoken. Among them I find as many who are ready to obey the truth and stem the tide of opposition as are found at like points farther north. The Southern soldiers fought bravely for what they thought was right, and they will, when enlisted, fight as nobly for the blood-stained banner of Prince Immanuel. Where sectional feeling or bitter opposition exists on either side, it is found rankling not in the breast of him who faced the cannon, and was deafened by its roar, or was shot to pieces with the deadly minie; but in him who was instrumental in stirring up the strife, urging others to the front, but who never scented burnt powder himself.

R. M. KILGORE.

DUNLAP, IOWA, CAMP-MEETING.

ABOUT one hundred Scandinavians attended this meeting, and we enjoyed several good seasons together in our own language. Some of our Danish brethren came a hundred and fifty miles with teams. We trust they will feel richly repaid for coming. I can truly say that this meeting was a precious season to me. On Sabbath, and on Monday, many came forward for prayers, and some to give their hearts to God for the first time, among whom was my own dear daughter, for which I feel very grateful to our Heavenly Father. I hope and pray that the good influence of this meeting may be everlasting with each of us.

JOHN F. HANSON.

MINNESOTA CONFERENCE.

THE eighth annual session of the Minnesota Conference convened at Calhoun Lake, Hennepin Co., Minn., June 19, 1879. Eld. H. Grant, president, in the chair. Prayer by Bro. D. P. Curtis. Bro. and Sr. White and all visiting brethren from other Conferences, in good standing, were invited to participate in the deliberations of the Conference. The churches were called, and thirty-one responded by delegates. Nine new churches, with an aggregate membership of one hundred and thirty-two, reported themselves, and asked admission to the Conference. Their requests were granted, and their delegates took seats in the Conference. A company of four at Graham Lake requested to come under the watchcare of the Conference. Request granted. The president was instructed to appoint the committees.

Adjourned to call of Chair.

SECOND MEETING, June 20. Conference called by the president. The president was instructed to appoint an auditor. Accordingly Bro. Vankirk was appointed. The Chair announced the committees as follows: On preaching, James White, D. P. Curtis, W. B. Hill; on nominations, J. L. House, T. J. Cross, J. H. Warren; auditing committee, B. F. Lee, Jos. Sutherland, H. W. Norton, Wm. E. Armstrong, Wm. Moulton, I. Z. Lamb; on resolutions, D. P. Curtis, W. C. White, A. H. Vankirk; on credentials and licenses, H. W. Babcock, W. B. Hill, H. W. Norton.

Adjourned to call of Chair.

THIRD MEETING, June 23. The list of delegates called and corrected. The nominating committee reported as follows: For president, Harrison Grant; secretary, D. P. Curtis; treasurer, W. I. Gibson; executive committee, W. H. Hall, C. Kelsey. The report was adopted as a whole.

The secretary read the statistical report. Twenty-nine churches reported eight hundred and thirty-six members. No report from nineteen. Nine new churches, reporting one hundred and thirty-two members, give an aggregate of nine hundred and sixty-eight.

The secretary also read a financial report, taken from the treasurer's book, showing that churches and individuals have paid into the treasury during the year, \$3208.76.

The treasurer reported that he had received during the Conference year, \$3875.65

Amount paid out, 3067.50

Balance in treasury, \$808.15

Report approved.

By request, the name of the Faribault church was changed to Dundas.

Moved, That the treasurer be paid for his services. Amended by instructing the Chair to appoint a committee of three to recommend what compensation the treasurer shall receive for his services, and also what compensation he shall receive for taking care of Bro. David Price during his last sickness. Chair appointed Jos. Sutherland, John Emerson, and Allen Moon, such committee.

Adjourned to call of Chair.

FOURTH MEETING, June 24. The committee on compensation of treasurer, etc., reported, recommending that the treasurer receive as compensation for taking care of Bro. Price, \$4.00 per week, for seventeen weeks; and that the compensation for his official services, be one per cent of the money coming into his hands. Report adopted.

The committee on credentials and licenses presented their report, recommending that credentials be renewed to Elds. H. Grant, Stephen Pierce, H. W. Babcock, D. P. Curtis, L. H. Ellis, W. B. Hill, A. C. Spicer, C. Nelson, J. W. Moore, N. Batten, J. L. Collins, John Fulton, Samuel Fulton. The case of Eld. G. M. Dimmick was referred to the Conference committee. Recommended that Brn. Andrew Mead, D. C. Burch, and J. E. Norstrum receive ordination and credentials.

Also recommended that licenses be given to the following-named persons: Bro. Richard K. Post, Sr. Lizzie Post, Sr. Anna Fulton, Sr. Libbie Collins, Sr. Libbie Fulton, Brn. J. M. Hopkins, E. E. Olive, M. H. Gregory, E. Moore, J. L. House, T. W. Bogar, Peter Amundson, E. A. Curtis, L. A. Curtis, J. Hackett, Peter J. Peterson, Wm. Brickey, Wm. Schram, E. H. Pullen, Allen Moon, John Rasmussen, T. J. Morgan, R. A. Burdick, A. H. Vankirk, T. J. Cross. The following-named brethren were referred to the Conference committee: W. H. Butler, C. C. Ward, S. Rosie, M. J. Spicer, H. W. Babcock.

By their request, the names of R. A. Burdick, Allen Moon, and Lizzie Post, were referred to the Conf. Com., and the remainder of the report was adopted. The committee on resolutions submitted the following:—

Resolved, That we hereby express our gratitude to God for the privilege of again meeting in our annual convocation, and that, in view of the goodness of God, we will earnestly endeavor to humble our hearts before him, and put away our sins from us, that he may be pleased to still bless and keep us, and help us to be more efficient workers in his service.

Resolved That we greatly rejoice in the privilege of again meeting our beloved Bro. and Sr. White at our Conference, and of listening to their counsels, instructions, and admonitions, for which privilege we would express to them, and to God, who has given them the health and ability to come and visit us at this time, our sincere thanks.

Resolved, That we are thankful for the presence and labors of Bro. Olsen at this meeting, and that, in the interest especially of our Scandinavian brethren, we request the General Conference to allow him to labor among us for a time, as the Lord may open the way, under the direction of our Conference committee.

Whereas, The subject of health reform has for some time been sadly neglected among us, showing a backslidden state of the church, and whereas, we believe this to be one of the fundamentals in the grand work of reform, under the third angel's message, therefore

Resolved, That we will endeavor from this time to more fully come up to the demands of this branch of the work, and thus prove our claim of being earnest temperance reformers.

Resolved, That we approve of the action of the General Conference, and the brethren at Battle Creek, in building the Dime Tabernacle, and recommend that the brethren of this Conference make a vigorous effort to raise their quota of \$1.20 each as recommended by the General Conference, and also that those who are able be earnestly requested to make additional donations to it, as the Lord has placed means in their hands to use in his work.

Resolved, That it is the duty of all our young men and women, and especially those who intend to bear a part in the closing work of the church, to make every possible effort to gain such an education as will

qualify them to labor successfully; and that it is the duty of the church to encourage them, and, if necessary, help them to do so.

Resolved, 1. That it is the sense of this Conference that there should be an Educational Relief Fund raised in the State, to aid worthy men and women to educate themselves for home and foreign missions.

2. That this fund be raised by donations of sums of not less than one dollar; and by loans for three years, without interest, of sums of not less than ten dollars.

3. That the fund so raised, be controlled by a board of three trustees, to be elected by the Conference, one for one year, one for two years, and one for three years, so that hereafter there shall be one elected annually, to hold his office for three years.

4. That the duties of these trustees be as follows: First, to encourage as many as possible to avail themselves of the advantages of our college at Battle Creek; Secondly, to decide who need aid from this fund, and are worthy of it, and who shall be helped by loans, and who by donations, and to what extent in each case; Thirdly, to report annually to the Conference, all receipts, expenses, and disbursements, which report shall be submitted to the auditor appointed by the Conference.

Whereas, It has become clearly evident that the churches need more pastoral labor among them, to promote their growth in grace, and steadfastness in the faith, therefore

Resolved, 1. That the executive committee, together with four other brethren to be appointed by the Conference, constitute a committee, to divide the Conference into districts, and to assign one or more ministers to each district for the Conference year.

2. That it be the duty of the ministers so assigned, to visit each church in the district and labor publicly and privately, as they may be able, to promote a healthy growth in all branches of the work as far as possible, and to build up and strengthen the churches by adding to their graces and their numbers.

3. That the ministers so located, be allowed to select such helpers from among the licentiates, as they need in their respective districts, and have the general supervision of all the laborers in their districts, subject to the oversight of the executive committee.

D. P. CURTIS, Chairman of Committee.

The report was taken up by items and adopted, after remarks by W. C. White, H. W. Norton, W. H. Hall, D. P. Curtis, J. Olive, and others.

On motion, the Chair appointed A. Moon, J. H. Warren, and S. Fulton, a committee to nominate the board of trustees provided for in the seventh resolution. The committee reported the name of A. H. Vankirk for one year; John Fulton for two years; David Alway for three years. The report was adopted, and these brethren elected as such trustees.

On motion, voted that this board of trustees be constituted general agents, with power to appoint sub-agents to raise the fund contemplated in the seventh resolution. The Conference appointed H. W. Norton, Henry Young, H. H. Stanton, and John Olive as the additional members of the committee to district the Conference, as called for by the eighth resolution.

On motion, voted to donate one hundred dollars to the General Conference for the past year, and that hereafter a tithe of the funds of the Conference be given to it, as recommended by the last General Conference.

The auditing committee presented their report, showing that twenty-three laborers performed an aggregate of 522 weeks of labor during the year, at an expense of \$1118.15, and were allowed for their labor the sum of \$2885.50. The report was approved.

The following resolutions were offered and adopted.

Resolved, That the ministers and the elders in all the churches be requested to urge upon the attention of the churches the importance of coming up to the tithing system, as recommended by the General Conference, and adopted by our Conference at its last session, and that they exhort all to adopt the system personally, and carry it out fully and honestly before God.

Resolved, That the secretary be instructed to revise the minutes of this session, and forward them to the Review Office for publication.

The minutes were read and approved, and the Conference adjourned, *sine die*.

On the morning of the 25th, after a brief discourse by Bro. White, Brn. Andrew Mead, D. C. Burch, and John E. Norstrum, were solemnly set apart to the work of the ministry, by prayer by Bro. H. W. Babcock, the imposition of hands of all the ministers, and the hand of fellowship by Bro. White.

HARRISON GRANT, Pres.

D. P. CURTIS, Sec.

CONFERENCE DIRECTORY.

Pres., Harrison Grant, Medford, Minn.

Sec., D. P. Curtis, Hutchinson, "

Treas., W. I. Gibson, Rochester, "

Exec., Harrison Grant, Medford, "

Com., W. H. Hall, Kingston, "

Calvin Kelsey, Wells, "

Notes of News.

—A REIGN of terror is reported from the city of Mexico.

—At Liverpool, July 7, 1,300 diseased sheep from Boston were slaughtered.

—Two hundred and fifty Icelanders have arrived in England, en route to Minnesota, U. S.

—CINCINNATI estimates that \$350,000 was spent for beer in that city during the Saengerfest.

—During the session of congress just closed, a grand total of 3,287 bills was introduced.

—A CHURCH at Cynthia, Ky., gave a grand picnic and horse race last week, for the benefit of its fund.

—A NIHLIST fire at Iskutsk, Russia, burned 400 houses on the 4th. The burning of Tula is also threatened.

—BAD crops will necessitate the purchase by France of \$100,000,000 worth of foreign grown breadstuffs and produce.

—The yellow fever has again appeared in Memphis, Tenn., and crowds are leaving the place in every kind of available conveyance.

—PARIS, France, July 6.—By a hurricane on the River Doubs, a steamer with fifty-three passengers was sunk, and only five persons saved.

—Two young ladies, one at Poughkeepsie, and the other at Newcastle, Pa., were burned to death, July 4, their dresses having been ignited with fire-crackers.

—THERE was a severe frost in some portions of the province of Quebec, July 5. In Eastern Hants, beans were killed, and potatoes in bloom were cut down to the ground.

—A DISPATCH, dated July 8, says that Port au Prince, Hayti, is in flames. Blocks of buildings are in ashes, the custom house is closed, and business suspended, owing to the revolution.

—A CORRESPONDENT at Berlin draws a gloomy picture of the state of Russia, owing to the Nihilists, the failure of the crops, and the ravages of the corn-beetle. Fifty thousand rubles have been appropriated to exterminate the beetle.

LONDON, July 11.—A Berlin correspondence says there are marked symptoms of estrangement between Germany and Russia. Prince Bismarck will meet Archbishop Masilla, the Papal Nuncio to Bavaria, at Kissingen in July, when it is thought a final understanding between Germany and the Vatican will be reached.

LONDON, July 6.—The Rev. Dr. T. DeWitt Talmage, of Brooklyn, preached at Agricultural Hall this afternoon to two congregations of 20,000 people each. Thousands upon thousands of persons thronged the streets leading to the hall for miles, almost blockading the passage of vehicles and pedestrians. Many people were severely crushed, and Dr. Talmage's carriage was almost demolished by the crush of the great crowd, every individual of which was anxious to see the distinguished American preacher. His presence here is creating a furore through Great Britain. The press comments deal with him daily from various points of view, as preacher or lecturer, but all admit his power and originality.—Bismarck.

—A TERRIFIC storm swept over a large portion of the country, Friday, July 11. In eastern Michigan, Ohio, and Pennsylvania, the damage was very great. The storm in Detroit was the most severe that city has ever experienced. The sewers were utterly inadequate to carry off the water, and cellars were flooded in all directions. At Pontiac, crops, orchards, and buildings were greatly damaged. Every building on the fair-ground was blown down, the spires of the Congregational and Episcopal churches were blown off, and chimneys strewn over the roofs of houses all about the city. At Port Huron the storm was still more severe. A brewery, photograph gallery, and new Methodist church were entirely demolished. The enormous roofs of the Grand Trunk freight houses at Fort Gratiot and Point Edwards, were blown off. In Ohio and Pennsylvania, the damage has also been severe. Several lives have been lost, and others seriously injured.

Obituary Notices.

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

WARNER.—Died, at Osaukee, Kansas, July 2, 1879, of congestive fever, after only three days' sickness, CLARA BELLE WARNER, aged six years and five months. Little Belle greatly loved the Sabbath-school. J. LAMONT.

BENNETT.—Died, at Spencer Mills, Mich., June 20, 1879, after a protracted illness, my mother, Mrs. Emily Bennett, aged 68 years, 4 months, and 15 days. She embraced the truth two years ago from reading, and has since been a firm believer in the third angel's message. She suffered patiently, and died in hope. D. F. BENNETT.

NUTTING.—Died of cancer, at South Amherst, Mass., June 15, 1879, our mother, Harriet E. Nutting, in the sixty-first year of her age. Her sufferings were intense for many months, but she patiently endured them all, being sustained by the Christian's hope. Funeral discourse by Eld. G. F. Haines, from Heb. 9:27.

EDWARD AND HATTIE E. BOLTER.

WALTER.—Fell asleep, June 10, 1879, near Fredricktown, Ohio, our dear mother, Mary Ann Walter, aged 63 years. She was much loved by all who knew her. She leaves a husband, six children, and several grandchildren to mourn their loss; but we mourn not as others who have no hope. Funeral discourse by Eld. D. M. Canright, from 1 Cor. 15:26. JOHN AND ADA WALTER.

HOBBS.—Died, April 27, 1879, Henry G. Hobbs eldest son of Alfred Hobbs, of Sheridan, La Salle Co., Ill., aged 15 years, 9 months, and 27 days. Henry commenced keeping the Sabbath with his parents in 1871. His life has been one worthy of imitation. He bore his affliction with Christian fortitude, and was never once known to complain. He leaves one sister, five brothers, and a large circle of friends to mourn their loss, but not without hope. Words of comfort were spoken at the funeral by Eld. R. F. Andrews, from John 11:25. G. A. HOBBS.

RANDOLPH.—Died, at his home near Patricksburg, Owen Co., Ind., May 16, 1879, DAVID F. RANDOLPH, aged 58 years, 4 months, and 21 days. He embraced the Christian faith at the age of nineteen, and united with the Separate Baptists, remaining a minister of that denomination until about 1868, when he began to search for further light, and from reading embraced the present truth. He died in hope of a part in the first resurrection. He leaves a wife and six children to mourn their loss.

As it was his request that Eld. S. H. Lane preach the funeral discourse, it was deferred until Eld. L. could be present. HENRY F. RANDOLPH.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, July 17, 1879.

In *Messiah's Herald* of July 2, 1879, appears a double-column article headed, "The Lord Jesus' Practice of His own Precepts." In one column is given a series of texts setting forth "what he said," and in the other, in juxtaposition, texts recording "what he did," corresponding with the former. The whole concludes with this text: "I have given you an example, that ye should do as I have done to you." John 13:15. We could not help wondering whether or not the compiler of these texts thought what act of Christ it was in reference to which these words were spoken; nor could we help thinking how strange it is that people will quote Scripture to enforce obedience to the example of Christ, which was spoken in reference to an example of his with which they themselves refuse to comply.

The Boston Sunday *Herald* of July 6, 1879, publishes an interview of one of its reporters with Eld. C. Cunningham, pastor of the Hudson-St. (Evangelical Adventist) church, in which Eld. C. is reported as saying that "his society was that of the Evangelical Adventists, professing a faith to be found in every hymn book in Boston. . . . Our faith differs very little from the Methodists and Baptists. . . . We are the smallest body of our sect, and, outside of Boston, have not a church in thirty miles. There is one in Newburyport, and a large one in Providence with a congregation of 400. The Hudson-street church has about a hundred members. In places where we have no churches our people worship with the Methodists or Baptists."

The query arises, Why not all worship with Methodists or Baptists?

J. V. HIMES.

We find in the *Inter-Ocean* of July 7, a paragraph from which we extract the following:—

"ELDER HIMES"—Joshua V. Himes—who was mentioned in the letter from Mr. Clarke, published in the *Inter-Ocean* of Saturday, as one of the old-time Abolitionists of Boston, and who it seems has now at the age of 75 years been received into the Episcopal ministry under Bishop Clarkson in Dakota Territory, and assigned to missionary duty, was indeed a "dissenting clergyman," as Mr. Clarke says. Forty years ago he was well known throughout New England as a very earnest, if not a very talented, follower of William Miller.

S. B. TREASURERS OF KANSAS.

A BLANK for quarterly report has been sent to each treasurer whose address I can obtain. If any have failed to receive this blank, they may know that I have not their right address. In such cases notify me, and I will send again.

W. E. DAWSON, Conf. Sec.

Brookdale, Kansas.

CREDIT TO WHOM CREDIT, &C.

In the REVIEW of last week, in my appeal to V. M. societies, a mistake occurred in saying that only two societies had responded. It should have been ten; and I supposed it was so written. We have now received responses from thirteen V. M. societies.

J. W. MOORE.

NEW ENGLAND CAMP-MEETING.

THIS meeting will probably be held about the same time of the year as our last one. The definite time, however, will be given soon; also the place of the meeting.

We should all begin to lay our plans now to attend. Any who desire to rent tents will please correspond with me at once, as the parties of whom we rent are anxious to know how many we will want some time previous to the meeting. The prices will probably range about as last year. Last year we paid for tents 9x9, \$2.75; 9x12, \$3.75; 10x12, \$3.75; 12x16, \$4.75; 12x20, \$6.00.

State what kind of a tent you want, and write me at South Lancaster, Mass. Any who cannot do this now, can do so at your earliest convenience. Bro. Geo. I. Butler and others are expected to attend this meeting.

D. A. ROBINSON.

INDIANA CAMP-MEETING.

AFTER due consultation it has been decided to hold two camp-meetings in this State instead of one. It will be almost impossible for all to attend one general State camp-meeting. The

State is a long one north and south, and the majority of the railroads run east and west, so that it is very inconvenient to travel far north and south, and too far for all to try to reach the central part of the State by teams.

The first meeting will probably be held at or near Noblesville, Hamilton Co. Definite location given next week. This meeting will be held Aug. 6-11. This meeting is designed especially for the brethren living in the following-named counties, Howard, Tipton, Boone, Carroll, Owen, Shelby, Hancock, Henry, Delaware, Madison and Hamilton, and all scattered ones in the southern part of the State, and all others who can come.

The time will soon be here. Let all begin immediately to prepare to come. Let as many provide themselves with tents as possible. For those who cannot do this, we will try to secure tents which they can rent at reasonable rates.

Think we can secure reduced rates on the railroads centering at the place of meeting.

The second meeting will be held in the northern part of the State some time the last of September. The State Conference will be held in connection with the September meeting. Eld. Canright will be at the Noblesville meeting, and perhaps at the later one.

S. H. LANE.

CAMP-MEETING FOR VERMONT.

No doubt our brethren have been waiting with anxiety to see something respecting the Vermont camp-meeting for 1879. The impression has been received by some that we were to have no camp-meeting this year. We have deferred saying anything through the REVIEW until we were quite certain as to the location of the meeting.

One brother writes: "I have heard that Vermont would hold no camp-meeting this year. I had thought our yearly gatherings were deemed almost indispensable by nearly all S. D. Adventists; and the very suggestion that we are to pass this season by without one in our State, made me feel heart sick, and it seems to me I cannot have it so. Many of us have regarded our camp-meeting as the most profitable and interesting event of our lives during the year, and it is no sooner past than we are looking forward to another."

This, and what the brother continues to say, has the true ring in it. How many in the State feel like this? And how many during the ensuing two months or less, lying between the present time and that of the meeting, will make preparations to meet with us in our annual gathering, coming in season to have the benefit and blessings of the entire meeting?

These meetings are too short and too precious to be cut up so as to get the benefit of only a portion of them, or to let them pass by and we not attend them, unless circumstances are such as to justify us in so doing.

Many might attend our camp-meetings who do not, if they earlier arranged for it. One man was asked, Are you going to attend the caravan? His reply was, "Yes, we have arranged to go." Soon after this he was asked, Are you going to camp-meeting? "No, we have not planned to go," was his response.

There are no places more central for our brethren in Vermont, than Morrisville and Essex Junction. The way has opened most favorably for the meeting at the latter place, and our request is before Eld. G. I. Butler for the meeting to be held early in September, if this would be the most convenient for him.

A. S. HUTCHINS.

A TENT OUTFIT.

As our ministers spend about four months of each year in their tents, why not have them decently provided for, so that the tent company can be comfortable? It is not very agreeable to go all summer with only a few worn-out blankets to lie on, a box for a table, a paper for a table-cloth, and our fingers for dishes; yet this is what we have sometimes been forced to do.

But now that our Ohio tents are permanently located, each in its own district, where they will remain until worn out, we propose to give our preachers a better chance. Each one will be furnished with a good family tent. Then we ask the sisters in each of these districts to contribute a good bed, towels, tablecloths, and other small articles needed, while the brethren are invited to put in enough to get a set of chairs, a table, bedstead, small stove, etc. These will be kept in that district, with the tent for which they are designed, and will last a long time if properly cared for. We think this is a reasonable request, and that all will heartily favor it. The three tents

which I have visited, viz., Brn. Burrill's, Gates', and Rupert's, have been nearly or quite furnished in this way already. What is wanting we ask others whom we have not seen to make up. We now request the friends to do the same by the other three tents. Where sisters accompany the tents, this is absolutely necessary. Let us not neglect God's servants. I found Eld. Gates' tent a model of neatness, just as every tent should be. Sorry that I cannot say the same of some others. Bro. Rupert's was also very good. Why not have them just right?

D. M. CANRIGHT.

TENT MASTERS.

A GOOD tent master is an important addition to a tent company, but on the other hand a poor tent master is a dead weight to the work.

A tent master desirous of magnifying his office, will be active at all times, realizing that it is his special duty to see before every meeting that all is in order, and that everything about the tent is kept neat and orderly all the time; then, as visitors come into the tent, a good impression is made upon their minds, and they go away saying, "Well, that is a nice place any way; I believe I will go and hear what they have to say."

Unless a tent master is careful to get ample exercise each day, his life of inactivity will result in stupidity and neglect of his real duties because of a feeling of sluggishness that will come over him. This he must guard against by proper habits of living and exercise. Again, if the tent master is a single man, and sometimes when he is not, he will find a disposition on the part of the young ladies to gossip with him, not only thus causing him, many times, to neglect other duties, but leaving the impression on those that come in that the tent is a place for match-making, instead of being dedicated to the advancement of the solemn truths of God for these times. Many a young man who might have done much good in acting discreetly in connection with the tent, watching his opportunity to converse with those interested in the truth, has, instead, opened the way for others to be light and frivolous in the tent, by being led into such conversation with them himself.

To tent masters might be well applied the exhortation of Paul: "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus 2: 6-8.

J. N. LOUGHBOROUGH.

Appointments.

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

MICHIGAN CAMP-MEETING.

CAMP-MEETING in the vicinity of Eaton Rapids, Mich., July 31 to August 4. This meeting is designed for the special benefit of the brethren in Monroe, Lenawee, Hillsdale, Jackson, Washtenaw, Clinton, Eaton, Ingham, Shiawassee, and Livingston counties. Eld. D. M. Canright will attend this meeting.

The above counties embrace Sections 1 and 5. We hope the ministers who have charge of these sections will do all they can to secure a general attendance, and try in every possible way to make the meeting a success.

J. FARGO, Pres. Mich. Conf.

VERMONT CAMP-MEETING.

THIS meeting will, we expect, be held at Essex Junction, on the same ground occupied in 1875.

A. S. HUTCHINS.

POSTPONEMENT WITHDRAWN.

We learn that the circumstances of the brethren at Edgefield Junction, Tenn., make it necessary to hold the quarterly meeting at that place July 19, 20, as first appointed in the REVIEW of June 26.

G. K. OWEN.

We will hold a two days' meeting at Strathroy, Ontario, at the house of Sr. Rebecca Freeman, commencing Sabbath at 10 A. M., July 27, 1879. An opportunity will be offered for baptism, and matters of great interest to the cause in Ontario will be brought up at this meeting. We hope to see all the scattered brethren and sisters present.

JOHN W. MOORE.
C. BLACK.

I WILL meet the brethren of Lenawee Co., Sabbath, July 19, at the tent of Brn. Collins and Richards. We desire to see all of our friends in the county at this meeting.

M. B. MILLER.

DRYDEN, Lapeer Co., Mich., Sabbath, July 19, at 10:30 A. M.; Imlay City, July 19, at 3 P. M.; Smith's Creek, St. Clair Co., July 20, at 2:30 P. M.

H. M. KENYON.

PROVIDENCE permitting, I will hold meetings in southern Kansas as follows:—

Oswego,	July 26, 27.
Morton,	" 29-31.
South Mound,	Aug. 2, 3.
Ward,	" 9, 10.
Flat Rock,	" 16, 17.

Meeting at each place, *excepting* Morton, will commence promptly at the beginning of the Sabbath; at Morton, Tuesday evening, at 7:30 P. M.

SMITH SHARP.

Elivon, Kansas,	July 19, 20.
Empire, "	" 26, 27.

Meetings to commence with the beginning of the Sabbath.

J. H. COOK.

Publishers' Department.

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

THE VOICE OF TRUTH.

OUR GERMAN QUARTERLY.

THIS week we send sample copies of our German paper to all T. and M. librarians whose addresses we know, with the request that they use them in obtaining subscribers. There is not a city, and hardly a neighborhood, where there are not a few Germans. Every one of these should have an opportunity to examine the paper, and be requested to subscribe. We ask all of our brethren and sisters to take an active part in placing this paper before those who can read it. If there are any Germans in your neighborhood, ask your librarian for a few sample copies of the paper, and induce them to subscribe.

Any one who wishes to work for the paper, and who cannot obtain samples of his librarian, may drop us a card stating how many they wish to use, and we will supply them free of charge.

Stimme der Wahrheit, or the *Voice of Truth*, is an eight-page quarterly, devoted to the exposition of prophecy, and the signs of the times. Terms in advance, post-paid, to any part of the United States or Canadas, 20 cents a year (four numbers besides the first one, which is given to the subscriber) or 10 cents for the next two numbers. To Germany and other foreign countries, 25 cents a year. To those who pay for the paper, to be sent directly from the office to their friends on trial, ten cents for the first three numbers. In clubs of 10 or more copies to one address, 15 cents a year per copy. Whenever we have seen the *Voice* introduced, it is well liked.

THE P. O. address of S. Osborn is for the present, Slick Rock, Barren Co., Ky.

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

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Books Sent by Express.

C M Jordan \$4.38, G D Ballou 8.54, H P Holser 8.00, G W Clinton 1.90.

Cash Rec'd on Account.

J G Holroyd \$22.25, James Sawyer 5.80, James Sawyer 4.00, O A Olsen per W C W 20.00, O A Johnson per W C W 10.00, Va T & M Society per S A Keyser 10.00, James Sawyer 2.06, B C V M Society per Jennie Thayer 3.60, James Sawyer per Robert Sawyer Sen 11.00, M B Miller 12.75.

European Mission.

A Caldron \$10.00, John Marshall 10.00, Deborah Russell 5.00.

English Mission.

Mrs M A Eager \$5.00, Mrs A Caldron 10.00, Mary Clark 5.00, Eld A T Jones 5.00, Lyman Hicklin 2.50, Leonard Hicklin 2.50, Vina Hicklin 2.50, Irena Hicklin 2.50.

Gen. Conf. Fund.

J P Hunt \$2.00, W H Wild & wife & Sr Springsted (s n) 6.00, Calverton Md church 10.62, N P Conf Fund 100.00.

Ministerial College Reserve Fund.

Calvin Green \$5.00.

Mich. Conf. Fund.

Douglas per Mrs M A Dietrich \$20.00, Spring Arbor per Mrs A L King 86.58, Hastings per D A Owen 57.00, Monterey per J S Day 55.82, Alma per D Wood 37.10, St Charles per J W Wilkinson 70.00, Carson City per Wm R Evans 25.52, Dinondale per S E Houghtaling 32.70, Adrian per B M Hibbard 11.50, Kalamazoo per E M Butler 9.20, Vassar per E J Smith 28.00, Gowen per Niels Larsen 15.14, Orange per L C Smith 54.40, Ithaca per W Reynolds 50.00, Matherton 14.00, Dryden 12.00, Parkville 12.75, Gaines per W J Hardy 16.00, Eaton Rapids per J F Ferris 21.50, Hastings, Moses Randall 3.80, Jackson per E P Giles 24.00, Memphis per J C Wade 23.00, Greenbush & Du Plain per E A Sevey 14.00, Birmingham per A S Perrin 15.00, Holly per S Willson 50.00, Shelby per John Leland 7.92, Leslie per G G Dunham 19.82, Cedar Springs per L S McClure 19.50, Muir & Lyons 80.78, Jackson per L A B 73.70.

Mich. T. & M. Society.

Dist.—added 1/2 M Randall \$1.10, Dist 14 per Ella Carman 17.50, Dist 3 per A Kellogg 4.06, Dist 7 per W Reynolds 57.20, Dist 6 per F Howe 108.06.

Gen. T. & M. Society.—Donations.

Eliza Walker (thank-offering) \$2.00, J L Voris 1.00.

Danish Mission.

Receipts for this mission next week.