

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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ULTIMA VERITAS.

In the bitter waves of woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt—

When the anchors that faith had cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail.

I know that right is right,
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy;

I know that passion needs
The leach of a sober mind;
I know that generous deeds
Some sure reward will find;

That the rulers must obey;
That the givers shall increase;
That duty lights the way
For the beautiful feet of peace;—

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt;

And fierce though the fiends may fight,
And long though the angels hide,
I know that truth and right
Have the universe on their side;

And that somewhere beyond the stars,
Is a love that is better than fate;
When the night unlocks her bars,
I shall see Him, and I will wait.

—Rev. W. Gladden, in *Sunday Afternoon.*

The Sermon.

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: PREACH THE WORD." 2 Tim. 4:1, 2.

GOD KNOWS.*

ELD. D. M. CANRIGHT.

I WILL read for my text this evening, Acts 10:5, 6. "And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do."

An idea is conveyed in this text which to my mind is very beautiful; it is that the Lord notices little things,—that he remembers our names, and knows our dwelling-places. Before I come to my text, I will read some passages of Scripture that will illustrate this. "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4:13. We are informed here that there is not any creature, not anything that is not open to his sight; and that nothing transpires that he cannot see plainly.

In Jeremiah 32:19 the same thought is expressed. "Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings."

This idea is brought out very clearly by David in Psalm 139. "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine up-rising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether." When we retire to rest, when we rise in the morning, and

*A sermon delivered in the Sanitarium parlor on Sunday evening, March 23, 1879, and reported for the REVIEW.

prepare for the day's work, the Lord observes all. How impressive the thought! We have not spoken a word to-day that the Lord has not heard and given attention to; he has weighed each one. We sometimes hear people talk, and do not give attention to what they say; but not so with the Lord.

It overwhelmed the psalmist to think how wonderful was God's knowledge. "Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

Men sometimes hide themselves in the dark, and commit deeds that they would not do in open daylight; but the Lord can see just as well in the darkest chamber as in the light. We may say, "Yes, we believe that;" but do we realize it?

The thought that specially impresses my mind this evening is this: that the Lord not only takes cognizance of things in a general sense, but that he knows individually every person, and what each one does. He does not know simply that they belong to a certain class, as Americans or Jews, but knows them as individuals; knows their given name and surname. Take, for example, the case of Moses. "Now after the death of Moses, the servant of the Lord, it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead." Josh. 1:1, 2. The Lord knew Moses by name. He says, "Moses my servant."

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." Rev. 3:5. Then our names are in the book of life. A man who has become converted has his name written there, and not only as a converted man, but as a particular individual. The name is mentioned before God and the angels. If there is a man on earth who loves God, he is not only known in Heaven as a man, but Christ mentions his name, and the angels know it. They talk about him just as we do about our brethren. Christ said: "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in Heaven." Luke 10:20.

I now come to my text, and you will notice how beautifully it presents this thought. I will first read from the beginning of the chapter. "There was a certain man in Caesarea, called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." A very good man, you see. I hope there are such persons in this house to-night. "He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God."

The angel of God who came from Heaven understood who it was before he came. He was going to see a man by the name of Cornelius. He called him by name. Cornelius was a benevolent, praying man. He prayed continually to God, and he heard him. The Lord said, Gabriel, look at that man. See him give to that widow. I will send a special messenger to him. The angels knew his name, and Christ knew his name. "And now send men to Joppa. And call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the seaside." The Lord knows just where we stay; where we sleep at night. He knows

the business at which we work. Why, the child of God is just as familiar to him as our own children are to us. I do not know simply that I have a little girl or little boy, but I know where they sleep, what they do, and all about them.

Now another thought, and that is this: The Lord's knowledge is infinite, and is very broad; but he is interested in us, that is, he sympathizes with us, whether we are rich or poor, sick or well. I will read something on this point. "For he doth not afflict willingly nor grieve the children of men." Lam. 3:33. The Lord does afflict sometimes, he does it frequently. I had to punish my little girl the other day, but it hurt me as much as it did her. We complain, perhaps, because we are sick. Some have had to come away from home, leave their family and their children, and be at great expense. We cannot see why it should be so. It is not God's pleasure that we are sick. He has a good end in view all the time. In another place it says, "In our affliction he is afflicted." That is the point. I will give an illustration of this. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings." Deut. 32:11.

The eagle, as you will remember, does not build its nest on the ground or in the bushes, but seeks the top of a high tree, or the projecting point of a high rock, which no one can reach. There the mother eagle lays her eggs, and hatches her little eaglets. She feeds them until they are strong enough to fly, and then, in order to teach them to use their wings, she forces them from the nest, and throws them right over the precipice. They are in a terrible predicament. It looks to them like certain death. They begin to flutter their little wings; but when it seems that they must fall and be crushed to death on the rocks below, the mother eagle flies underneath them, and catches them on her back. After the little things have rested and recovered from their fright, she lets them fall again. In this way they learn to use their wings. Although the mother seems so cruel to them at first, she does not forget them. Her eye is continually upon them, and she would rather die than have the little ones hurt.

We find ourselves, perhaps, sick and away from home. It does not seem as though it ought to be so. Why does not the Lord order it otherwise? The Lord looks beyond our short vision; he has a good object in it all. Take the case of Job. When his sons were all dead, his oxen killed, and his wife was telling him to curse God, it seemed to him that God had forsaken him; he felt as though the hand of God was against him. If Job could have read the book that was to be written of his experience, and heard the sermons preached from it, he would have suffered his trials a good deal better than he did. If he could have seen how many millions were to be comforted by reading the record of his trials, his bed of ashes would have become one of roses; but he did not see that. Just so, because for the time being we feel as though the rod of God was heavy and our path dark, and we begin to think that he does not hear us and does not care for us, it is simply because we do not see the end as God sees it.

The case of John Bunyan is very much to the point. Probably you have all read "Bunyan's Pilgrim's Progress." If there is a book outside of the Bible which is inspired, it is this. It has been read by hundreds of thousands; it has been known to convert thousands of souls to God. When John Bunyan undertook to preach, his enemies immediately tried to stop him. They said, "Bunyan, you can't preach in that way. If you do, we will shut you up in prison." He had a wife and several children, and depended upon his earnings to buy their daily bread. He would not stop preaching, however, and so they put him in Bedford jail. He had to stay there for twelve long years, during which time he never earned a dollar, while his poor wife was almost a beggar. John Bunyan must have

said to himself, "If God loves me and cares for me, why does he leave me here in jail?" The blessed Lord saw better than he did. If Bunyan had been at liberty, he probably would never have been heard of out of his own country. While he was in jail he began to write, and as a result we have "Bunyan's Pilgrim's Progress." Everybody read it. He did more good while in jail than he could have done in a hundred years outside. We cannot always tell whether it is for the glory of God that we should have health and friends, or be deprived of them; that is God's business.

God is able to do for us all that can be done. All the trials of life have not simply come by chance, but the providence of God is in these things. It was not accidental that slavery was abolished; in the providence of God it was brought about. I do not think it simply happened that men thought to build this Sanitarium; I think the Lord had something to do with it. You cannot see how it is best that you should be kept away from your families and friends, but the Lord has a reason for all these things. We cannot see before us, but the Lord can. The Bible teaches, and it is reasonable, that in everything, business, pleasure, or anything else, we ought first to commit our ways to God. We should ask the Lord to direct us. He understands all about us.

I will read a passage from Matthew: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." In two hours from now, probably all of us will be in our bed-chambers,—the lights put out, and the rooms dark; no one there but ourselves, perhaps. Remember, then, that the Lord God knows where that room is; knows who sleeps there, and all about it. Just get down on your knees, and pray to God for all you need.

Dear brethren, and sisters, and friends, how many of you, as you go through life with its cares and toils, have a practical faith in the love of a present God? The person who does not, loses half the sweetness of life; he loses that strength which comes from God, and he will lose the rewards which are in store for those who love the Lord and serve him. The happiest man, the one who has the most unbounded satisfaction and the deepest joy, is he who faithfully trusts in God every day. To say our prayers mechanically does not amount to much, but to take the Bible as it says, to commit our ways to God, will bring the rich blessing of the Lord. Shall we not think of this to-night? Shall we not all of us go to God with new faith, and have confidence in his power to watch over and guard us? It is our privilege to go to God with everything, for he understands all our hopes, and fears, and doubts. May the Lord help us to have faith in him as a real God, in Christ as our Saviour, and in the plan of salvation as that which will save to the uttermost.

THE RESURRECTION. 2

BY C. W. STONE.

(Continued.)

WE will next examine the teachings of the apostle Paul. It will not take long to determine what he believed, for he tells us very plainly that he had hope toward God, "that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15. You have been ready to exclaim for some time that you believe in the resurrection. Yes; but do you not by this time see that the doctrine is made very prominent in the Scriptures? that it is set forth as the hope of the Christian? and that without the resurrection his hope is lost? Paul styles it the "hope of Israel." In Acts 28:20 he says, "For the hope of Israel I am bound with this chain." That this hope was the resurrection, or something to be received through it, is shown from the first part of chapter 26. In verses 6-8, he says, as he stands bound before Agrippa, "And now

I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?"

This closing question of Paul's shows just what it was that he was persecuted for. It was for preaching the resurrection of the dead, especially the resurrection of Christ. And he proved the resurrection of all the dead by, or, rather, rested it upon, the resurrection of Jesus of Nazareth, and represented it as that through which all Israel hoped to receive the promise made of God unto the fathers. That promise was made to Abraham, Isaac, and Jacob. See Gen. 13:14-17; 26:1-4; 28:13-15. It included the whole world. Rom. 4:14. God promised it to Abraham and his seed. That seed is Christ. Gal. 3:16. If we are Christ's children, then we are Abraham's seed, and heirs according to the promise. Verse 29. But Abraham and all his heirs to the present time have "died in faith, not having received the promises, but having seen them afar off." Heb. 11:13. Abraham never received a square foot of the land God promised him. Acts 7:5. God has foreseen something better for us, that we should have our reward at the same time Abraham receives his. Heb. 11:40.

But now comes the point,—How is Abraham to receive that inheritance? He is dead. Now if he has an immortal soul that has gone to its reward, certainly the earth is not included in that reward; and if men are continually leaving this earth at death, to dwell eternally in Heaven, that promise made of God unto the fathers can never be fulfilled. But if Abraham is raised from the dead, brought up out of the grave in which he now sleeps, and invited with all his righteous seed to inherit the kingdom prepared for the blessed from the foundation of the world (Matt. 25:34), then will the promise of God be fulfilled, "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. The literal resurrection of the dead is proved by this line of argument, and its absolute necessity is seen from the fact that God's word could not be fulfilled without it. Hence, if there be no resurrection, our hope is lost. And that is precisely what Paul says in 1 Cor. 15:13-18. Thus: "But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . Then they also which are fallen asleep in Christ are perished." Thus the whole gospel is of no use if the dead rise not. The pious, godly men of old, and all our dear ones who sleep in Jesus, are perished if there be no resurrection.

Pause here, dear reader. Do you believe all those good people are now in Heaven? Then the resurrection is a matter of little concern to them. They are all right without it. But no; they are not in Heaven, and they can never go there till they are raised from the dead; and if the dead are not to be raised, then they are all perished. Do you not see the infinite importance of the resurrection? Do you wonder that God has said so much in his Bible to enlighten us upon this matter, when our eternal interests hinge upon it. And remember that the Bible doctrine of the resurrection annihilates that other doctrine of man's natural immortality, and his entrance into Heaven at death.

In many places in the Bible we find it stated that there shall be a resurrection of both righteous and wicked. We learn from Rev. 20:5, 6, that the righteous have part in the first resurrection, and that the wicked dead do not live again until a thousand years later. In Rev. 19:11-21 is given a grand description of the coming of Christ, and of a portion of the events which will attend his coming. He is represented as riding at the head of the armies of Heaven. On his head are many crowns, and his vesture is dipped in blood. He comes as a terror to his enemies. On his thigh is a name written,— "King of kings, and Lord of lords." He will smite the nations, and rule them with a rod of iron; "and he treadeth the winepress of the fierceness and wrath of Almighty God." An angel stands in the sun, and invites all the fowls of the air to gather themselves together "to the supper of the great God," to eat the flesh of kings, of mighty men, of horses and their riders, and of wicked men of all classes and ranks.

This is the time when that dreadful prayer is heard from these same persons, who address the reeling mountains, and say, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6:14-17. But it is too

late for them to pray. To-day, "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. He is ready to plead your cause to-day, dear reader, and he invites you to come to him. But by and by he will plead no more. Mercy's voice will be hushed, the door of the ark will be closed. Oh! the anguish of that hour, when the sinner shall realize that "he that is unjust" must forever so remain! Rev. 22:11, 12. Repentance can avail nothing then. The sinner cannot bear the sight of the awful glory of the coming King, and he desires to be hidden from the face of Him whose pleadings he rejected, and who now comes to execute the just vengeance of an offended God. The wicked cannot endure the sight. The vials of wrath unmixed have fallen on their unsheltered heads; and the remnant were slain with the sword of Him that sat upon the horse, . . . and all the fowls were filled with their flesh." Rev. 19:21. Dread carnival of man's last enemy, death! A dismal silence, unbroken save by the shrieks of vultures and the wail of demons, reigns on the depopulated earth.

Jeremiah had a view of the earth thus torn and disinhabited. "The slain of the Lord shall be at that day from one end of the earth even to the other end of the earth: they shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground." Jer. 25:33. They will not be buried, for there will not be a living man on earth to do it. In another place he gives further particulars, thus: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light." Jer. 4:23. The earth will be reduced to that state of disorder and chaos in which it was when God created it, and again shall darkness rest upon the face of the deep. Gen. 1:2. "I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. . . . For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it." Jer. 4:24-28. The word of the Lord is pledged for it, and it will certainly come to pass.

It is now proper to ask, Where are the children of God during and after these terrible scenes? All that part of Rev. 19 which we have examined speaks only of the fate of the wicked living at the advent of Christ. But the Lord does not leave his people hopeless. Even before he made the panorama of this terrible slaughter to pass before the mind of the beloved John, he caused him to hear the glad songs of triumph as they will be sung by the redeemed hosts on the banks of eternal deliverance. The chapter opens thus: "I heard a great voice of much people in Heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God."

Just so when Jesus comes, it will be his first care to protect his people. "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to the other." Matt. 24:31. When that trumpet shall sound, the resurrection takes place. "We shall not all sleep," says Paul, some will be alive when the Lord comes, "but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." At that time we are to put on something that we never have had before; namely, immortality. When this shall have been done, "then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" The grave has long had the victory; but when it is unlocked, and the prisoners spring to life, when they hear his voice, and come forth, then will they shout in ecstatic joy, Where now, O grave, where now is thy victory? You have held us a little while; you have had a momentary victory, "but thanks be to God, who giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:51-57.

Paul wrote further particulars in his letter of consolation to the Thessalonians, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him [bring them from the dead as he did Jesus]. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them

which are asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first [the rest of the dead, the wicked, do not rise till a thousand years after. This is the first resurrection. Rev. 20:5]. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:14-17. The Lord comes down from Heaven; the dead in Christ come up from the graves, and with the living saints ascend to meet the Lord.

Some have tried to show that the saints remain in the air until the earth is purified, and that they are returned to the earth without having been taken to Heaven at all. That this is a baseless theory will clearly appear as we proceed. Paul says they are caught up in the clouds, to meet the Lord in the air. Jeremiah says the earth is left without a man on it. Jer. 4:25. Jesus said that his followers should go to Heaven when he comes, which forever settles the point. Said he to Peter, "Whither I go, thou canst not follow me now; but thou shalt follow me afterward." Jesus was speaking of going to his Father, and this is a direct promise that his disciples shall go there too. And he tells when that shall be; namely, at his coming. Thus: "If I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." Then, as if to make the truth doubly plain, John is permitted to look into the future and see the redeemed on Mount Zion. "And they sung as it were a new song before the throne, . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

Now we are prepared to return to Revelation 19, where it is recorded that John "heard a great voice of much people in Heaven." We have noticed the supper to which "all the fowls that fly in the midst of heaven" are invited, spoken of in verses 17, 18, and 21. A supper of quite a different character is spoken of in verse 9. It is the marriage supper of the Lamb. The saints of God will be the guests. You have read of Jesus, as he lived a life of humility and sorrow. He was "despised and rejected of men; a man of sorrows, and acquainted with grief." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53. For us he wore the purple robe and the crown of thorns. For us he was spit upon, whipped, and crucified. Oh, what humility for the Son of God to endure! He will never have to suffer again. He is coming in terrible majesty as King of kings, clad in garments of vengeance. Thus his foes will see him; but his waiting saints will exclaim, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9. His coming will be the source of the greatest joy to them. They receive him as their Redeemer and King. But they will never behold him in his humility again. "Blessed are those servants whom the Lord when he cometh shall find watching: verily I say unto you that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." This is the marriage supper of the Lamb. And He to whom his guests owe their salvation, who died for them, who is their King,—the Host, the Bridegroom,—will gird himself and serve them. What earthly monarch ever treated his servants with such honor? Infinite condescension and love! The good of all ages will be there. Parents and children, brothers and sisters, dear ones whom death has separated, will sit side by side at that bountiful table. Oh, what bliss untold! Jesus will look with joy upon the happy company, and as he thinks of what his sufferings have bought for them, he will be satisfied. This will be his joy. Shall we see some there saved through our labors? If so, then we can truly "enter into the joy" of our Lord.

Reader, need I ask which of these two suppers you wish to attend? Nay, pause a moment; you must attend one of them. You are invited to the marriage supper of the Lamb. Will you try to be there? Do not make excuses, as did the men in the parable (Luke 14:15-24); for if you do, others will be invited in your place. "Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:9. But if you are not among these, you will have part in that dread supper of the great God, prepared for the filthy birds of prey. The former was purchased for you by the blood of Christ; the latter comes as the wages of sin. Will

you comply with the terms, and accept the free gift of the first, or will you continue in carelessness to labor for the second? May God help you and me to make a wise choice.

(To be continued.)

A SIGN OF THE TIMES.

RELIGIOUS PAPERS APOLOGIZING FOR ILLEGAL PRACTICES.

THE efficiency of the various useful and ornamental articles—as books, engravings, chromos, etc.—having been exhausted as premiums for enlisting subscribers, as about the latest thing, religious newspapers have taken to offering revolvers.

Consistency would seem to require that a paper professing that the millennium is near—when all such things shall be beaten into implements of useful service, rather than destruction—instead of fostering the manufacture and use of such injurious, dangerous, and deadly weapons, should discourage them.

But we are prepared to find any amount of inconsistency even among religious people in the pursuit of money, when religious people and papers countenance and sanctify the various evil, and often criminal, means used to obtain money in fairs, etc.

And here comes a notable example. The American Tract Society, in the *Illustrated Christian Weekly* of July 5, 1879, devotes a whole page to an advertisement of a revolver (paid for it of course), then they supplement the advertisement with a notice in which they recommend the pistol as a "safe and reliable weapon," and apologize for the carrying of it as being "an absolute necessity" in some cases; and that, "as with anything else, the harm is in the abuse, not in the use." But who does not know that we had no such necessity for universal armament till the invention and cheap sale of pistols created it. Here is a case where the proverb is reversed, and "Invention is the mother of necessity."

But this carrying of deadly weapons is illegal, and hence a crime. What shall we think of the safety of law-abiding and moral principle, when educators of the people and conservators of morals, like the *Weekly*, have no stronger thing to say against an *illegal, criminal, and hurtful practice*, but that "the habit of carrying fire arms may be a very foolish one"?

Surely some one is becoming converted, but it is in a wrong direction to bring about a millennial reign of the Christian principles of "peace on earth and good will to men."—J. D. B., in *Bible Banner*.

FLOOD IN WISCONSIN.

OUR town was visited on the evening of July 2 by one of the most terrible floods ever known in this part of the State. It commenced to rain about 9 o'clock P. M. An hour later, such a terrific hailstorm set in that it threatened at one time to demolish buildings, and to destroy the lives of horses and cattle which were not under shelter. Our village is situated on the Creek bottom, on either side of which the banks are high and steep. There are three mills within a distance of two hundred rods. At 11 P. M. all the gates were hoisted, and the water was running two feet deep over the dams. Soon afterward the upper dam gave way, carrying everything before it. The grist-mill, dam and all, went next. It was a large mill filled with grain; but it floated off like a feather. The third dam in the village also gave way, sweeping everything clean before it.

The family of Bro. Hill, living in the center of the valley, were all very sick with measles and whooping-cough. The family which lived in the next house were also sick, but they succeeded in wading as far as Bro. Hill's, when they could get no farther; and as it was impossible to reach the shore, they all climbed, or were carried, up stairs, where they waited, expecting every moment to be swept away by the flood. The water rose several feet around the house; but, to their astonishment, the building remained unmoved. Daylight came, and our village people beheld what all were willing to acknowledge a manifestation of the providence of God. A large timber of the mill had stopped above the house, around which trees and timbers lodged, causing mud to settle around the building; while the water rushed by on either side, carrying barns, mills, and dams. Reapers, wagons, and millstones were carried miles below; yet these two families, right in the midst of the flood, were saved. They were all Sabbath-keepers, or children of Sabbath-keepers, with one exception.

Bro. Hill had formerly owned a house and lot in town; but a short time previous he had traded it for a farm. The house was nearly ruined, and the lot mostly washed away, which loss would have been his had he not traded. It is reported that forty-six who

were killed by the flood were buried yesterday; but there was no loss of human life here. We do not know of a mill in this part of the country that is in running order. The hail has destroyed much grain along the Chippewa valley.

We believe that the God who protected Bro. Hill in the flood, will also protect others who keep his commandments.

D. DOWNER.

Arkansas, Wis., July 8, 1879.

TO-NIGHT.

THERE is sadness in the twilight,
There are shadows 'mid the trees,
There are murmurs coming softly
From the willows on the breeze;
But a feeling softer, sadder
Than the gloaming evening light,
Is the faint and weird misgiving,
Would I dare to die to-night?

Then the chime of far-off church bells,
Stealing softly through the air,
Tolling slowly, tell me sweetly
Of the altar and of prayer.
If I kneel and raise my eyelids
To the twinkling stars so bright,
Would they tell me in their sparkle
It were well to die to-night?

How I love to hear the story
Of that home for sinners blest,
Far away in realms of glory,
Where some day we all may rest.
Oh, to pierce the space and see it
In the gloaming evening light,
Then to hear the summons loudly
Bid us welcome there to-night!

Kneeling low in humble prayer,
Could I, dare I, hear it now?
With my eyelids wide unclosing,
See my Saviour as I bow;
Hear that welcome, "Good and faithful,"
Enter now the joys prepared,
The home eternal in the heavens,
That thy Lord and Master reared.

Methinks 'twere well to hear the summons,
While the prayer of faith should rise
Swiftly 'mid the evening shadows,
Till it reached the glorious skies,
Kneeling while our prayers had risen
To the throne of heavenly might,
And the angels opening Heaven
Bear us swiftly thence to-night.

Stay! dare I alone with prayer
Stand before the Judgment throne?
Must I not here fight temptation?
Work, to win and wear a crown?
Lips might shrivel through long praying,
Hands and feet through kneeling blight;
That would not win Heaven's favor,
Were we called away to-night.

Up and work! the grain is ripening,
Waiting to be garnered home,
And the poor and sad are crying
For the light of truth to come.
There's a time for prayer and praises,
Time to battle for the right;
Now 'tis ours to search the by-ways,—
Dare not ask for Heaven to-night.

When the grain all home is gathered,
All the church in season fed,
Wandering spirits seeking Heaven
To the healing fountains led;
Then if deepening twilight shadows
Gather o'er my fading sight,
I will close my eyes and whisper,
Well! thy will be done to-night.

MRS. ELIZA JONES.

FRANK ADMISSIONS.

THE July number of the *Sabbath Memorial* published by Eld. Wm. M. Jones, London, Eng., contains the following interesting "Editorial notes":—

THAT the seventh day is the only Scriptural Sabbath is now a growing admission among Christians; but the grace of obedience is lacking, and will be probably so long as the mind seeks refuge in present convenience, and in indifference to the law of God. The following admissions from various parties are significant:—

"I HAVE an appointment to preach on the Sabbath question before my people, but I can speak only of the necessity of a Sabbath. I cannot say that Sunday is the Sabbath."

"If I believed the Scriptures to be my only guide in matters of faith and practice, I should keep the seventh day."

"WHEN I came down from the pulpit Mr. — said to me, 'Your sermon on the Sabbath lacked one important point. You did not tell us which day is the Sabbath.' I replied, 'I know that as well as you.'"

IN a group of ministers not many years since, one remarked, "We hear that a Seventh-day Baptist minister has come from America to preach in London; hadn't we better send him some books to set him right on that question, and convert him to Lord's day observance?" Whereupon a Doctor of Divinity replied sharply, "Brethren! I, I think before you do that you had better read *THE BOOK YOURSELVES!*" The proposal was dropped, and the minister never received the books.

"I PRAY thee, have me excused," said one of the invited guests to the royal supper.

As it is with this general invitation, so it is with the special claim of the Lord's Sabbath ("the best of all the seven"), men are full of excuses. Here is one: "The freedom from legal yokes we enjoy in and through Christ, makes me regard the day as an immaterial matter." But how does God regard the day? He has appointed to meet you on that day. Will you venture to postpone His appointment and risk His displeasure? Did it ever occur to you that you have all your life been a day too late in your weekly appointment with the Almighty? But what right has a man to call the Sabbath of the Lord his God a "legal yoke?" The objection seems to rest upon the fact that the Sabbath is commanded, and that the Jews kept and do still keep it. Well, the Bible was written by Jews. Our Saviour was a Jew, and the same God that made us made the Jews. Shall we renounce Him on that account?

TO BELIEVE on Christ, to be baptized, to celebrate the Lord's supper, to do unto others as we would that others should do unto us, and to do anything that must be done as a law of necessity, or of love, or both; is not the *doing* of these as much a legal yoke as the keeping of the fourth commandment? Is *loving* obedience legality? Is there sin in such legality? If so, where? If I am to obey the seventh, the sixth, the fifth, and the third commandments, can any mortal man tell me why I should not obey the fourth?

BUT what about Sunday? We affirm that it is made a legal yoke with a vengeance, accompanied as its non-observance is with fines and imprisonment; and yet objector keeps it and calls it by sacred names, though without a shadow of authority from the Bible; and besides he doubtless does all he can by precept and example to support this legal yoke for a day that has no sacred character whatever given it by the Lord Jesus or his apostles. We beg the reader not to be entrapped with the false application of an idea used by the apostle for something entirely different from keeping the Sabbath.

MOODY AND THE CHILDREN.

"THE first two or three years that I attempted to talk in the meetings I saw that the older people did not like it. I had sense enough to know that I was a bore to them. Well, I went out upon the street, and got eighteen little children to follow me the first Sunday, and I led them into the Sunday-school. I found that I had something to do. I was encouraged, and I kept at that work. And if I am worth anything to the Christian church to-day, it is as much due to that work as anything else. I could not explain these scriptural passages to them, for I did not then comprehend them, but could tell them stories; I could tell them that Christ loved them, and that he died for them. I did the best I could. I used the little talent I had, and God kept giving me more talents. And so, let me say, find some work. See if you can get a Sabbath-school to teach. If you cannot get that, go down into the dark lanes and by-ways of the city and talk to them, and sing some gospel hymns; or, if you cannot sing, take some one with you that can sing some of these songs of praise.

"Sing or read the twenty-third psalm, or pray, and you can get a blessing in that way. When you have won one soul to Christ, you will want to win two, and when you get into the luxury of winning souls, it will be a new world to you, and you will not think of going back to the world at all."

We would call especial attention to the fact that Mr. Moody attributes his great success to first teaching the children. If our young men and women who desire to do something in the closing message, will pattern after the example of Mr. Moody, and use the talents they have, God will give them more talents and make them strong in his cause. What a field is opening up before our young people in the Sabbath-schools! What an opportunity to improve our little talent! All can enter into this work. Come, young friends, let each of us be a Moody, and hunt up a Sabbath-school to teach. Love the children. Sing and pray with them. Do it, not for praise, but for our Saviour.

We have met some young persons who are studying real hard, preparatory to entering the field. They want to work for the Master, but to our surprise they positively refuse to attend Sabbath-school. They "have no time." They "*must study.*" Explain to them how much the school is needing them as teachers, and they say that they have no gift for teaching the children—never could teach. Mr. Moody had to learn to teach the children before he could interest their parents. So we believe it will be with you, young friends.

It is a fine thing to be in the top of the tree, but you cannot get there by one mighty jump. Let us climb up.

D. W. REAVIS.

CHURCH DECLENSION.

WE have no comments to make on the following article, which we find under the above heading in the July number of *Our Rest*, only to prefix, as a text, Rev. 14:8.

One of the prominent signs of the times just now is the constant declension of the church. Taking it as a body, do we not see a rapid falling away from that simplicity and faith which characterized the church of the apostles' days? Do we not see, indeed, the very counterpart of the seventh and last church addressed by our Lord through his servant John? (Rev. 3:14-21.) And if it be true, as some of our best expositors teach, that the seven churches of Asia to whom the letters were addressed actually represent, in type, seven stages of the church's history, then the last one is a faithful delineation of the church's condition just before our Lord's advent. Did you ever read the description? It presents two leading points, which are charges against her. 1. She is neither cold nor hot, but is lukewarm. 2. She claims to be rich and increased with goods. And how true is this picture of the church of to-day! The burning zeal of her first love is departed, yet she is not cold; she has a *form* of godliness, but lacks the power thereof. The vast machinery of church colleges, seminaries, missionary enterprises, Sunday and week-night services, festivals, fairs, theatrical entertainments, etc., moves on, but the propelling power, we fear, is not altogether the Spirit of God. The spirit of the world has, to a large extent, taken possession of those who control the affairs of the church, resulting almost in a complete paralysis of every part of her system. Displaying much wealth, her real condition is nevertheless "wretched, miserable, poor, blind, and naked," in the judgment of Him before whose eyes all our actions and thoughts are visible.

What a sad picture is this of the condition of one who should be wholly separate to the service of Him who gave His life for her. And how it makes us tremble when we remember that this good but despised Lord, this great Judge of the world, is about to separate the Bride from the world, and take her into His presence above, preparatory to the fiery judgments which will sweep over the earth with unabated fury until the wicked are purged out of it. Where will this worldly church stand then? Oh, that now these giddy, thoughtless, pleasure-loving professors might heed the timely admonition of the loving Saviour, and buy of him gold tried in the fire, to enrich themselves with; white raiment to cover their nakedness with; and the Lord's eye-salve to enable them to see.

One of the characteristics of the last days, given by the apostle Paul, was, that men should be "lovers of pleasure more than lovers of God." 2 Tim. 3:4. And that this is true of the present generation is evident, when we think for a moment how whole communities are stirred to their foundations by the mere occurrence in their midst of a rowing match, a horse race, a foot race, or some other senseless performance. Think of 80,000 people congregating to witness the outcome of a rowing match, as was the case a few weeks since in England, and of tens of thousands of dollars being paid as entrance fees to witness a foot race in New York. Will men, even those professing Christianity, pay out their money so freely, or give their time and labor so readily to the cause of Christ, out of a heartfelt love of God? No. Yet, let some one propose a grand carnival in which worldly show, pride, and love of pleasure can have free scope, and these same Christians (?) will be foremost to offer their services, and do all in their power to make it a success.

And this love of pleasure and worldly excitement has reached such a climax of late, that many of these professors do not even wait for the frivolous excuse of "church needs," but lend their services as performers to theatrical managers, just as any courtesan or libertine would, for the amusement of the world in general. In this way, the far-seeing manager, who has an eye to business, is enabled to announce the names of leading singers and organists of various churches on his show-bills, and thereby give a sanctified air to his den of iniquity.

An exhibition of this kind has lately been given in the principal cities of our land in connection with a silly play, entitled, "Her Majesty's Ship Pinafore"—a play which has not even the redeeming feature of a good moral at its close, nor anything of an elevating character in it from beginning to end.

It is the veriest trash and silly nonsense ever written, and yet the walls of our city have for over a week been posted with great show-bills, announcing the *First Appearance in Public of the Chicago Church Choir Company, in H. M. S. Pinafore!*

The windows and walls of nearly every drinking and gambling den in the city have been adorned with hand-bills, telling the loafers, infidels, and devil-serving men who congregate there, that "the leading members from the best church choirs of Chicago" were going to perform their parts at a theater, which is crowded on Sunday and week day, to witness the demoralizing performances of a lot of actors whose morality is more often questionable than otherwise.

They were informed that the organist of Trinity church would have the musical direction of the opera, whilst the principal characters of the play would be sustained by Mrs. Faulk, of Temple Sinai and Union Park Congregational church; Miss Bartlett, Contralto of the church of the Messiah; and the Basso of Plymouth church (Congregational); the Tenor of Trinity Episcopal church; The Baritone of Trinity Methodist Episcopal church; together with a grand chorus of one hundred trained voices, selected from other church choirs and singing clubs.

Just imagine the effect such announcements must have upon a crowd of worldly-minded men, who fear neither God nor devil. They see the church—the professed followers of the meek and lowly Jesus—flocking in crowds to perform and witness the performance of a "light comedy" in one of the devil's churches, and next day going with sanctified air and holy countenance to sing the Lord's praises in his holy temple (so-called). Methinks if the Lord himself were to enter there, he would drive out with a whip of cords all such mocking worshipers, as polluters of his place.

But while we realize the depths to which the church has fallen, and how seldom, if ever, she thinks of the return of her Lord, yet we are far from being discouraged. We remember that it is all in keeping with what he said should come to pass, and is one of the signs of his near approach. Our hope is not in man, but in the God of Israel, in whom is everlasting strength. We appeal, therefore, to those whose hearts beat in unison with the teachings of Christ, and who really love his appearing, to stand aloof from the frivolities and glaring wordliness which characterize the church at the present time. Do not suffer yourselves to be drawn away nor enticed by the many temptations surrounding you, but stand firm, and discourage, by both your actions and speech, every attempt to drag the church into still closer communion with the world. Heed not the jeers of scoffing professors, listen not to the seducing speeches of the tempter; but remember the meek and lowly Jesus, to whom all power has been given in Heaven and on earth, and remember that he has no pleasure in those things which the world loves, but hates them. Every attempt to forward his cause by a co-partnership with the world will prove disastrous, and instead of aiding the conversion of the world, will end in the demoralizing of the church, and finally in the loss, soul and body, of all who persist in following such a course.

INGERSOLL SILENCED.

SHORTLY after Robert G. Ingersoll was defeated in his race for governorship of Illinois, he was one day boisterously and blasphemously proclaiming his infidelity on board of a railroad train between Chicago and Peoria. After being for some time offensively voluble, he turned to a gentleman near him and defiantly demanded, "Tell me of one good and great public result that Christianity has ever accomplished?" The gentleman, not wishing to open an argument with the boaster, hesitated to answer. The train had stopped, and all was silent in the car. Just then an old lady of eighty years, who sat just behind Mr. Ingersoll, touched his arm with trembling hand, and said, "Sir, I do not know who you are, but I think I can tell you of one glorious thing that Christianity has done."

"What is it, Madam?" said Ingersoll.
"It has kept Robert G. Ingersoll from being governor of the great State of Illinois." If lightning had that moment flashed through the car, the effect would not have been greater. Ingersoll turned literally pale with rage, and remained silent. The grand old woman lies under the prairie daisies now, but her courageous act "smells sweet, and blossoms in the dust."

[Mr. Ingersoll had been very sure of a nomination by the republican party, which was equivalent to an election, but a strong remonstrance from a large number of ministers of the State compelled his rejection by the convention.—Ed. of the *Golden Censer.*]

The Review & Herald.

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

BATTLE CREEK, MICH., JULY 24, 1879.

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

THE DAKOTA CAMP-MEETING.

THE first camp-meeting for Dakota is in the past. And it can truly be said of this meeting that it has been a success. We reached the ground late, Thursday night, having traveled the last twenty-five miles in a stage-coach. In regard to this meeting, we notice the following facts of great interest:—

1. Its location. Sioux Falls, Dakota, is a beautiful village of sixteen hundred inhabitants, situated on Sioux River. One-fourth mile from the village is a wooded island of ten acres, formed by the divided river passing on both sides of it, and uniting again. The waters of this river are the purest of any of the rivers and creeks of the North-west, affording delightful opportunities for bathing, and for baptizing. The shade was complete; and by the free use of ice, the water was excellent. The island is owned by Judge Brookings, who gave the use of the ground.

2. The numbers in attendance. There were not less than two hundred brethren and sisters present on the ground. Fully one-half of these were Scandinavians. Besides the congregation tent, there were fifteen family tents, and fifteen covered wagons used as sleeping-rooms. When the brief notice of this meeting is taken into account, and that it was Dakota's first camp-meeting, and that it was held at the commencement of harvest, the reader will be astonished at the report we give of the numbers in attendance. Nearly all the Sabbath-keepers in the Territory, excepting the Russian brethren, were present. We were glad to meet Bro. Richards, a German brother, whom we first saw in Wisconsin about twenty years since. At this meeting we received a bundle of the first number of the German paper. It should be widely circulated among the Russians in Dakota who speak the German language. Long have our German brethren waited for a paper in their language. Their turn has come at last, and the time for activity and sacrifice among them in giving it a wide circulation. It will be issued monthly as soon as practicable. This will depend upon the efforts of those who labor to circulate the German sheet.

3. The services. After our arrival, Mrs. W. and the writer did most of the speaking. Eld. Hanson spoke several times to the Scandinavians. But most of them could understand English, and therefore could enjoy all the services. Eld. Whitney spoke several times. His sermons are systematic and logical. His voice is deep, distinct, and agreeable. He never speaks more than one word at a time. His style of speaking is his best assurance from diseases of the throat and lungs. God give him the power of the Holy Spirit, and many souls in Dakota. The discourses of Mrs. W. and the writer were much like those we give at other camp-meetings.

Sabbath afternoon, more than one hundred came forward for prayers. Sunday afternoon, Mrs. W. spoke on the subject of Christian temperance, when one hundred and ten took the strongest temperance pledge.

Monday was a memorable day. Eleven were baptized, and the Dakota Conference was organized, the minutes of which will be given elsewhere. Several incidents of interest to the writer occurred during the meeting. Here we met a lady who attended a school we taught in Troy, Me., thirty-seven years ago. She was then a child only eight years of age. Her husband was at the meeting on the Sabbath, and went home, a distance of twenty miles, for his wife. We had the pleasure of the company of Mr. Staples, and that of his wife, Mrs. Rosetta Farington Staples, at our dinner table at the Dakota camp-meeting. We also met Mr. and Mrs. Noble from our native town in Maine. People push out West about in their line of latitude. We find many Maine people in Minnesota and Dakota, and they are generally staunch temperance people.

Dakota is a promising field of labor. The people look healthy. Our brethren show a good share of intelligence. They made great sacrifices to attend their first camp-meeting. We go from this meeting to Boulder, Colorado.

JAMES WHITE.

Beloit, Dakota, July 15, 1879.

THE MORAL WORLD.

To distinguish between the different classes of elements by which the world is controlled, we speak of the physical world, the political world, and the moral world. In each of these divisions there was, according to prophecy, to be seen in the last days, an unnatural and abnormal condition of things, to indicate the approach of the last great catastrophe by which all three should be radically revolutionized, and a new order of things be introduced. The following is a description of the fearful condition of morals in Germany, where the glorious light of the Reformation first shed its cheering beams. What does it prove but that the Reformation has not been followed out, the advancing light of truth has not been heeded, and the inevitable moral declension has followed. We find the article in the *Christian Statesman* of June 19, 1879:—

"Crime has increased during the last six years in Prussia from fifty to two or three hundred per cent; the imprisonments in Prussia, Hanover, and the Rhine provinces alone, (the statistics from the southern States, as Bavaria, Wurtemberg, and Baden, not being yet published,) have risen from 102,077 in 1872, to 133,734 in 1876, and the number to-day is reckoned at 150,000. The prisons are all full, and patriotic men are urging the formation of a penal colony on some island of the Pacific or section of western Africa.

"A few months ago the chaplain of the Imperial family, Mr. Bauer, in a sermon preached before the emperor and princes, said, in words which we quoted at the time: 'Affection, faith, and obedience to the word of God are unknown in this country, in this our great German fatherland, which formerly was justly called the home of the faith. On the contrary it really seems as if it were the father of all lies who is now worshiped in Prussia. What formerly was considered generous and noble is now looked upon with contempt; and theft and swindling are called by the euphonic name "business." Marriages are concluded "on trial," to be broken, if not found to answer. We still have a Sunday, but it is only a Sunday in name, as the people work during church hours, and spend the afternoon and evening in rioting in the public houses and music-halls; while the upper classes rush to the races, preferring to hear the panting of the tortured horses to hearing the word of God, which is ridiculed in the press and turned into blasphemy in the popular assemblies; the servants of God are insulted daily.' The Berlin correspondents of English journals add: 'The German clerical newspapers, Protestant as well as Catholic, are writing in a like strain.'

"The *Christian Intelligencer* says: 'Berlin, with a population of a million, has only one hundred and ten ministers of religion, both Protestant and Roman Catholic, and the average attendance at each place of worship is below one hundred. House to house inquiries show that in the same city "in less than one house out of eighty is there any regular use or even possession of a Bible." The state of religion and morals in the country is a cause of the greatest grief and anxiety to many of the best citizens. This social deterioration and increase of crime does not come from ignorance. Nor does the prevalence of immorality arise from a lack of artistic and æsthetic culture. Nor is intemperance the cause. The one chief reason for the degeneration of a once noble people is the substitution of skepticism for faith in the Scriptures.'

On "the spread of skepticism," *The Alliance* of July 19, 1879 says:—

"Rationalism is almost the national belief of Germany. France is full of infidelity. A large number of people in our midst will tell you that they do not believe in immortality. Skepticism is found on every hand. The fact no one, we suppose, will dispute. What has caused this state of affairs? Some thinkers tell us that Strauss and Voltaire and Paine and Ingersoll are responsible for it. That is nonsense. Strauss and Voltaire and Renan and Ingersoll are simply a part of the drift. Its causes lie deep in the history of religion. 'What has been bears fruit in what is'—sometimes by direct, sometimes by indirection."

After feeling about for the cause of this state of things, and attributing it mainly to "human creeds," which is good for the *Alliance*, it remarks:—

"Be that as it may, the problem of how to deal with skepticism is the one that now most presses upon the Christian thinker."

The same paper also prints the following, which, although on another point, does not present a very pleasing picture:—

"Chicago sits by her filthy river and pities

Memphis because of its pestilence, and St. Louis because of its perspiration, but the day is not far off when the Garden City herself shall be pitied by the whole land, unless her sewer system be changed and her streets be cleaned. A plague more frightful than yellow fever is steadily marching across Europe. It is a disease that will grow apace on American soil. It is Asiatic cholera. We are building in Chicago a gigantic pile of masonry, buttressed by fraud and covered with criminal contracts, which will cost half as much as the whole expense of a sewerage system that would secure us health. But the stately pile will continue to rise, while our sluggish river becomes a Styx, and the very ground under our palatial architecture becomes a festering, pestilence-breeding mass. And by-and-by, when the violated laws of health revenge themselves, the religious press will record another visitation of Providence, while the more worldly and more sensible daily will chronicle the sad result of violated law."

TO CORRESPONDENTS.

31.—IN THE MIDST OF THE WEEK.

1. How could Christ cause the sacrifice and oblation to cease in the midst of the week, if he was not crucified until Friday? 2. How could he then have remained in the heart of the earth three days and three nights?

ANS. 1. The "week" in the midst of which the prophecy declared that the sacrifice and oblation should be caused to cease, was not a literal week, but a week of years, the last of the seventy weeks. This week commenced at the baptism of Christ in the autumn of A. D. 27. It extended seven years, to the autumn of A. D. 34. In the midst, or middle, of this week, that is, in the spring of A. D. 31, Christ caused the sacrifice and oblation to cease by his crucifixion. 2. There is no proof that the expression, "the heart of the earth," in Matt. 12:40, means the grave; and we do not think that the "three days and three nights" are to be limited to the time during which Christ was in the tomb.

32.—THE DAY OF THE LORD.

How can we harmonize our belief that the day of the Lord in Joel 2:1, is the same as that in Zeph. 1:14 and 2 Pet. 3:10, when the word "afterward" is used in Joel 2:28; and that which was to happen afterward began to take place on the day of Pentecost?

ANS. The words rendered afterward, in Joel 2:28, *achari chen*, "after this," Kimchi says, are "the same as *beacharith hyyamim*, 'in the latter days.' It is so given by Peter when he quotes from this prophecy of Joel in Acts 2:17. Joel, like other prophets, takes up events in independent series. His prophecy is not consecutive from beginning to end. Having gone through with one line of thought, he goes back and takes up another. Thus in chapter 2:27 we are brought through to the eternal state. In verse 28, the prophet goes back and takes up additional particulars, or events of another kind, by saying, "And it shall come to pass in the last days," etc.

33.—HOW LONG DID NOAH PREACH?

Where may I find, in the Bible, proof that Noah preached 120 years?

ANS. There appears to be no direct proof for it, but several passages from which such an inference can be drawn. Thus in Gen. 6:3, it is written, "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." This is generally understood to be the limit of the time during which man was to be suffered to live, if he did not repent; and this time ended at the flood. Then it is certain that 120 years before the flood, God formed the purpose thus to destroy man if he should not repent.

Now, did Noah preach and warn them of this coming judgment during all this time? The testimony of Peter implies that Noah so preached to them. 1 Pet. 3:19, 20: "By which also he went and preached unto the spirits in prison; which sometime were disobedient when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water." The argument on this passage is as follows: This testimony has its application in the days of Noah. The word "spirits" signifies the antediluvians, while they were yet in life. They were "in prison," in the sense of being shut up under darkness, sin, and the threatened judgments of God. See Isa. 61:1, and Luke 4:18, for this application of the figure of a prison to those who are in darkness and condemnation. While they were thus in prison, Christ by his Spirit through Noah preached to them. During this time they were disobedient, and during this time also the ark was preparing. This would include the whole period of 120

years; for so long they were in this sense in prison, and so long they were disobedient.

But there are some passages in Genesis from which a different argument may be drawn. Thus: Gen. 5:32: "And Noah was five hundred years old; and Noah begat Shem, Ham, and Japheth." From this it would appear that Noah had no sons till after he was five hundred years old. But he was only six hundred years old when the flood came. Gen. 7:11. And it might be inferred from Gen. 6:18, that God did not make his covenant with Noah and commission him to preach the coming flood, till after his sons were born, nor till after they had grown up and married; for the Lord's language to him was, "Thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee." This, however, may perhaps be reconciled with the idea that this was one hundred and twenty years before the flood, on the ground that God spoke by anticipation, mentioning that which was to come, as though it had already taken place.

NOTE FROM ELDER ANDREWS.

THE chills and fever left me one week since, after a run of fourteen days. I think this attack has wrought a favorable change in my system. My appetite is in a measure restored. I am still obliged to keep my bed, but hope to be able soon to sit up a part of the time.

The family of Bro. Loughborough have shown us great kindness. I deeply regret to bring this burden upon them when they have so many burdens to bear, but must think the special providence of God protected us during our rough passage across the ocean, so that this attack was not permitted to come upon me until I reached this good and quiet place.

I have sought to make a more perfect consecration of myself to God while on this bed of sickness, and I really hope that the Spirit of God will specially come upon me before I leave this place.

One circumstance which has just come to my knowledge gives me much encouragement. When we first began to publish our French paper, some one sent me the name of a merchant in the Turkish empire, who could read French. As he was the only person in that empire who received our paper, we continued to send it to him, though we feared that he cared nothing for it. Recently he has written that himself and several others have embraced the Sabbath in consequence of reading the paper, and that he desires to be baptized. So we see that the Lord is at work.

Bro. Loughborough's work seems to be making steady progress. There are some very encouraging cases, for which we feel to give thanks to God.

J. N. ANDREWS.

Southampton, July 3, 1879.

STUDENTS AND TEACHERS, ATTENTION.

THE coming College year, which opens Aug. 20, promises to be more prosperous and successful than any of its predecessors.

A Commercial Department will be opened at the beginning of the College year, under the supervision of competent instructors, to receive all worthy persons who desire a thorough drill in Penmanship, Book-keeping in its different forms, in keeping T. and M., Church and Conference Records, together with special instruction in the various kinds of Practical Business; such as Banking and Manufacturing; also in Business Law for Business Men, Parliamentary Usages, etc. Much of this instruction is just what scores of young men and women in the ranks of S. D. Adventists need to fit them for a life of usefulness in the cause of God.

Some who have the time and means, and are free to attend this school, will still hesitate and wait, perchance, for responsibilities to be laid upon them, before feeling sure that they shall ever need any such knowledge. There is now a great demand for this kind of education in all our churches, and no one feels this deplorable lack more keenly than those who have visited these churches to organize T. and M. societies and Sabbath-schools, and to see that all the church records are properly kept. God uses those to the best advantage in his cause, who labor and sacrifice most for its interests, and make ready to bear the responsibilities that must be borne by some one. Parents will do well to see that their children have this opportunity to prepare themselves for usefulness in the church, as well as simply to work farms, and trade, to get gain for physical comforts.

One hundred dollars spent in one year's schooling may yield ten-fold more fruit in the

kingdom of God, than it would, were it invested in merchandise, or farms, or even otherwise in some branch of the cause.

One thing is certain, we must educate our children for usefulness. This is, no doubt, the will of God. Who knows how he will use them? That should give us no anxiety. If we only consecrate them to God, and do the best we can for them, God will bless us in so doing, and use them to his glory.

S. BROWNSBERGER.

CAMP-MEETING SABBATH-SCHOOLS.

At each one of our large camp-meetings held this year there has been a mammoth Sabbath-school, including in its numbers nearly all those attending the meeting. That these schools are very profitable, and a great help to the S. S. work in the State where they are held, is evident to those who have attended them. Attention is called to the importance of Bible study, and to the Sabbath-school as a chief means of promoting thoroughness in the work. The best plan of conducting a school and its various exercises is demonstrated in less time than it could be described and explained.

We hope that there will be a model school held at each one of the coming camp-meetings, and that every person so situated as to make it possible will attend with a well learned lesson, and a determination to help make the school a success. A few suggestions about these schools may not be out of place.

Lessons. Do not assign an old lesson so as to secure its being learned, and never assign more than one lesson to each division. It will be better for Divisions Two, Three, and Four (all except the little ones) to study the lessons in the *Instructor*, and Lesson Sheet, designed for the Sabbath on which the meeting is held. This makes the school more natural, and those who attend the meeting can resume the work when they return home without any break in the lessons. The lesson for the little ones, or First Division, should be announced by the president of the State Association in time to be well learned.

Learning the lesson. Let every S. S. scholar and teacher endeavor to attend the camp-meeting, and come to the Sabbath-school held Sabbath morning prepared to do his part well. Study the lesson the first part of the week, and learn it well, and then bring your Lesson Papers so that you can give it additional study on the ground. There may be many on the ground who have not enjoyed the privileges of the Sabbath-school, and you should be prepared by your conversation and example to encourage them to engage in this work when they return home.

Lesson papers. The president and secretary of the State association, who are the superintendent and secretary of the camp-meeting Sabbath-school, should provide a liberal quantity of Lesson Papers to be distributed to those attending the meeting who have not been attending Sabbath-school, or who have been studying some other lessons. The lessons should be handed out as early in the meeting as possible, and every one should be encouraged to prepare for the school, and to attend.

The camp-meeting Sabbath-school should be planned beforehand, and the teachers selected on Friday. It should be called early, so that classes may be arranged and ready for work at 9 o'clock. The exercises should follow closely the programme generally adopted, so that the whole school will represent as nearly as possible the workings of an ordinary Sabbath-school.

W. C. WHITE.

PENNSYLVANIA CONFERENCE.

HAVING spent the last three weeks in this Conference, I can report a good degree of interest in most departments of the work, so far as I have had opportunity to observe.

There are five tents being used here this season, all of which I have visited. All these tents have a fair attendance, and with some the interest seems quite deep and general. There has been a great change in this respect during the past two or three years. While even that short time ago it was almost impossible in many localities to get a congregation of interested listeners, now nearly every locality furnishes a good field of labor, and many calls come in for help, that cannot possibly be filled with our present number of laborers. This change we believe is largely due to the influence of the tract and missionary work. We hope for a large increase of strength to this new Conference as the result of tent work the present season.

The greater share of the brethren have adopted the tithing system as recommended by the General Conference, and as a consequence we find the

Conference funds considerably increased. If all would do this according to the approved plan, the wants of the cause in this respect might be fully met. We are especially pleased to find that the company brought out during the past year has adopted this plan, and also provided themselves with the library of Sr. White's writings. This shows that these points of truth and duty will be as readily accepted as anything else connected with our work when they are properly presented, and they are certainly good evidences of the genuineness of the work.

The Sabbath-school interest is also receiving a good degree of attention. Nearly every company of Sabbath-keepers in the Conference have organized Sabbath-schools, and some of these are in a flourishing condition. We look for great improvement in this direction, however, as it is but recently that special attention has been given to this branch of the work. The Tract Society Institute held last spring at Wells-ville, N. Y., has proved of great benefit in introducing better order and system into the work of the society. Some of the district officers especially have shown a commendable zeal in laboring to carry out the system in all the churches in their districts, which course will certainly result in a marked improvement in the condition of the society. The work is now under way of raising a Reserve Fund of \$1000. for this Conference society.

Lastly I mention the interest that has been taken in the Health and Temperance Association. Whenever we have presented this subject, the majority of the brethren present have signed the teetotal pledge, and we shall do the best we can to have this movement general throughout the Conference. While we see great room for improvement on all these points we have mentioned, yet we are thankful for the omens of good we do see, and take courage still to labor on to that end. May God abundantly bless the work.

B. L. WHITNEY.

July 15.

KANSAS TEMPERANCE SOCIETY.

FRIENDS of temperance in Kansas: You are aware of the fact that a temperance society was organized at our late camp-meeting, a State branch of the American Health and Temperance Association. More than one hundred persons signed the teetotal pledge, and a few the anti-rum and tobacco pledge.

A good beginning was made at this meeting. Now we want a local club wherever we have a church or company of believers. Are we not temperance people? Is not the Bible a temperance book? and do we not profess to be Bible Christians? But some say they never took a temperance pledge or belonged to a temperance society. Well, you never before had opportunity to unite with such a society as this. The objectionable features so apparent in some so-called temperance societies are in this entirely wanting.

Take right hold, brethren and friends. There is no law against temperance. It is one of the fruits of the Spirit of God. Gal. 5:22-24.

Will the elder or leader of each church or company, who has not already done so, please call a meeting in the interests of the temperance movement. When the friends have signed the pledge, elect a leader and secretary for your local club. The secretary will send me the name and post-office address of each of the officers, and a complete list of members.

J. LAMONT.

Mound City, Kan.

JESUS IS COMING.

DR. BROOKS, in an address before the Prophetic Conference, told the following anecdote peculiarly illustrative of the importance of making the coming of Christ a practical, life-controlling fact:—

"An old man had an only son who grew up proud and disobedient, and well nigh broke his father's heart by running away from home. When he got to a great distance, he wrote to his father briefly thus: 'You need not expect to see me for seven years. I have determined to seek my own fortune, and I have so thoroughly disguised myself and covered my tracks, that it is useless for you to hunt for me at all.'

The seven years rolled away, and at the end of the time the old man went twice a day, morning and night, to the trains as they arrived at the village. His residence was not far off, and when he heard the whistle he would put on his hat and go to the station. Winter and summer, in storm and in sunshine, in day-time and in darkness, never did that train arrive that it did not find that old man standing on the platform, patiently waiting. One bright, sunny morning, at

ten o'clock, when the train arrived at the depot and the old man stood waiting, a great, strong young man descended from the steps, and in one minute the arms of the old man were around him, and the tears were running down his face as he said: "This my son was dead, and is alive again; was lost, and is found." The burning longing in the old man's heart was satisfied, and the promise of his son verified.

Hope keeps the heart from sinking into despair. The hope of the church centers in the second appearing of Christ. The word of God says we need not look for his coming until the "man of sin" be revealed. The twelve hundred and sixty years of Papal supremacy are in the past, and we are now in the waiting time. Are our ears open to catch the far-off sound of the chariot wheels? Are our eyes fixed on the skies from whence the glory will come? The sons and daughters of the King should long for his appearing. The meeting time is near. Are we looking for the signal—watching for the train? Soon arms of love will enfold earth-weary frames. Are we ready for the rapture?

ELIZA H. MORTON.

Allen's Corner, Me.

IS THE LORD PARTICULAR?

THERE are many persons who do not feel very particular in their duties toward God, or in their dealings with men. They will say, "I mean to do about right." And about right they think is near enough. And concerning religious duties they say, "I don't believe it makes any difference. One will do just as well as the other." This we often hear from professed believers. They seem not to be aware that they, in so doing, adopt the infidel's creed, every article of which is prefaced with, *I don't believe*. Place these words before every article of Christian faith, every truth of revelation, and you have the infidel's creed entire.

But the testimony of God in the days of Moses was, "In all things that I have said unto you be circumspect." Ex. 23:13. And in the Christian age it is the same. "See then that ye walk circumspectly, not as fools, but as wise." Eph. 5:15. In many places of Scripture the Lord cautions us to be very careful to do just what he has commanded. "Ye shall observe to do therefore as the Lord your God hath commanded you; ye shall not turn aside to the right hand, or to the left." Deut. 5:32.

In Num. 3 the Lord has given a sample of a business transaction, which it will be safe to follow in all our dealings. When he had slain all the first-born of Egypt, and spared the first-born of Israel, he claimed these as his own, to be consecrated to his service. But afterward he chose the tribe of Levi for this especial service, instead of all the first-born of Israel. On numbering the Levites the number was found to be 22,000; but of the first-born of all Israel there were 22,273. We might have said, That is near enough; the 273 will make no difference. But the Lord did not do business that way; but he charged five shekels apiece for their redemption, making 1,365 shekels, to be paid into his treasury. According with this an apostle has said, "Render to all their dues;" and Jesus said, "Render to Caesar the things that are Caesar's and to God the things that are God's." The tenth is the Lord's; he justly claims it as his own. Let us be careful to give to all their dues. God weighs our motives, and notices things which we may esteem very small.

R. F. COTTRELL.

THE CRIME AT POCASSET.

[The following is from the French paper *Les Signes des Temps*, under the charge of Bro. Andrews at Bale, Suisse.]

In the month of May last a terrible tragedy occurred in Pocasset, Mass. A man by the name of Freeman thought himself called to offer up his little daughter, aged five years, as Abraham offered up his son Isaac. Accordingly he killed the child, and poured out her blood as an offering to God.

This dreadful crime made a great sensation throughout America, and those who were especially opposed to the doctrine of the near advent of Christ, have endeavored to make all believers in this doctrine responsible for this crime. A brief statement of facts will show how unjust this is.

There are in America two denominations who bear respectively the names of Adventists and Seventh-day Adventists. The Seventh-day Adventists teach that all God's commandments are binding upon mankind, and should be observed; and they therefore hallow the seventh day as the Sabbath of the Lord. The Adventists, on the contrary, almost all believe and teach that

the commandments are abolished. There is therefore no denominational relation between the Adventists and the Seventh-day Adventists. They stand very much opposed to each other in their labor.

Now this Mr. Freeman did not believe at all in the commandments of God. He had not even the most distant relation to the people known as Seventh-day Adventists. His name had never been heard of by them till it was made known by this great crime. It is but just to say that Mr. Freeman and the few associated with him did not belong to any church of the Adventists. They were a company of fanatics, acting solely on their own responsibility. Probably he pretended to be an Adventist, though certainly he never pretended to be a Seventh-day Adventist. It is only about two years since he was an avowed infidel.

If the fact that the Adventists generally teach that the commandments are abolished, makes them responsible for this murder, then they must bear it; but most assuredly the Seventh-day Adventists, who affirm the perpetuity of the commandment, "Thou shalt not kill," and that of all the other commandments, can never be made responsible even in the most distant degree for this crime.

Our journal has been published three years in the city of Bale. We have advertised in its columns a large catalogue of publications containing our religious views. The closest scrutiny of these publications will show that they teach only the principles of morality and virtue laid down in the ten commandments and in the Lord's sermon on the mount.

J. N. ANDREWS.

Southampton, England, June 27.

THE FIRST INDIANA CAMP-MEETING.

THIS meeting will be held at Noblesville, Aug. 5-11. Eld. D. M. Canright and W. C. White will be present. We desire the presence of every Sabbath-keeper in central and southern Indiana. The point at which the meeting is located is a convenient one for all the churches in the central part of the State.

The annual business sessions of the Conference and T. and M. society will not be held at this meeting, so the time will be devoted to religious services. A Sabbath-school convention will be held during the meeting, which will be conducted by W. C. White. The regular lesson for the second Sabbath in August will be recited. Let all come prepared to take active part in the exercises.

The grove in which the meeting will be held is a beautiful one. Ample provisions will be made for all who attend. Let all be on the ground ready for the first meeting, Tuesday evening, Aug. 5. Come prepared to remain until Tuesday morning, Aug. 12.

We expect to have several tents on the ground to rent, from \$3.00 to \$4.00 for the entire meeting. Let those churches who have none come prepared to rent. If you cannot do this, come, and we will provide for you as best we can.

REDUCED FARE TO INDIANA CAMP-MEETING.

Have just received word from the Indianapolis, Peru, and Chicago R. R., and the Anderson, Lebanon, and St. Louis R. R., both of which run through Noblesville, that they will convey passengers to the camp-meeting over their lines at half fare. Tickets to be sold from Aug. 5-13.

The Indianapolis, Peru, and Chicago R. R. issue this year certificates, which must be obtained and presented to the ticket agent at the station where the cars are taken. The agent will then sell tickets at half fare. The company will furnish me with the certificates, and I will furnish to churches as soon as possible; yet many individuals may be missed, therefore let all who desire to attend the meeting address me immediately at Noblesville, Ind., and state how many will attend the camp-meeting from your place, and we will send you the certificates by return mail.

The Anderson, Lebanon and St. Louis R. R. will sell tickets during the meeting at half fare on the entire line.

S. H. LANE.

A VERY little boy had one day done wrong, and was sent, after paternal correction, to ask in secret the forgiveness of his Heavenly Father. His offense was passion. Anxious to hear what he would say, his mother followed to the door of his room. In lisping accents she heard him ask to be made better; never to be angry again; and then, with child-like simplicity, he added, "Lord, make ma's temper better, too."

Do nothing to-day that you would be likely to repent of to-morrow.

BEYOND THE SKY.

The heavenly host with joy will greet
The coming of weary, patient feet;
The pearly gates will open wide
For those who are washed in the crimson tide;
And the shout of triumph arises high,
For their home is waiting beyond the sky.

Unknown they have struggled here below,
Bearing the cross through pain and woe,
With willing hearts and with loving hands,
Faithfully keeping their Lord's commands;
And now their earth-life is all passed by,
And their home is waiting beyond the sky.

God, who hears when his children pray,
Has given strength for each weary day;
And when the warfare for aye is done,
When the strife is over and victory won,
Their songs of gladness are rising high,
For their home is waiting beyond the sky.
ALLIE A. SANTEE.

Progress of the Cause.

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

SOUTHAMPTON, ENGLAND.

OUR tent-meetings still continue in this place. We have now given forty discourses, and are just entering upon the Sabbath question. In conversation we have explained the subject to a number who have commenced to observe the Sabbath with us. We also see good results every week from the effort made in sending out reading matter by post. Some are already embracing the truth from reading.

It has been rainy and cold most of the time since we erected our tent. There have not been twenty-four consecutive hours without rain. On the first of July there was a heavy gale, with rain. The tent had to be let down flat to the ground, to save it from damage. Our tent is already badly mildewed, and if such weather continues during the entire season, the canvass will not be fit for service another year.

We have much prejudice to contend with; first, because the Church of England claims all the people as under her jurisdiction. I am told that the old law is still on the statute books, requiring all to attend meeting at the church once in six weeks, or pay a fine. There are too many dissenters, however, for the law to be enforced. One churchman used the following argument against us the other day: "If the seventh day is kept, it will make another company of dissenters."

Secondly, there is a prevailing distrust of foreigners, especially if they introduce anything new to the people. This we expected, but such prejudice is increased by false reports being circulated by those who do not attend, and who do not know of what they affirm; but even this stirs up some to come and hear, and with the candid, such curiosity turns to interest. On the whole, considering all the circumstances, I do not know but we are doing as well as we could expect.

In opening any new mission, it requires work. We try to do all that health and strength will admit. We request all to pray that the Lord may help us so to labor that his blessing may be granted with our efforts, and then all will be well.
J. N. LOUGHBOROUGH.

July 4, 1879.

PENNSYLVANIA.

Jasper, Tent No. 1, July 8.—Since last report our congregation diminished in attendance for a few days, but we have since regained it, and there is apparently an interest to hear. We are now in the midst of the Sabbath question. Eld. B. L. Whitney is with us for a short time. Pray for us.

J. W. RAYMOND.
D. B. WELCH.

KANSAS.

Grove City, Jeff. Co.—We began meetings at this place in the new forty-foot tent last Thursday evening, July 10. The hurry of finishing harvest and unfavorable weather made the attendance quite small till yesterday (Sunday). Present indications are favorable.

J. LAMONT.
OSCAR HILL.

Bull's City, July 10.—We pitched the tent at this place June 25, and have had quite an interest. The church are encouraged, and eight more have commenced to keep all the commandments of God, while others are investigating God's word to "see if these things are so." May the Lord bless them in seeking for truth. We have closed labors here for the present.

GEO. H. SMITH.
M. AND H. ENOCH.

IOWA.

Birmingham, July 10.—We commenced meetings here June 20, and have given seventeen discourses. Congregations have averaged one hundred and seventy-five. People are attentive and orderly, and seem interested in the truths presented. The prospect is favorable for a good work here. We hope to still enjoy the

blessing and help of God, that these meetings may result in good. To this end we ask the prayers of God's people.

I. J. HANKINS.
E. J. WAGGONER.

NEW YORK.

East Otto.—Our meeting at this place, July 12 and 13, was well attended, and was a good meeting. The preaching was practical, and the social meeting on Sabbath was characterized by the expression of the earnest desire and determination for a closer walk with God, and a fuller consecration to his work. On Sunday, seven persons were baptized, two of whom had previously united with the church.

B. L. WHITNEY.

MINNESOTA.

Mankato, July 14.—We pitched the sixty-foot tent at this place under some difficulties. The weather has been very stormy, the wind sometimes blowing a hurricane, uprooting trees and demolishing houses in some localities, while the heat has been oppressive, and swarms of hungry mosquitoes have preyed upon speaker and hearers. Still our audiences average about two hundred. We are now in the midst of the Sanctuary question. We desire the prayers of God's people, that his work may prosper in our hands.

W. B. HILL.
L. H. ELLS.

INDIANA.

Silver Lake, Tent No. 1, July 15.—I have held five meetings here, with an average attendance of one hundred and twenty-five. This is a town of six hundred inhabitants. The people have kindly furnished an organ and organist, and several have invited us to their homes. I am alone, but expect Bro. Lane will be with me soon. Pray that the word may prosper.

W. W. SHARP.

Warrington, Tent No. 2, July 15.—We have now spoken twenty times, and the interest is on a constant increase. Some have decided to keep all God's commandments. Last Sabbath we had a good meeting. The brethren from Mechanicsburgh met with us. We are having some opposition. Next Wednesday night, Eld. Williams of the Baptist denomination will speak in favor of the "Lord's day" or Christian Sabbath. Our congregations still range from 200 to 500. Have sold books to the amount of \$16.31, and received \$3.55 as donation.

J. M. REES.
J. S. SHROCK.
VICTOR THOMPSON.

Arcadia, Tent No. 3, July 15.—Twelve have signed the covenant, nine of whom have embraced the truth since we began meetings. Others are waiting to hear the other side, which is to be given by Eld. Frazier, (Disciple), who has been called in to oppose the truth. He begins this evening. We expect this opposition will help us much. Donations amount to \$10.46, which exceeds our expenses so far. Book sales amount to \$8 50. Could have sold many more, had our supply been equal to the demand. We expect to continue meetings here until the Noblesville camp-meeting.

WM. COVERT.
J. P. HENDERSON.

NEW HAMPSHIRE.

Winchester.—We pitched our tent here Monday, July 7, and commenced meetings on the 9th. Our average attendance is about one hundred. The interest is increasing. Last evening about two hundred were present. The people are very friendly, providing for our temporal wants, and inviting us to their homes. Adventism is but little known here. With the blessing of God we expect success. Our stay at Athol was short, there being no interest whatever. Sabbath, July 5, we spent at Athol Center, where five were baptized.

D. A. ROBINSON.
G. F. HAINES.

NEBRASKA.

Nebraska City and Humboldt.—The quarterly meeting of the Nebraska City church was held on Camp Creek. Sickness kept some from attending. One was baptized.

The company at Humboldt have been passing through fiery trials and temptations; but there is gold here, and we hope to see it shine forth like that tried in the furnace. The doors of the Christian church were kindly opened for us the 12th and 13th inst. Two were baptized, and four united with the church. A Sabbath-school was also organized.

CHAS. L. BOYD.

NEW JERSEY.

Vineland.—Our quarterly meeting, July 5, 6, was truly a season of great encouragement to all who attended. Six were present from Camden, N. J., and one from Philadelphia, Pa. Four were baptized, three of whom unite with the

church here, and one with the society recently organized by Bro. Sanborn in Camden. Union and harmony seemed to prevail, and a good degree of the spirit of missionary labor was manifested. We hope for better days for the cause in southern New Jersey.

At this meeting we had the pleasure of meeting Eld. J. W. Morton, (S. D. Baptist), author of Vindication of the Sabbath. He preached an excellent discourse first-day morning.

N. ORCUTT.

WISCONSIN.

DURING the past week, owing to stormy weather and the press of haying and harvest, our congregations have been small, averaging about forty, until Sunday, when, the day being fair, over two hundred were in attendance. Good attention was given as we presented the history and claims of the true Sabbath. More interest was manifested than at any time before during the meetings.

S. S. SMITH.
ELI OSBORN.

Elkhorn, July 17.—We have held five meetings in this place, with an average attendance of about one hundred and fifty. There is a large amount of prejudice to overcome before the truth can find a place in the hearts of the people. We shall do our best, by the help of the Lord, to present the truth before them in a clear light. We ask the prayers of our brethren and sisters for the success of the work here.

C. W. OLDS.
E. M. CRANDALL.

Neillsville, Tent No. 3.—We have given fifteen discourses in all. Have canvassed the Sabbath question quite thoroughly. By a rising vote, fourteen have expressed their intention to keep the Sabbath of the Lord, and we think several others will soon decide for the truth. The people here are willing to read, and as soon as a new subject is presented, they come eagerly to the stand to get our tracts. We are now in the midst of the Life and Death question.

T. B. SNOW.
C. HOLMES.

Rockton and Debello.—Our tent-meetings in Rockton are quite well attended, and some are deeply interested; but being in the midst of harvest, many who live in the country are not able to attend all the evening meetings. Rains have also hindered the progress of our meetings. We hope some will yet obey the truth.

July 5, attended the quarterly meeting at Debello. The brethren seem to be doing well. Several more decided to keep all of God's commandments. Among the number was the Wesleyan Methodist minister to whom we referred in a previous report. This minister and his wife have both decided to walk according to the law of God. They hope their children will soon follow them. Another who has lately commenced the observance of the Sabbath is a German who has preached some among the Christians. Others in the vicinity of Debello are interested. May God help them to obey.

O. A. JOHNSON.
ANDREW CHRISTIANSEN.

TENNESSEE.

Paris, Henry Co., July 11.—We are obliged to close our meetings here for the present, to attend the State quarterly meeting; but otherwise they could probably be continued no longer, because of the panic caused by the yellow fever that has just broken out in Memphis. Much prejudice seems to have been removed from the minds of the people here. Several are convinced on the Sabbath question. Some take that day to rest and investigate the subject. Last Sabbath we held quarterly meeting with the little church lately organized at Springville. One more was baptized. Their testimonies seem to come from hearts full of love for God and his truth, and to indicate growth in grace and in the knowledge of the truth. Pray for the cause in Tennessee.

G. K. OWEN.

VIRGINIA.

Soliloquy.—We had an excellent quarterly meeting at this place. Nearly all the members were present. Sabbath morning we had an interesting Sabbath-school and a good social meeting, followed by a sermon on the importance of the Testimonies, and their practical use in developing character. This church will now provide themselves with the circulating library.

Sunday morning our meeting was characterized with a spirit of earnestness and labor. A new club of twenty-one copies of Signs was taken for six months. Mrs. Sanborn is now expecting to organize a V. M. society this week. We think there is some good material here for such a society. About \$21 of tithe money was received by the treasurer. Over ten dollars were paid on the tract fund.

The outside interest was good. Four were received into the church, and others are almost persuaded to accept the truth. As we realize that the great day of God's wrath is hastening upon a slumbering world, and see how hard it is to awaken souls to a true sense of their condition, we feel like crying mightily unto God for help to save the perishing.

I. SANBORN.

MAINE.

Burnham.—When we first pitched our tent in this place, much prejudice existed against us; but after hearing a few discourses, some confessed that they were mistaken in the people. We were recommended to have a police appointed to keep order, with the understanding that this was a hard place; but it is due the people here to say that we never have entered a new place where better attention was given to the word spoken than in this village. Our congregations range from fifty to two hundred. God is giving us the ears of the people, and we pray that many may give their hearts to the Lord. Some have already decided to keep all the commandments of God, and walk in the light of present truth. Our wants are all supplied by the liberality of the people here. May such be gathered in as shall be saved in the kingdom of God when Jesus comes.

J. B. GOODRICH.
CHAS. STRATTON.

TEXAS.

Norman Hill, Tent No. 3, July 7.—Here is a settlement of three hundred Norwegian families. I have been here for three weeks, speaking exclusively in the Norwegian language. The prejudice existing in the community surpasses anything I have seen before, especially among the members of the Lutheran church. Our hearers are principally infidels and worldlings, of whom there are a great many here, because they cannot digest the dry theological theory with which the priest always serves them. Upon these the plain and practical truths of the word of God seem to have a wonderful influence. One has given his heart to God, and we hope that others will soon follow. We introduce the Sabbath question to-night. Bro. Swaden, a young Swede is with me, and takes care of the tent, leaving me more time to visit, and in this way try to remove prejudice. We ask the prayers of our brethren and sisters.

A. W. JENSON.

ONTARIO.

Chatham, July 17.—Our cause here is still rising. Sixteen are now keeping the Sabbath, while others are deeply interested. The opposition we are receiving at the hands of the ministers, only tends to strengthen those who have embraced the truth, and it also creates a healthy desire to hear in the minds of others. The Lord gives liberty in presenting the truth, and we expect, with the blessing of God, to see a strong church raised up in this city. Our vigilant missionary societies are doing nobly. Twenty-five societies have responded to our appeal. The society in South Lancaster, Mass., is sending to Ontario, weekly, 200 copies of the Signs; a society in Illinois, 75 copies; one in Maine, 60 copies; one in Rome, N. Y., 50 copies; three societies in R. I., send from 10 to 20 copies each; and one in Michigan, 40 copies. We feel to thank God and take courage. Already some are embracing the truth from reading, and the Macedonian cry comes up from many places. Come over and help us. Truly the harvest is great and the laborers are few. Bro. C. Black is with me as tent master, and is also a good T. and M. worker. Bro. Geo. A. King of Belleville is creating a great interest in that city, by his efforts in T. and M. work, and in canvassing for our publications. These brethren, with the writer, are all the laborers there are in Ontario, having a population of 4,000,000 souls. It is one of the best fields of labor in the world. We need more laborers in Ontario. Who will come? We desire the prayers of God's people.

JOHN W. MOORE.

ILLINOIS.

Tremont.—We pitched our tent in this town last week. Have held four meetings, with increasing interest. Last evening our tent was full, and the congregation listened attentively to the word spoken. We are only eight miles from Mackinaw, where our tent was pitched two years ago. The brethren there take hold willingly to help us. Pray for the work here.

B. F. MERRITT.
C. H. BLISS.

Pittwood.—Over thirty persons embraced the truth under our labors in this place and vicinity last spring, and twenty-seven were baptized. But as several families moved away, and we feared duty might call us to another field, we advised all our French converts to unite with the St. Anne church, desiring to so bind the edges that our work might not unravel. This left only a few American converts in this place. As we found these doing well upon our return, we decided to pitch the tent a few miles away, and if possible so add to their numbers as to organize a new church. We commenced meetings three miles from Pittwood, July 4th, continuing nine days, and speaking fourteen times. Seven have decided for the truth.

Yesterday, Sabbath, was a memorable day to the cause here. An organization was effected as follows: After a preparatory discourse, seven Americans were organized into a church; fourteen of the French who had united with the St. Anne church were received by letter; six were received by baptism; and five of the new converts, who were Baptists, were received by vote. After the organization six persons were baptized; then we had a most interesting social meeting.

Some reported victories over tobacco, and others resolved to abandon its use.

We shall remain here another week, and shall see that the new church, for a while, have help every Sabbath. Bro. Geo. Hobbs of Serena is with us all the time, and Bro. Gros is with us as much as his mercantile business will permit. These dear brethren are of great service to us. D. T. BOURDEAU.

MICHIGAN.

Eaton Rapids, Tent No. 3, July 9.—We have been here five weeks. We had good congregations up to the time of haying, since which time the attendance has been small; yet a few are much interested, and some have decided to obey the truth. We expect to move our tent to the northern extremity of the town, to accommodate some who are interested there. T. M. STEWARD. E. P. DANIELS.

Genoa.—Met with the Genoa church at Howell, July 5, 6, and held seven meetings. On Sabbath, P. M., seven were baptized, mostly young people. May the Lord help them to walk in newness of life. Several were present from abroad. All seemed to be encouraged. Praise the Lord. T. M. STEWARD.

SINCE leaving Battle Creek, June 13, we have visited the following places:—

Met with the brethren at Brookfield, June 14, 15. Here we baptized eight, and organized a church of twelve members. Sunday evening, visited the tent at Eaton Rapids. A good interest was manifested, a large congregation coming out to hear the truth.

June 21, 22, met with the brethren at White-water, Grand Traverse Co. Here we baptized twelve, and organized a church of twelve members. Bro. Sisley and Potter were laboring here with the tent.

Wednesday evening, June 25, met with the church at Alma, Grand Co. This church was without an elder, the former elder having moved away. Eld. Van Deusen spoke on the coming of the Lord, after which we enjoyed a good social meeting. Following this an elder and deacon were chosen and ordained. The church seemed to be of good courage.

I spent Sabbath, the 28th, with the church at Mount Pleasant. Bro. L. A. Kellogg has labored here for a year or more, as the result of which there are forty or fifty Sabbath-keepers in this vicinity. Here all seem to be in earnest, and determined to go through.

July 5, met with the church at Lyons. Had a good Sabbath-school. One was baptized, and the ordinances were celebrated. This church is trying to hold up the standard of truth.

July 12, attended the district quarterly meeting at Bushnell. Bro. Bell was present, and occupied the most of the time in the interest of the Sabbath-school. It being in the midst of harvest, the meeting did not continue over first day, as appointed. At the close of the Sabbath we repaired to a beautiful lake and baptized six. We can truly say that we had the best of the wine at the last of the feast. J. FARGO.

OHIO.

Appleton, July 14.—We have held six services, with an increasing congregation. At least five hundred attended our last meeting. The church of seven are very much encouraged, and, with us, expect that their numbers will be increased. Since our visit with them last January, they have had their regular Sabbath-school and meetings, and have faithfully laid by their tithes. We are in the midst of a good country. We hope to see every Sabbath-keeper in this district at our camp-meeting. If you have not already commenced to make preparations, begin now. A. O. BURRILL.

Bedford.—Our tent-meeting in this place is closed. A few have taken their stand for the truth, and others admit their duty to obey it. Among these is a highly educated lady of German birth, the daughter of a lord, who also married a lord. She is a doctress of many years practice, and is capable of speaking seven different languages. She has been a life-long skeptic or Universalist, but now most deeply feels the need of help from God, and an abiding trust in him. She was charmed by the harmony and beauty of the Holy Scriptures as presented in the tent, and now feels that they contain something for her.

Our quarterly meeting, July 12, 13, was excellent. Two intelligent young ladies (school-teachers) from Peninsula, took a decided stand for the truth.

We expect to pitch our tent in Solon, five miles from this place. R. A. UNDERWOOD. J. C. BARTLETT.

Liberty Center and Hamler.—Tuesday, July 8, I came to Liberty Center, and found the brethren having the largest interest we have had in Ohio for many years. About a dozen had been keeping the Sabbath here for a few years, though unorganized and in a poor condition. We gave Bro. O. F. Guilford a forty-foot tent, and he with Bro. Bigelow and Hussey came here designing only to remain about two weeks to help the brethren. But from the first

a deep interest was manifest. The tent was crowded to overflowing. One after another began to keep the Sabbath, until already about sixty are fully decided, and more are coming in daily. Most of these come by whole families. On every street, and in every direction from town, are to be found Sabbath-keepers. About twenty have been baptized, and new ones go forward in this ordinance every Sunday.

When we get the idea that God can work only through some of our older and more able ministers, we are greatly mistaken. This has been the trouble in Ohio. Young men and those of smaller talent have not been encouraged, lest they should make mistakes. Here we have an illustration of the folly of such over-cautiousness. Our young, inexperienced hands are having as good or even better success than the older ones. We would like a few more such.

On the Sabbath we organized a church of twenty-seven members. Others will be added as soon as they are ready. Of course a meeting-house is now indispensable, and this is just the time to strike for it. So we drew a plan, 28x42, 16-foot posts, and started a subscription. One brother gave the lot, another the timber, while another saws it; others give work or money, some outsiders giving \$50.00, and so on down to \$5. Bro. Guilford, being a carpenter, will take the oversight of the work. We are confident that we shall have a meeting-house here before winter.

Of course the churches in town are in trouble. Their own ministers could do nothing; so they sent for one Eld. Alwood, a presiding elder, to tear down God's work. He came and demanded a debate. This our brethren utterly refused, but offered him the tent every other evening for several days. He then went to a church, hoping to draw the crowd and break up the interest in our meetings. One evening a good many went to hear him; but the next evening we had the crowd, while his congregation numbered only about forty. He made one more effort, and became discouraged; but we had a crowded tent, and this, too, in the midst of harvest.

Bro. Wm. Daniels and family, who make music teaching a business, volunteered to assist during the tent-meeting: so we have had an excellent choir. I am more and more impressed with the value of good singing as an aid in our work. The tent will remain here some weeks longer, then it will be pitched near by, and the work will be continued.

Monday we went about twenty miles to Hamler, and met with the church there, where we found a good little company, who have also commenced to build a house of worship. A little misunderstanding had arisen among them, which was readily settled, and the brethren will proceed rapidly with the work of building. We shall have three or four new churches to be dedicated this fall in Ohio. Thank God for these tokens of success. At this meeting Bro. Rodolph Fisher was ordained elder of the Hamler church.

I am now in Toledo, looking after a few Sabbath-keepers here. D. M. CANRIGHT.

FROM LIBERTY CENTER, OHIO.

In the *Democratic Northwest* of July 10, we find a good article from a leading man of Liberty Center, concerning our work. There are some important principles stated, which all should read. D. M. CANRIGHT.

The Seventh-day Adventists pitched their tent in our village a few weeks ago, since which time they have been delivering a series of discourses to those who have favored them with their presence. Unlike the common custom, they have asked no contributions from their audiences on any occasion, so that our people have no chance of charging them with being a lot of money grabbers, going from place to place, lining their pockets with the people's subsistence and hard earnings, and departing leaving no equivalent. On the contrary they pay their own expenses, and tarry with those who extend the courtesy to invite them to do so: and when they take their departure, we think our town will be financially, and we trust morally, benefited: for it is due to say (from the view of an outsider) that their conduct during their stay, both in and out of the church hours, has elicited many comments of praise from unbiased minds, who deem the cause which they are promulgating worthy of candid investigation from the different standpoints, rejecting no testimony that throws new light upon the merits and truth of the case, that the jury (the people) may arrive at the most intelligent and correct conclusions.

We ask, Who can expect to advance in truth and knowledge upon any subject, that only listen to one side of the case, and close their ears and shut their eyes to the other? What would be the universal verdict of our people if the jury in our court of Common Pleas should listen to one side of a case and retire to their room and make up their verdict, refusing to listen to further testimony. Do not some of our people see that they are standing exactly in this position, in refusing to listen, and apparently (to an outsider) using every effort at their command to prevent others from doing so, or brazening their minds by the most powerful exhortations to resist convictions forced upon them by listening to the different philosophical expoundings of Scripture.

If these Advent ministers are preaching an erroneous doctrine clearly contrary to Bible teaching, it would be a strengthening pillar to the other churches of our town to urge their members forward to listen, that they might see in the clearest light the falsity of their doc-

trine, and the sandy foundation upon which they build their edifices. From our unbiased standpoint we can see no good reason why professed followers of Christ should exhibit that distant coldness almost amounting to persecution (in our view) toward these well behaved and quiet, but earnest people. Let all put on the garb of true Christianity and practice the golden rule, "doing unto your neighbor as ye would that your neighbor should do unto you." The bitter clashing between professed followers of Jesus and his cause, exhibiting jealousy, spite, and malice toward each other, is a problem we have never been able to solve. It is truly beyond our conception that God should manifest his Holy Spirit and unadulterated love through his mediums in such mysterious ways, that to the ungodly look as though party spirit and selfish ambition had worked their way into the fold. . . . Let the truth come, hitting and demolishing error wherever it may fall. Truth is what the people want.

There can be but one truth upon any subject with which people have to deal; and this being a progressive age, we see day by day that the arts and sciences are constantly in a state of progress reached by philosophical and advancing minds; and why close our eyes, and shrink from the investigation of religious subjects? Let us throw off ancient superstitions, and investigate every side of all subjects, if we would become wise. TRUTH SEEKER.

MINNESOTA S. S. ASSOCIATION.

The first annual session of the Minnesota Sabbath-school association convened at Calhoun Lake, June 20, 1879, in connection with the camp-meeting.

Meeting called to order by the president, Eld. W. B. Hill. Prayer by W. C. White. The names of all the schools in the association were then read, and the delegates from said schools were accepted. The secretary's report was called for and read, giving a brief account of the workings of the association for the year.

A motion was made that all the ministering brethren present be invited to participate in all the deliberations of the meeting. A motion was made and carried that the president appoint the committees.

Committee on nominations, D. P. Curtis, David Alway, and A. H. Vankirk; on resolutions, H. W. Babcock, W. C. White, and I. Z. Lamb.

SECOND MEETING, June 22, 5 o'clock P. M. The committee on nominations reported as follows: For president, W. B. Hill; secretary, L. A. Curtis; executive board, David Alway, Myron Winchell. The nominees were voted on separately, and all duly elected.

The committee on resolutions presented the following for consideration:—

Resolved, 1. That we regard the Sabbath-school as an indispensable means of grace to all the churches.

2. That we recommend to all isolated Sabbath-keeping families that they have family Sabbath-schools, and that the parents of these families do all they can to encourage their children and other members of their households in the Sabbath-school work.

3. That we recommend to all the scattered Sabbath-keepers that they occupy a portion of each Sabbath in the study of the lessons published in the *Instructor* and the Supplement.

4. That we recommend the adoption of the plan of weekly penny contributions by all the Sabbath-schools.

5. That one-tenth of the sum so raised in each school be forwarded quarterly to the State S. S. secretary, to defray the expenses of the association.

6. That we recommend that each school provide itself, as soon as possible, with the book entitled "Bible Lessons for Little Ones," and the weekly *Instructor*.

7. That we recommend that each school procure and use the Teachers' Class Record and the School Record, also Colton's Sunday school maps of Palestine and of the journeyings of the children of Israel.

8. That we recommend that the president of the S. S. association hold at least one general meeting during the year in each T. and M. district in the State, for the purpose of raising the interest in the Sabbath-school work, and giving instruction in all its branches.

9. And it is the opinion of your committee that the interests of the Sabbath school are of such importance as to demand the labors of the president of the association, or of some other competent Sabbath-school worker, during a large portion of the year.

Whereas, The unity of action and the efficiency of our teachers and officers may be greatly increased by frequent consultation, therefore

Resolved, 1. That we recommend to each school the holding of a teachers' meeting on the fourth Sabbath in each month, after the regular services of the day are over.

2. That we believe the practice of frequent changing of officers and teachers is detrimental to the interests of any school.

A motion was made that these resolutions be acted upon separately. Carried. After being thoroughly discussed by W. C. White, D. P. Curtis, W. B. Hill, H. W. Babcock, A. H. Vankirk, and others, they were all unanimously adopted.

THIRD MEETING convened June 23, 11.30 A. M. A short time was devoted to asking and answering questions in regard to S. S. work. This exercise was conducted by W. C. White.

It was proposed to raise a fund for the S. S. association. Accordingly, a contribution was taken up, which resulted in the collection of \$14.77, which was placed in the hands of the secretary to defray the expenses of the association.

Meeting adjourned *sine die*. L. A. CURTIS, Sec. W. B. HILL, Pres.

Notes of News.

—NINE States of the Union give women the privilege of voting on school questions.

—TEN white and five colored persons died of stroke at Charleston, S. C., July 12.

—Two hundred Bavarians are to start in a few days for the United States, to join the Mormons in Utah.

—ENGLISH millers are going out of the business, being unable to compete with American new processes.

—Of the insane in Massachusetts, nine-tenths are uneducated paupers, which argues that culture is a preventive of disease.

—THE first prize for proficiency in Latin at Worcester University, Ohio, was given to a young Creek Indian, at the late commencement.

—REPORTS that the Chinese were preparing to march on Kuldja, and were ill-treating Russian merchants on the frontier, are confirmed.

—THE "Golos," a St. Petersburg journal, estimates the cost to Russia of the war with Turkey at £150,000,000, and the deaths in its army at 200,000.

—A DETACHMENT of Russian troops in Asia was compelled to retrace its steps by swarms of locusts that settled thickly on their faces, uniforms, and muskets.

—THE Austrian elections show 178 liberals and 175 conservatives chosen to the reichsrath. Five of the seats must be again contested, however, because of declinations and double elections.

—A MAN has been arrested at Brussels for insulting the king of the Belgians. The insult consisted in a declaration that the king was a fool or knave, and that he had been chosen by lot to assassinate him.

—A FEW years ago, millions of pounds of cream of tartar were annually exported from England and France to this country. Last year our own supply was sufficient for our demand, and cream of tartar fell 30 per cent.

—AN CHING, a native Chinaman, has been ordained as deacon of the Trinity Episcopal church in San Francisco. He now takes the name of Walter C. Young, wears his hair short, and wears an American costume. This is probably the first case of a Chinaman being admitted to orders in the church.

—HONG KONG, June 29.—General Grant was greeted at Tientsin by an address from the foreign residents, delivered by the Chairman of the Municipal Council. On May 30 a grand banquet was tendered him by the Chinese authorities, at the principal native temple. The Viceroy of Chihli, Commander-in-Chief and Grand Secretary, Li Hung Chang, presided. No such attentions were ever before bestowed upon any foreigner.

—DR. J. L. PICKARD is not a minister; he is president of a non-sectarian State College, the Iowa State University, and his "baccalaureate address" has no text, but as printed in one of the Iowa papers, we find it to be a remarkably spiritual, strong, tender, and impressive gospel sermon. The strong men of the day, he affirms, are those who have sought and discovered a foundation for their faith. "To let down an anchor into the hold of a vessel during the raging of a tempest, rather than into the bed of the ocean, would be wisdom, compared with the conduct of that man who finds nothing worthy his assent outside of himself, and is anchored to a bundle of negations within his narrow and weakened soul."

Obituary Notices.

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

KILBOURN.—Died of consumption, at Burlingame, Osage Co., Kansas, Feb. 27, 1879, Mrs. Kate Kilbourn, aged 33 years and 3 months. In the spring of 1874, while at Walla Walla, W. T., she embraced present truth under the labors of Eld. Van Horn. She was afterward deprived of the society of Sabbath-keepers for over four years, but remained true to her religion, and endeavored to instruct her children in the truths of the Bible. Her husband and three children are now with the church at State Center, Iowa. They are trying to live so as to meet their loved one beyond the trials of this life. MRS. G. V. KILGORE.

REDDINGTON.—Died of inflammation of the bowels, July 1, 1879, in Charlotte, Eaton Co. Mich., William Reddington, aged 18 years. Through the faithful efforts of his mother and sister, William gave his heart to God last January. The day before he was taken sick the family at whose house he was staying were away from home; and on returning they found him in deep exercise of mind. He told them he was so burdened in his mind that he had spent most of the day in prayer, and felt that the Lord had greatly blessed him. His mother and sister, living thirty miles distant, were apprised of his illness; but the former being too feeble to visit him, his sister hastened to his bedside, and for two weeks faithfully watched over him until his death. He patiently endured intense suffering, and often expressed perfect resignation to the will of God. His remains were brought to Ceresco, and funeral services were held in the Congregational house of worship. We spoke briefly from 1 Thess. 4:18. J. BYINGTON.

FLUM.—Died, near Humboldt, Neb., Feb. 6, 1879, Mary, wife of A. J. Flum. Bro. and Sr. Flum were members of the Baptist church until less than a year before her death, when the light of the third angel's message shone upon their pathway, and together they received and walked in this light. Sr. F. now rests in hope, while her husband has the solemn responsibility of instructing seven children in the way of truth and virtue. May the Lord help him to discharge this duty faithfully. Funeral discourse by the writer, from Job 14:14. CHAS. L. BOYD.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, July 24, 1879.

DAKOTA SABBATH-SCHOOL.

It was our pleasure to witness the Sabbath-school organized under the Dakota tent at the camp-meeting, Sabbath, July 12. Elder Whitney had charge of the school. There were eight classes in English. For want of teachers there were but two classes in the Danish language. These were very large, as there were many more adults in this branch of the school than in the English branch.

The exercises of the school were opened by singing the appropriate prayer from the Song Anchor, "God bless our Sabbath-school." Then prayer by the writer, and singing again from the Anchor, "Blessed are they that Do His Commandments."

After a few remarks by the writer, the happy buzz of English and Danish commenced in good earnest, while the varied notes of a hundred songsters of the morning made our grove temple a delightful scene of pure worship to the Lord of the Sabbath. Then followed that sweet song, "Whiter than Snow." And after general questions by Bro. Biggs, the person who should answer being called by Elder Whitney, Mrs. W. made appropriate and forcible remarks. Thus closed the Dakota camp-meeting Sabbath-school. J. W.

The Alliance of July 5, 1879, has this note on the threatening aspect of American Socialism:—

"But the labor question presses. Every day brings us nearer to a crisis. Socialism in its American shape is aggressive—it has fangs. There are twenty thousand Socialists in Chicago alone. There is at least one regiment of drilled men among them, and the well-informed say that the armed Socialists in Chicago outnumber the militia. The State Legislature has just passed a law which, properly enforced, will prevent the Socialists from parading with arms again. Their fire-brand speakers have hurled defiance at the law in incendiary speeches. Whether their companies will do so openly, remains to be seen. But whether they do so or not, a collision between labor and law cannot long be delayed in this land of too much liberty."

AND the fourth of July has been celebrated by American residents in every land, who have remembered the day we celebrate, with an ever deepening conviction that, the round world over, God hath not dealt with any other nation so graciously as he hath with our own.—*Advance.*
Why?

EASTERN CAMP-MEETINGS.

At the special session of the General Conference last spring it was suggested that I should attend camp-meetings in New England, Maine, and Vermont, this fall, and also hold a meeting or two in Canada if possible. After receiving suggestions from the presidents of these Conferences, I appoint the time as follows:—

Camp-meeting in Canada where Bro. A. C. Bourdeau may appoint, August 21-26.
In Massachusetts, Aug. 27 to Sept. 2.
Maine, Sept. 4-9.
Vermont, Sept. 11-16.

I expect to attend all these meetings. Bro. and Sr. White will most likely attend some of them. The places where these meetings will be held should be announced at once by the Conference Committee of each Conference. If not called away to other labors I shall probably hold several meetings at important points in these Conferences. The time and place of these can be arranged at the camp-meetings.

We hope to have a general attendance at these meetings, and trust that God will greatly bless his work. Geo. I. BUTLER.

Mt. Pleasant, Iowa.

S. S. CONVENTION AND CAMP-MEETING SABBATH-SCHOOL.

THERE will be a quarterly convention of the Mich. S. S. Association held at Eaton Rapids, in connection with the camp-meeting, July 31 to Aug. 4. Delegates' certificates will not be called for, but all present will be invited to take part in the meetings. Teachers and secretaries are requested to bring their Record Books; for a committee will be appointed to examine them, and to suggest any necessary improvement in the manner of keeping them.

We hope to see all the officers and teachers of the schools in that section of the State for which

this camp-meeting is held, and also those who can conveniently come from other sections. The objects and aims of the Sabbath-school will be discussed, also the best plans for teaching and learning the lessons.

Sabbath morning, at 8:45, a model Sabbath-school will be held, in which all present will be expected to take part. The lessons for Divisions Two, Three, and Four, will be those in the *Instructor* and Lesson Sheet for the first Sabbath in August. The First or Infant Division will recite Lesson 31, "Jacob Leaves Home," in Bible Lessons for Little Ones.

Those who wish to prepare themselves on these lessons, who do not take the *Instructor*, should at once write to this Office, inclosing a three-cent stamp, and the papers containing the lessons for that day will be sent by return mail.

Parents, come to this camp-meeting, and bring your children. Get your neighbors to attend, and come with a heart to work for a new conversion, and the conversion of your children and friends. W. C. WHITE.

MICHIGAN CAMP-MEETING.

THIS week appears the notice for the last time of the Eaton Rapids, Mich., camp-meeting. It has been stated as designed for Sections 1 and 5. But it is not designed alone for them. Other meetings that may be held in this State, will not be held in places to accommodate our people anywhere in this section. Brethren everywhere in the State, especially within reasonable distance of Eaton Rapids, should therefore avail themselves of the opportunities of this meeting, and be present.

Everything possible will be done to make the meeting one of great interest and profit. And with the S. S. work, T. and M. and other important matters to come up, this will be accomplished. Elders Canright, Littlejohn, Jones, Miller, Fargo, Smith, Prof. Brownsberger, and others will be present. Let us have a grand rally. MICH. CONF. COMMITTEE.

MICHIGAN, SECTION NO. 1.

DEAR BRETHREN: We did expect that there would be a general meeting held in your section of the State, but upon further consideration it has been decided that this is not practicable. The next best thing has been resorted to, that of holding a camp-meeting at Eaton Rapids, July 31 to Aug. 4, for the benefit of Sections One and Five. Every company of Sabbath-keepers in these sections should be well represented at this meeting. Especially should those who have not the privilege of meeting with their brethren each week avail themselves of this opportunity. Will the brethren of Section One show their interest in the meeting by attending, and bringing their children and friends with them? Come praying that God will bless both ministers and people, and baptize us all afresh with the spirit of the third angel's message. M. B. MILLER.

SABBATH-SCHOOLS IN OHIO.

Newark and Waterford.—We had a pleasant time with the Sabbath-school at Newark. They enlarged their *Instructor* club list with the intention of using the papers in inducing children to attend the school. This is what all our schools should do. Do not say that it is of no use before you try. We offered the *Instructor* to some of the children in Newark, if they would come to our Sabbath-school; and all said they would come. Do not pick for the rich, but for the poor, to attend,—those who are not able to dress fine enough to attend Sunday school. Their souls are of no less value than the rich.

The superintendent of this school lives nine miles from the church; but he never fails to be there on time for Sabbath-school. The superintendent is a thermometer for the school. We can sound him, and tell what his school is before we see it.

The school at Waterford is in a flourishing condition. We conversed with the members, and their talk about the Sabbath-school work has the right ring to it. They are taking hold of the work in earnest. They have raised \$25.00 to supply their school with maps, *Instructors*, etc. They are aiming to secure thoroughness in their recitations, and will, in the future, make it their business to attend Sabbath-school every Sabbath. Bro. Kaufman's family live thirteen miles from the church, and they attend Sabbath-school regularly. Brethren, write this in your diaries; read it every Sabbath morning, and three or four miles will not seem so far. "Where there's a will there's a way." D. W. REAVIS.

CAMP-MEETING IN QUEBEC.

THE cause of present truth in this province is comparatively young; yet its adherents and friends here think that they should have a camp-meeting this season. I have for some time been strongly impressed that such a meeting, attended by the blessing of God and the leadings of his Spirit, would be productive of great good.

The way has opened very favorably to hold the meeting at Magog, which would be a central place for our brethren in these townships. Our request is before Eld. G. I. Butler, to have the meeting held a little past the middle of August, and he has appointed for Aug. 21-26. Think we can easily secure reduced rates on the railroad, boat, and stage.

We desire to act in harmony with the advice of the General Conference Committee in this arrangement. In order to have means to make it a success, we suspend holding tent-meetings this season, to prepare for our camp-meeting. It is hoped that every brother and sister in this province will arrange to come up to the feast, and will encourage their friends to come also.

It would be cheering to all if Bro. and Sr. White could attend our camp-meeting. The brethren in Vermont are cordially invited to come; also the friends in Ontario and elsewhere who can possibly attend. Bring as many tents as possible. A. C. BOURDEAU.

Signs of the Times please copy.

TO THE P. A. S. S. ASSOCIATION.

MANY are asking us what they shall do with their contributions. We answer, Donate one-tenth to the State Association; then pay for your Records, both of which send to the State secretary, Mrs. F. C. Oviatt, Wellsville, New York; and use the balance as the best interest of your school demands.

Read all circular letters and the *Instructors* carefully, after which put them away for reference; also correspond with the State secretary. By this means you may keep posted in regard to the work.

To the T. and M. directors we would say, As our time must now be occupied in tent labor, we wish you to take especial interest in the S. S. work. This is an important branch of the work of God, and the Lord will bless us in doing all on our part. D. B. OVIATT, Pres.

AN EIGHT WEEKS' DRILL FOR TEACHERS.

THIS heading is the title of a circular just issued to announce a special drill in the Common Branches for the benefit of those who expect to engage in teaching this fall. It will begin at the opening of Battle Creek College, Aug. 20, and continue the first term. It will include,—

1. A Review of the Common Branches.
2. Instruction in the Best Methods of Teaching them.
3. Instruction in General School Management.

This work will be nearly equally distributed among six of the Professors.

Send for the circular. Address, Battle Creek College, Battle Creek, Mich.

A NEW DISEASE.

—NEW YORK, July 14.—The *Sun* says that during the past week a novel and singular disease has manifested itself among the girls employed in Lorillard's tobacco factory, Jersey City. On Wednesday last Mary Horsey, aged 19, who was working in the straining department, complained of a terrible pain in her side. She fell to the floor unconscious, and was carried to her home in an ambulance. Here she was seized with violent convulsions, and while these attacks lasted the combined strength of four men was required to hold her. Thirty of the girls are sick now. A report that they were at work on tobacco stored in New Orleans last summer, and which contained germs of the disease, created great excitement. Physicians are giving the case special study.

NOTICE.

ANY one in Kansas wanting temperance pledges or copies of the constitution for local clubs, will write me at Mound City, Linn Co., Kansas. J. LAMONT.

It is said that mildew in tents may be prevented by first soaking the cloth an hour or two in cold water, then boiling twenty or thirty minutes in soft water, the water being cold when the cloth is put in. Rinse thoroughly in the first water.

CORRECTION. In report of Minnesota Conference given last week, it should have been eighteenth annual session instead of eighth. The

name of H. W. Babcock should have appeared as chairman of the committee on licenses, instead of appearing as one of the licentiates; and the name M. J. Spicer, should have been M. S. Spicer.

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.

We expect to hold three or four meetings of this kind this season, in different parts of the State. By so doing all can attend without going so great a distance from home. Brethren, do not fail to attend these meetings. Come prepared as far as possible to care for yourselves.

J. FARGO, Pres. Mich. Conf.

S. S. MEETING, POTTERVILLE, MICH.

IN connection with the district quarterly meeting at Potterville, July 26, 27, there will be a general meeting of the Sabbath-schools in that district. Elders E. R. Jones, Bro. Bell, and others from Battle Creek, will attend.

We urgently invite the brethren and sisters from the neighboring churches to attend with their children. Come prepared to stay till the meeting is done.

The subjects considered at this meeting are so different from those to be taken up in the S. S. meetings at the camp-meeting, that no one need stay away for fear of hearing the same thing twice. A portion of the time will be devoted to a Normal Class Exercise, consisting of practical instruction to teachers. Sabbath-school at 10 o'clock Sabbath morning. W. C. WHITE.

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|-------------------|------------|
| ALBION, Nebraska, | Aug. 2, 3. |
| Raeville, " | " 9, 10. |
| Halifax, " | " 16, 17. |

To the scattered friends in this section I wish to say, We are aware of the fact that all would like to have meetings in their own neighborhood; but there are so many urgent calls, and so few ministers, that it is impossible to respond to all the requests for labor. Our visits cannot be frequent, and they must necessarily be brief. I am anxious to meet as many as possible at these meetings, and extend a cordial invitation to all to come. There will be opportunity for baptism at each place; and, if practicable, churches will be organized at Albion and Halifax. CHAS. L. BOYD.

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|-------------------|---------------------|
| JEFFERSON, Mich., | July 24, 7:30 P. M. |
| Ransom Center, | " 26, 11 A. M. |
| Hillsdale, | " 27, 7:30 P. M. |

We desire a full attendance at these meetings.
M. B. MILLER.

I WILL meet with the church in Spring Arbor, July 26. J. BYINGTON.

Publishers' Department.

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

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.

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

THE address of I. and H. T. H. Sanborn, until further notice, will be Quicksburgh, Shenandoah Co., Va. I. SANBORN.

WANTED.—A place to work or to learn a trade, by a boy 17 years of age, who is a Sabbath-keeper. Address, by letter, H. E. Stevens, Leota, Nobles Co., Minn.

Books Sent by Express.

T. Z. Andrews \$4.00.

Books Sent by Freight.

Wm. Kerr \$21.25, Wm. Covert 21.58.

Cash Rec'd on Account.

James Sawyer \$1.00, Isaac Sanborn 3.15, Ind. Conf. Fund per S. H. Lane 27.97, Ind. Tent Fund per S. H. Lane 5.00, L. N. Miller 7.42, G. S. S. Association per Ella Frost 25c.

Danish Mission.

P. C. Adamson \$8.00, Carl Larson 50c, Anne Anderson 50c, Peter Hanson 15.00, N. Hanson 10.00, J. F. Hanson 5.25, Christian Johnson 15.00, Ole Jensen 5.00, John Lorentz 2.00, A. sister 4.00, Jacobine Hilbert 1.00, Peder Olsen 50c, A. Caldron 9.80, Julia A. Burdoin 5.00, Laura Burdoin 1.00, Frankie Burdoin 1.00, J. F. Bahler 1.00, Y. Jacobson 2.45, S. H. Rydmejer \$5.00, A. sister 1.00.

Gen. Conf. Fund.

Ill. Conf. per J. F. Trovillo \$74.85.

Mich. T. & M. Society.

Dist. 18 per M. F. Mullen \$24.40, Dist. 15 per L. G. Moore 34.85, Dist. 9 per D. Main 38.08, Dist. 1 per C. S. Veeder 19.90, Dist. 11 per C. N. Stuttle 21.85, Dist. 11 Reserve Fund, per C. N. S. 6.00, Dist. 5 per A. E. Turner 15.77, Dist. 3 per H. Miller 18.45.

European Mission.

James Parks \$5.00, Frank M. Jones 10.00.

English Mission.

Frank M. Jones \$5.00, Alden Green per S. N. Haskell 10.00.