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"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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TRUSTING.

I do not ask that God will always make
My pathway light;
I only pray that he will hold my hand
Throughout the night.
I do not hope to have the thorns removed
That pierce my feet;
I only ask to find his blessed arms
My safe retreat.

If he afflicts me, then in my distress
Withholds his hand;
If all his wisdom I cannot conceive
Or understand—
I do not think to always know his why
Or wherefore here;
But sometime he will take my hand, and make
His meaning clear.

If in his furnace he refines my heart,
To make it pure;
I only ask for grace to trust his love—
Strength to endure;
And if fierce storms beat 'round me, and the heavens
Be overcast,
I know that he will give his weary one
Sweet peace at last.

—Sel.

Our Contributors.

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

CHRISTIAN EXPERIENCE.

BY MRS. E. G. WHITE.

WHEN the children of Israel were slaves in the land of Egypt, God called them out of bondage into a place where they could worship him without restraint. He wrought for them in the way by miracles; he also proved them by bringing them into strait places. But, notwithstanding the wonderful dealings of God with them, and their deliverance so many times, they murmured when tried by him. Their language was, "Would to God we had died by the hand of the Lord in the land of Egypt."

Many who profess to believe the truth for these last days think it strange that the Israelites were so ungrateful as to forget what God had done for them, and even to murmur at the hardships they encountered as they journeyed, when in the sight of God these very persons have done worse than they. God has given us great light. We have a truth so clear, so plain, that it cannot be resisted; yet this great blessing has not been prized, or even realized. If trials arise, some think they have a hard time, and begin to look back. Some do not know what purifying trials are, and

make trials for themselves. They are easily discouraged, and Satan magnifies their grievances, and puts thoughts into their minds that, if given away to, will destroy their influence and usefulness.

It is a fearful thing to murmur against God. Should his hand be withdrawn from these complaining ones, and they be left subject to disease and death, then they would know what trouble is. They do not bear in mind that the way which they are traveling is a rugged, self-denying way, and that they must not expect everything to move on as smoothly as though they were traveling in the broad road. God proves his people in this world. This is the fitting-up place to appear in his presence. Here persons will show what power affects their hearts and controls their actions. If it is the power of divine truth, it will lead to good works. But if evil angels control the heart, it will be seen in various ways. The fruit will be selfishness, covetousness, pride, and other evil passions.

Professors of religion are not willing to examine their own hearts closely; and it is a fearful fact that many are indulging a false hope. Some are leaning on an old experience which they had years ago; but when brought down to this heart-searching time, when all should have a living experience, they have nothing to relate. When they subdue those sins which God hates, Jesus will come in and sup with them, and they with him. Drawing divine strength from Jesus, they will grow up in him, and be able to say with holy triumph, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." But it would be more pleasing to the Lord if lukewarm professors of religion had never named his name; for they are a stumbling-block to unbelievers, and a continual weight to those who would be faithful followers of Jesus.

The Lord is soon coming, and we should not put off that event. It is our present duty to prepare for the things that are coming on the earth, and to let our works correspond with our faith. The mind must be stayed upon God; our influence should tell on the side of truth. We cannot honor the Lord when we are careless and indifferent; we cannot glorify him when we are desponding. We must be in earnest to secure our own soul's salvation, and to save others. All importance should be attached to this work, and everything else should be secondary.

A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion; but if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath.

The young, as well as those who are older, will be required to give a reason of their hope. But the mind, designed by God for better things, formed to serve him perfectly, is often allowed to wander aimlessly, or to dwell upon subjects of no real interest. It might have been trained to grasp the true foundation of the

Christian's hope; but its energies have been absorbed by story-books, dress and show, pride and vanity. Those who allow themselves to be diverted with idle tales may have the imagination fed, but the mind is led directly from God. The interest is destroyed in his precious word, which has been given us to guide our feet through the perils of this dark world.

That precious word tells us how we can escape the wrath of God, and of the great Sacrifice that has been offered that we might enjoy his presence forever. If any come short at last, having heard the truth as they have in this land of light, it will be their own fault; they will be without excuse. The way has been made plain; but they allow other things to divert the mind, and take no interest to find out the divine will. God is trifled with by professed Christians, and when his holy word shall judge them at the last day, they will be found wanting. That word is the standard; their motives, words, works, and the manner in which they use their time, will be compared with the written word of God; and if they come short, their cases are decided forever.

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

Some hardly know as yet what self-denial is, or what it is to suffer for the truth's sake; but none will enter heaven without making a sacrifice. A spirit of self-denial should be cherished. Some have not laid themselves a sacrifice on the altar of God. They indulge in hasty, fitful tempers, gratify their appetites, and attend to their own self-interest, regardless of the cause of God. Those who are willing to make any sacrifice for eternal life will have it, and it will be worth all that it costs. The far more exceeding and eternal weight of glory will eclipse every earthly pleasure.

I wish that all could realize something of the wondrous love of the Son of God, to whom angels ascribe praise, honor, and glory. He was so interested for our salvation that for our sakes he left his high command in heaven, and patiently bore every indignity and slight which man could heap upon him. He was wounded, smitten, and bruised; he was stretched on Calvary's cross, and suffered the most agonizing death, that we might enjoy the light and glory of heaven, and live with him in the mansions he is preparing for us.

All heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this, and the frown of God is upon them. But his Spirit will not always be grieved. After God has done all that could be

done to save men, if they still show by their lives that they slight offered mercy, death will be their portion; and it will be a dreadful death, for they will have to feel the agony that Christ felt upon the cross. They will then realize what they have lost,—eternal life and the immortal inheritance.

Young and old have a conflict before them. They should not sleep for a moment, for a wily foe is constantly on the alert to lead them astray and overcome them. There must be an entire, unreserved surrender to God, a forsaking and turning away from the love of the world and earthly things, or we cannot be Christ's disciples. Jesus is soon coming; and will he acknowledge as his people those who are conformed to the world? Oh, no. He will accept as his none but those who are pure and holy,—those who have been purified and made white, and have kept themselves separate, unspotted from the world.

The life and spirit of Christ is the only standard of excellence and perfection; and our only safe course is to follow his example. If we do this, he will guide us by his counsel, and afterward receive us to glory. If we strive to walk in the footsteps of our Redeemer, if we live for it, and believe for it, God is willing to give us of his free Spirit,—more willing than earthly parents are to give good gifts to their children. Then we shall walk in the light, as he is in the light. And we shall "be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge," that we may be "filled with all the fullness of God."

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY ELD. W. H. LITTLEJOHN.

MR. THOUGHTFUL.—"Pardon me, Mr. B., for entering without rapping; but as the door stood ajar I thought I would come in without putting you to the necessity of answering to the bell call. I hope that both you and Miss Maud are quite well."

MR. BIBLIST.—"Usually so, I thank you, Mr. Thoughtful, and we are glad that you have come early. By the way, did it occur to you to bring your Bible?"

MR. T.—"Yes, sir; I have done so because I thought I would like to mark the texts which you may cite."

MR. B.—"It will be well for you to do so, as it will enable you to consult them again at your leisure. Let me see; I believe when our last interview closed we were on the point of examining the Bible proofs respecting the existence of a literal temple in heaven. I will therefore enter upon the task immediately. The first text to which I will call your attention is Ps. 11 : 4. It reads as follows: 'The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men.' You will observe that the phraseology of this passage is such that there can be no doubt that the temple alluded to is located in heaven, from which point the Lord is represented as narrowly watching the affairs of the children of men. A similar text is found in Ps. 102 : 19: 'For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth.' You will remember that the terms 'sanctuary' and 'temple' are interchangeable. Thus we have a second direct mention of a temple of God in such a connection as to show that it must be located in heaven. Let us pass now to the New Testament. Here is a passage in the eighth chapter of Hebrews that is in point: 'Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of

the true tabernacle, which the Lord pitched and not man.' Please notice how explicit this testimony is. The sanctuary, or tabernacle, spoken of can neither be the tabernacle of Moses nor the temple of Solomon, since it is one that was pitched by the Lord and not by man; whereas the former buildings were made by Moses and Solomon respectively. Again there can be no question that it is located in heaven, as it is one in which Christ—now sitting at the right hand of the Father—is ministering.

"Passing now to Rev. 15 : 5-8 we read: 'And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever. And the temple was filled with smoke from the glory of God, and from his power: and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.' Whatever may be our conceptions about the matter, here is a scene located in heaven which presupposes the existence there of a temple of some sort. John saw the angels going into it and coming out therefrom, and he also saw therein the ark of the testament. This same temple is spoken of in Rev. 7 : 13-15. Wait a moment, and I will read the passage to you. Yes, here it is: 'And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.' I have read this passage for the definite purpose of proving that the temple of God in heaven is a literal structure. Had angels alone been seen coming out of it, some one might have claimed that the building, like them, was immaterial. Such a claim would be preposterous, since it would be nonsense to talk of an immaterial temple. But the passage that I have just read sets the whole matter at rest, as it teaches that the temple in question is to be occupied by material beings."

MR. T.—"How do you prove that?"

MR. B.—"Very easily. The scene in Rev. 7 : 13-15, is located after the resurrection, and represents the host of the redeemed as ascribing the glory of their salvation to God and the Lamb. But if resurrected, they, like Christ, will have material bodies, and will need a material temple in which to worship; it follows, therefore, that the one in which John saw them was a temple of that order. Do you feel, Mr. Thoughtful, that the case would be rendered any stronger by the introduction of additional passages of like character with those already introduced? If so, I will continue to produce them."

MR. T.—"No, sir; I do not know that there would be anything gained thereby. Those already cited are sufficient in number to prove the existence of a class of texts of that kind. There is, however, one question that I would like to ask. What was the design of God in creating such a temple?"

MR. B.—"With our present knowledge of him and his ways, it is impossible to answer your question fully. It is quite probable, nevertheless, that the heavenly temple, as we shall see hereafter, is the place where Christ performs much of the work connected with the redemption of our race. In that temple is the throne of God; and it is there, therefore, that decisions are made, and from there that messengers are dispatched to all parts of the universe to execute the divine will."

MR. T.—"I think that I catch your idea, and I do not know that I have any particular objection to offer. I recall what John says in Rev. 5 : 11: 'And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands.'

MR. B.—"Yes, your citation is in point. It is not impossible that the elders were taken from among those who arose with Christ (Eph. 4 : 8), and who, perhaps, are now engaged with him in the heavenly temple in working out the plan of salvation for fallen men. If so, they, having material bodies, would require a material temple in which to officiate in connection with the Son of God."

MR. T.—"To be frank with you, Mr. Biblist, I must confess that all my prejudice against your theory of a temple in heaven has vanished. Your reasoning, coupled with the scriptures which you have quoted, seems to be unanswerable. I find that in order to evade either the first or the last, an amount of twisting is necessary that is not compatible with candor. I grant, therefore, that you have proved your first proposition."

MR. B.—"Very good; then we are prepared for the second thesis. That, you will remember, was expressed in these words: 'The tabernacle of Moses and the temple of Solomon were types of the temple in heaven.' We could hardly open the question to-night as it is already quite late, and I suggest, therefore, that we postpone its consideration, properly speaking, until our next meeting. At that time I shall expect Maud to give us a clear idea of what is meant by the words, 'type and antitype.'"

MAUD.—"I do not think, father, that it would require much time to do that. I have opened Webster's Dictionary to the word 'type,' and find it defined as follows: 'A figure or representation of something to come; a token; a sign; a symbol:—correlative to antitype.'"

MR. B.—"Well, Maud, you have performed your task very well with the aid of Mr. Webster, but you have defeated, in a measure, my original design, which was to ascertain whether you yourself had a clear conception of the subject. As you have circumvented me in the first instance, I will try again. This time you will please explain to me, independently of the dictionary, what you understand by the term 'antitype.'"

MAUD.—"Well, I suppose that the antitype is the thing which is represented or shadowed forth by the type. We have an example in the paschal lamb which was slain at the time of the Passover. That lamb was a type of Christ, and Christ was, therefore, the antitype of the lamb; that is, the lamb represented in a figure that which Christ was to suffer. The lamb was the symbol, and Christ was the thing symbolized thereby."

MR. B.—"Well, that is quite satisfactory. Now tell me what you would understand should I say to you that the tabernacle of Moses was a type of the temple of God in heaven."

MAUD.—"Why, I should take it for granted that you meant to declare that the tabernacle of Moses was designed to be a representation of the temple of God in heaven."

MR. B.—"Exactly. I perceive that you comprehend just what is meant by the terms of the thesis which we are to consider to-morrow evening, and I hope you will also be able to grasp fully the arguments which will be advanced in support of the thesis itself."

—Christianity means to the merchant that he should be honest; to the judge it means that he should be just; to the servant that, he should be faithful; to the school boy, that he should be diligent; to the street-sweeper, that he should sweep clean; to every worker, that his work should be well done.

A DREAM.

BY ELIZA H. MORTON.

In visions of the night methought
My hope had fled ;
My case passed up before the Judge,
This verdict read :
" A life of sinful ease I find,
Go, selfish one,
Depart, and work thy evil work
Till life is done."

And on my soul deep darkness fell,
The gloom of death ;
And evil angels thronged around
With poisonous breath.
The Star that shone in days of yore
With radiant light,
No longer shed its pitying beams
Upon my sight.

In trembling terror I awoke,
And thanked my God
That I had yet a strong desire
To seek the Lord ;
And though a sinner, weak and vile,
And tempted sore,
Yet help and strength for me I knew
Were at the door.

And low in prayer I bowed the knee,
And plead with tears
For one kind look of tender love
To calm my fears.
And like the dew of early morn
The blessing came,
So sweet, so restful in the peace
Of his dear name.

My mouth was filled with praise and song,
My heart made light ;
My sins forgiven, and my guilt
Removed from sight.
And from the vision this I learn,—
The time is short ;
The work the Master has for me,
Will soon be wrought.

Portland, Me.

THE LAW AND ITS PENALTY.—NO. 5.

IS THERE A DEATH PENALTY UNDER THE NEW COVENANT ?

BY ELD. R. M. KILGORE.

IN the change of dispensations, or in the transition from the old covenant to the new, there was no change effected in the decalogue or its penalty. The law showing what sin is cannot be changed or abolished without infringing upon the character of Him in whom is no "variableness or shadow of turning." That which was criminal in the sight of God in one age would be a virtue in another, and that act which merited the death penalty at one time would go unrebuked, and its perpetrator unpunished at another, if the law has been either changed or abolished, and its penalty removed. But so long as sin exists, so long must the law remain the same, and its penalty unchanged.

When the promise of the new covenant was made, the Lord said, "I will put my law in their inward parts, and write it in their hearts." Jer. 31 : 33. Herein consists the only change that is made in connection with the transfer of covenants. The law is transferred from the tables of stone to the tables of the heart. 2. Cor. 3 : 3. When Christ, the minister of the new covenant, entered upon his ministry, he said : "Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5 : 17, 18. James said : "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." Chap. 2 : 8. Therefore, so far as the law is concerned, it is even brought nearer to the people of God than it was under the old covenant. It is written upon their hearts, and not a jot or tittle (a letter or corner of a letter) has passed away from it.

In the change of dispensations, the death penalty was not abolished. The administration of the temporal penalty is taken out of the

hands of the priest, or ministers of God, and they are no longer to render judgment and justice upon the ungodly and the sinner. They are made the ministers through whom the Spirit of the living God writes the law upon the "tables of the heart." 2 Cor. 3 : 3. They are to offer pardon, salvation, and eternal life to all who will repent and believe. God "hath made us able ministers of the new testament [covenant] ; not of the letter, but of the Spirit : for the letter killeth, but the Spirit giveth life." 2 Cor. 3 : 6. There, says one, the letter is the old law which was "written and engraven in stones," and Paul says we are not the ministers of it. But, hold, sir ; you are too hasty. Paul is not talking about the law. He says, We are ministers of the *new covenant* ; not of the letter. Letter of what ? Of the new testament. Language could hardly be plainer. The new covenant has a letter as well as a Spirit ; the one kills, the other gives life. How could we be ministers of the letter ? By so laboring that sinners may be led to nominally keep the law for fear of punishment ; to be baptized, to join the church, to eat the Lord's supper, to say their prayers, etc. This is the letter of the new covenant carried out in dry forms, and outward observances. When no life or power is connected with them, the result is certain death. It is not enough that the mind is affected by our ministrations. To be ministers of the Spirit of the new testament, is that the heart may be affected, a new creature formed, and the spirit and power of godliness be manifested in the life and character. Faith is brought into lively exercise. It works by love and purifies the heart. Eternal life is the result. How much more glorious is their ministration than that which was committed to the ministers of the old covenant. One exceeds the other, as life is more excellent than death.

There was but little under the first covenant that was not a figure of the real or true. The covenant itself was faulty, in that its provisions were not sufficient to effect the salvation of those who lived under it ; they had respect to the provisions and promises of a better covenant.

Its sanctuary was a figure of the "sanctuary and of the true tabernacle which the Lord pitched ;" its sacrifices and offerings were shadows of the real sin offering, the Lamb of God ; its priesthood typified our High Priest who has passed into the heavens ; its glory shone with a borrowed light reflected from the excellent glory encircling the throne of God ; its ministration faintly represented the work of the Chief Minister of the new covenant ; its law written in tables of stone was only a copy of the original which God kept in the ark of the testament in heaven ; its penalties dimly shadowed forth the punishments to be inflicted for transgressions under the new covenant. One thing, at least, was real, and that was sin. If, then, that which was under the old covenant was only a figure, a type, a shadow, when applied to the ministration of the law and the infliction of its penalty, what must the substance or reality be, and to whom is its ministration committed ? Who under the new covenant shall execute the death penalty ?

Since the Son of God has died for the sins of the world, the executive power belongs to him. In the investigative Judgment, the Father upon the throne of universal dominion, with the books opened before him, renders the sentence. Dan. 7 : 9, 10. On the throne with the Father, the Son reigns conjointly as a priest-king, till his enemies are numbered, sentenced, and made his footstool. Zech. 6 : 13 ; Rev. 3 : 21 ; Ps. 110 : 1. The Son then delivers up the throne of universal dominion to God the Father, and receives his own kingdom. 1 Cor. 15 : 24-28 ; Dan. 7 : 13. The Father gives him the heathen for an inheritance, and the uttermost parts of the earth for a possession, which, as a footstool, he shall

break with a rod of iron, and dash in pieces like a potter's vessel. Ps. 2 : 8, 9 ; Rev. 19 : 15. The execution of the judgment is therefore committed to the Son. "For the Father judgeth no man, but hath committed all judgment unto the Son." John 5 : 22. Not only hath the Father clothed the Son with power to quicken and raise to life the dead, but he "hath given him authority to execute judgment also, because he is the Son of God." Verse 27. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all." Jude 14, 15. "Vengeance belongeth unto me, I will recompense, saith the Lord." Heb. 10 : 30.

The work of Christ, the chief minister of the new covenant, cannot close till the mystery of God in heaven is finished, which includes the blotting out of the sins of God's people, and their final and eternal salvation. It is not completed till the execution of the judgment closes with the infliction of the death penalty upon the ungodly and the sinner. If this were not so, those who transgress the law under the new covenant are not in danger of judgment, and lawlessness must go unpunished. But Christ, referring to the transgression of the least commandment, "Thou shalt not kill," says, "I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment ; but whosoever shall say, Thou fool, shall be in danger of hell fire." Matt. 5 : 22. "The wages of sin," says the apostle, "is death" (Rom. 6 : 23) ; and "sin, when it is finished, bringeth forth death." James 1 : 15. Those who would console themselves that the death penalty is abolished cannot draw much comfort from these texts.

We will consider next the reason why vengeance upon the sinner is delayed.

CRUMBS.

BY S. O. JAMES.

"Give ye them to eat." Matt. 14 : 16.

—I know that loving kindness on Thy part
Hath broken off this wayward, stubborn heart ;
Remorse for hated sin I feel, and see
That vile ingratitude belongs to me.

—I should ask for no greater miracle than the pardon of my sins.

—"Oh !" says Satan, "that is a very small thing ;" and he holds his glass before your eye to suit his purpose, until you have accumulated a great load, upon which he turns his glass and says : "There, you poor dupe, cease to hope ; God will never forgive such guilt."

—At this late hour I fully realize that the power of an unselfish life alone will give the possessor souls for stars in his crown ; but my record is nearly made. Oh, what a loss is mine !

—Teach me so to rest that I may labor still more acceptably.

—O thou blessed self-denying One ! give me a higher, purer motive in following thee than simply to feel well.

—For all the dear and valued gifts
Thy precious blood has bought ;
Give me a heart, and mind, and speech,
To praise thee as I ought.

—Methinks if there could come a pang to the heart of the glorified saint, it would be when first in heaven he gazes on the face of the dear Father whom he had sometimes misjudged on earth.

—When you would buy of the Lord Jesus, gold tried in the fire, do not over-estimate your sufferings and efforts, nor undervalue his benefits. Put not too great a price on your good things ; his will wear through eternity !

—Sweetest of all effusions from mortal lips, is the spontaneous outburst of gratitude for a dear Father's love and pardon. It reaches the hearts of angels.

—Who, having enjoyed the thoughts of his Lord, and seen and tasted the sweetness of his way, would not tire of his own ?

ISAIAH 24.

BY MRS. M. E. STEWARD.

VERSE 1. "Behold, the Lord maketh the earth empty [without an inhabitant], and maketh it waste [a ruin, see ver. 3], and turneth it upside down." Explained by the next verse.

Ver. 2. "And it shall be, as with the people so with the priest; as with the servant, so with his master; . . . as with the lender, so with the borrower," etc. The judgments which empty and spoil the earth (ver. 3) fall on all classes. High position, either in or out of the church, is no safeguard. The rich cannot buy their lives or their property from the power of judgments of God. All the wicked will suffer in the seven last plagues.

Ver. 4. "The earth mourneth and fadeth away." The sea roars as never before in its fearful tidal waves. The winds, too, speak in awful tones as they rush in storm, cyclone, and tempest, on their paths of death. Decaying nature is robed in mourning for the glory that has departed. "The earth fadeth away." Its soil is far less productive than formerly. Trees which a few years ago produced an abundance of choice fruit, are failing and dying. "The people languish." Every one knows how much weaker and more diseased the present generation is than any which has preceded it, so that it has been said, "If the world should stand long enough, *the race would run out*,"—*fad-*
ing truly.

Ver. 5. "The earth also is defiled under the inhabitants thereof." Two things are here mentioned, the earth (*i. e.*, the land) and its inhabitants. Blood defiles the land. Num. 35 : 33. The flow of blood at the present time is so constant, human life being considered of such little value, that it may well be said that the earth is defiled with it. It is also defiled by not being allowed to rest on the Sabbath. See Rev. 13 : 12. It is defiled "because they have transgressed the laws [as we have seen], changed the ordinance [the Sabbath commandment], and broken the everlasting covenant."

Ver. 6. "Therefore hath the curse devoured the earth, and they that dwell therein are desolate." It is because of breaking the law of God, then, that the curse is being felt more heavily, and his judgments are making men "desolate;" and for this cause also the seven last plagues will come, the very first one of which is poured out upon those who break the Sabbath commandment. Rev. 16 : 2. "Therefore the inhabitants of the earth [the wicked] are burned, and few men [the righteous] left."

Verses 7-12 show the effect of these judgments, till they culminate in utter destruction; joy decreases till it is all gone. Ver. 11. Great Babylon, "the city of confusion," has come "in remembrance before God" (Rev. 16 : 19), and has been destroyed.

Ver. 13. While such is the condition of the wicked world, a few are left, compared to the fruit left on a tree or vine after it has been harvested. These are the saints. "They shall sing for the majesty of the Lord." Ver. 14. They celebrate, not his love at this time in the destruction of his enemies, but his "exalted dignity." They glorify him in the "fires." Maurer and others translate "fires" *lights*, referring it to the sun-rising, meaning the east; while by "the isles of the sea" they understood the west.

Ver. 16. Again the prophet beholds the wicked world; and the view deprives him of comfort, so that he likens himself to one destitute of flesh. "But I said, My leanness, my leanness, woe unto me!" Compare Isa. 21 : 4; Jer. 4 : 19. Isaiah sees the great cause of the trouble, "the treacherous dealers." This treachery, in the original, according to Matthew Henry, is toward God. Treachery signifies "violation of allegiance."—*Webster*. Avowed enemies cannot be treacherous. Here, then, is a class who profess to serve God while they are

in reality serving some other power. They are not simply believers, they are dealers. They are teaching others to disobey God's law. Oh how many "having a form of godliness" have "changed the ordinance," and are "very treacherously" teaching "for doctrines the commandments of men"! Against this class the third angel is now warning the world. Rev. 14. Please read Zeph. 3.

Ver. 17. "Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. . . . And he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open [from which God is already pouring out judgments on the world], and the foundations of the earth do shake." All countries are involved, and he who flees from death in one land, finds it in another form wherever he goes. What causes the very soul to tremble, like the shaking of one's foundation! All sense of security gone! God would teach man in this way to flee to the stronghold. There is that which *cannot* be shaken (Heb. 12 : 27), though "the earth is utterly broken down."

Ver. 19. "The earth shall be removed like a cottage." Dr. Jamieson translates it *hammock*. Men think lightly of sin, but God says, "The transgression thereof shall be *heavy* upon it; and it shall fall, and not rise again;" *i. e.*, it shall not rise and escape these judgments predicted. Sin is heavy enough to sink a world and every living thing upon it.

Ver. 22. "They shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison [the grave], and after many days [1,000 years. Rev. 20 : 5] shall they be visited."

Ver. 23. Then comes the reign of God's everlasting kingdom, so glorious that "the moon shall be confounded, and the sun ashamed," in comparison with it.

SHOULD WE NOT BE MORE DEVOTED?

BY A. D. JOBES.

THIS question, Should we not be more devoted? comes to us as we are out laboring in the cause of present truth. We are living in a grand and awful time. We are living in the last time. We are living in the time when Christ, our great High Priest, is fulfilling his last office work in the heavenly sanctuary. And we know not how soon this work will be finished, but this we do know, that when it is finished there will be no more a mediator between God and man. There will be no more forgiveness of sin; but he that is unjust will be unjust still, and he that is filthy will be filthy still.

With these things before us, how important it is that we should put on the whole armor of God, that we may be able to stand. We have a great work to accomplish, and if we do not do all that lies in our power, we will be held responsible. It will be as it would have been when Christ rode into Jerusalem, if the people had held their peace. When the disciples were crying "Hosanna to the Son of David!" the Pharisees said unto him, Master, rebuke these people. Then we hear Christ saying, "I tell you that if these should hold their peace, the stones would immediately cry out." So it will be with us if we hold our peace; some one else will cry out the notes of the third angel's message, and some one else will receive the reward that might have been ours if we had only proved faithful.

Then let us be more devoted; let us prove faithful unto the end; and if we do this we have the precious promise in Rev. 2 : 10, "Be thou faithful unto death, and I will give thee a crown of life."

—Hard words are like hailstones in summer, beating down and destroying what they would nourish were they melted into drops.

Educational.

"The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding."—Prov. 9 : 10.

MODERN COLLEGE LIFE.

BY ELD. W. H. LITTLEJOHN.

BETWEEN the ages of sixteen and twenty-five years,—the period within which most students complete their college courses,—the habits and character of their future lives become confirmed. What the student is, morally speaking, at the close of his college course, he will, generally speaking, remain during the balance of his life. In view of this fact, it is apparent that it becomes a matter of supreme importance that the influences which surround him in his college course should be every way calculated to develop in him that which is pure and noble. Unfortunately, therefore, it is becoming more and more evident that the colleges of our country are becoming more and more subject to influences that are well calculated to excite the greatest alarm, not only in the minds of parents who have children to educate, but also in those who feel that they have any stake in the future welfare of society.

In a recent article I called attention to the lamentable fact that in the majority of our colleges and theological seminaries evolutionism and the doctrines of the so-called "higher criticism" are boldly inculcated. This is bad enough; but it is now becoming evident that evils fully as great, if not greater, are to be apprehended from the increasing immorality which marks the lives and practices of students in the average college of to-day. Indeed, it would appear from the following extract taken from an article in the *N. Y. Independent*, written by the Rev. Henry A. Stinson, that our higher institutions of learning are but little else, in many cases, than nurseries of vice. Here is the extract in question:—

"Since the publication of the article on "Games and Gambling," conclusive testimony comes to me of the very great increase of the gambling habit within a couple of years in our New England colleges. Wherever young men have gathered, there has always been some betting and some card playing for stakes. To-day, betting in some colleges at least, has become almost a mania, and card playing for money is very common.

"This is not limited to those larger institutions where students are thought to be exposed to special temptations; it is equally true in country colleges, which have long been credited with peculiar exemption.

"There are many fellows in college who incessantly play poker and whist for money; and there are groups where gambling is made a business, and fellows are roped in, that they may be plundered.

"When it is remembered that no small part of the blessing of college life lies in the fact that there, for four brief years, young men—perhaps for the only time in their lives—live in an atmosphere wholly free from the noxious influences to which money gives rise, it will be recognized what a tremendous evil this introduction of the gambling spirit into college is working. The last asylum to which a young man may retire to gather strength and brace himself for the coming struggle of life is invaded by the demon of greed. In a day when it is so hard to protect the lads from pride, and selfishness, and vain-glory, and lust of getting, even in our homes, parents, who remember their college with gratitude for much more than the love of good learning it taught them, cannot hear of this invasion without profound concern."

From the terrible picture of college life given in the foregoing extract it is readily seen that the founders of our denominational schools were not mistaken in believing that the time had fully come when institutions of learning should be founded among us where our young people can obtain an education without being exposed to the infidelity and immorality which are becoming so prevalent among the average students of the present day. To their foresight we are indebted for the establishment of such institutions as Healdsburg and Battle Creek Colleges and the South Lancaster Academy, where the Bible is exalted above the teachings of science, falsely so called, and where in-

dulgence in the immoralities mentioned in the extract given above, would subject the persons so indulging to immediate expulsion from the schools.

HOW NEEDLES ARE MADE.

NEEDLES pass through the hands of eighty workmen before being ready for the trade, and, valuing the needles at two dollars per thousand, eight thousand operations are remunerated by twenty cents. There are five series of operations in the manufacture; conversion of the wire into needles in the rough, tempering and annealing, polishing, softening of the polished needles, and putting up into packages. The conversion into needles in the rough involves twenty operations, the principle ones of these being gauging the wire, cleaning, reeling, and cutting into pieces of a length equal to two needles. Sharpening, or pointing, is done by means of grindstones. By the aid of a leather thumbstall, the workman holds fifty wires at a time. The latter become red hot by friction on the stone, and a constant stream of fine particles of steel and stone is thrown off, which formerly brought about phthisis in the workmen after a time, but the adoption of powerful ventilators has now remedied all that. After pointing, the wire is cut in two, the head is flattened, and then annealed. Then the eye is punched in the head by means of a steel punch, the operation being performed by children. Other children "hole" the needles, that is, remove the particles of steel detached by the punch. After this, the heads are hollowed, sorted, and, when necessary, cemented. Tempering and annealing of the raw product require nine operations, but they are performed with lots of thirty pounds in weight, each containing more than three hundred thousand needles. Polishing is the longest operation, although one million are polished at once. It requires five operations, each of which is repeated seven or eight times. The needles are put into rolling cylinders along with small, hard stones and oil of Colza. The stones gradually become crushed, and the friction of the particles during the motion of the rollers effects the polish. The last polish is performed with oil and coarse bran alone. The sorting of the polished needles involves five operations, and, after burnishing, which is a very delicate and important process and that which gives the luster, the needles undergo the last operation of being put into packages.—*Anon.*

DIME NOVELS.

MOTHERS, look out for the dime novels. No poison more insidious could be introduced into your homes. Keep the mind's health as carefully protected as you do the body's, and the State Reform School will not open its doors to close them for years upon one of your darlings. A mother's boy in Montreal, only fourteen years old, was recently detected in a \$300 forgery. He and two companions were about starting for New York, and had thirty dime novels in their possession. A boy in the Thaddeus Stevens public school at Philadelphia, when reprimanded by his teacher Wednesday, drew a revolver and threatened to shoot her. This led to a search of the pupils, when seven revolvers were captured from boys about ten years old. About one hundred and twenty dime novels were discovered to be the property of the youthful scape-graces.—*The Union Signal.*

—It is asserted that Harris, arrested for the murder of Farmer Vierka at Lind, Wis., has made a confession; but the Sheriff permits no person to see the prisoner, who is believed to be mentally unsound from the perusal of trashy literature.

—Hope is grief's best music.

Special Attention.

HOLIDAY OR HOLY DAY.

SUCH was the caption of an article in the *Chicago Daily News*, in its issue of July 21. To the student of prophecy it needs no explanation, but simply adds one testimony to the rapidly increasing evidence of the closing work of the gospel. While the enemy is quietly rallying his forces, shall we not increase our efforts to educate the people for the impending struggle? We know not how soon the crisis may be upon us. Are we ready? Have we been faithful to the trust God has given us? If so, we shall soon hear the words "well done;" but if not, let us redeem the time, because the signs are ominous, and there is danger that we may finally be found among the heedless.

The following are extracts from the article:—

"The Rev. W. F. Crafts of the First Union Presbyterian Church of New York, inaugurated a series of sermons on Sabbath observance at the First Congregational church last night. His subject was, 'What are the Grounds of Hope for a Better Observance of the Sabbath?' The question, he said, was whether the coming man would keep the Sunday as a holiday or a holy day. Was America going to observe the Sunday of Scotland and of Connecticut, or that of the continent, or the joyous and convivial Sunday of Cincinnati, which threatened to sweep the country like a cyclone? The question of Sabbath observance called not only for fresh, but for the fullest consideration. It could not be disposed of in one Sunday. The treatment of that question was not to be local but a world-wide one. Every land was affected by others; no city lived by itself. The victories or defeats in the Sabbatarian cause affected the destiny of every land."

Mr. Crafts does not believe that the Sabbath (Sunday) is in danger of being overthrown; for he says its observance is gaining a foothold in pagan countries; that in the Sandwich Islands and Japan it is better observed than in the United States; and that even in India, China, Africa, and Madagascar, Christian converts are observing the Sunday, though at great inconvenience to themselves. In Europe also, he says, a strong reaction is setting in against the desecration of the Sabbath; and that Sunday trading is on a decline in Paris.

"He further said: The closing of saloons and Sunday laws were other things to make the Sabbatarian hope. Seventy per cent of the people of this land were members of evangelical churches; of the remaining 30 per cent, 12½ per cent were Roman Catholics, many of whom, though, did not live up to the observance of the Sabbath, and 17½ per cent were liberals, but not all against the Sunday party. All Germans were not saloonists and socialists. Besides, the rural districts kept the Sabbath strictly. It was the rural population that elected legislatures, governors, and presidents, and so there was still hope. Paris might be France; but Chicago was not Illinois, nor Cincinnati, Ohio. That the West was more orthodox in matters of religion and temperance, and that the wave of prohibition was sweeping over the land, were additional reasons to hope for a better observance of the Sabbath. Kill alcohol, and the Goliath of the Philistines would be slain. This conflict, he concluded, was slow to come, but come it surely would."

Thus confidently do they affirm the slow but sure approach of those events which the prophecies clearly predict. A world-wide agitation of Sunday desecration, and a general cry for reform is here shown, reaching even to heathen countries.

Who that believes the third angel's message can longer hesitate as to our duty? While the enemy is preparing his snares in the conventions and meetings of the "National Reform Party," and baiting the people with a peace and safety cry,—an assurance of happiness and prosperity in the

adoption of its principles,—let those who can discern the true import of this so-called reform, blow the trumpet, and sound aloud the true notes of warning as authorized by the word of God.

IRA J. HANKINS.

Malcom, Iowa, July 25.

ARTICULATION TO DEAF MUTES.

IN the past the universal belief has been that a child born without hearing must necessarily be dumb. The line in Noah Webster's spelling-book, "You cannot teach a deaf and dumb boy to speak," has been the opinion of sage and philosopher. But the time has now come when it is no longer considered a miracle for a dumb child to be taught to speak, as there are schools in this and other countries where deaf mutes are taught articulation and lip reading. The first congenital deaf mute successfully taught to speak is still living—a gentleman about sixty years of age. His address is Enoch Whipple, Mystic River, Conn. This deaf man not only speaks very distinctly, but possesses a well-modulated voice and accent. Many times he has read before large audiences with very pleasing effect. The writer once heard him read at a mass-meeting to six or eight thousand people.

So naturally does he speak, and so readily does he understand what is spoken by seeing the movement of the lips, that strangers seldom suspect his infirmity. People converse with Mr. Whipple precisely the same as with those who hear, and he knows what is said by seeing the words as they are formed by the lips, tongue, etc. It was the brother of this deaf man who established the school at Mystic River, Conn., known as Whipple's Home School for Deaf Mutes. Here all the pupils are taught speech and lip reading. One of the Whipples invented a very ingenious alphabet, which pictures the organs of speech in the position they assume in producing the various sounds in the English language. The alphabet greatly assists in teaching a class of mutes, as each one at the same time can see the mechanism of the sounds in the word or sentence when written on the blackboard. If a child cannot hear, the senses of sight and touch may be trained so the loss of the sense of hearing may be partially bridged over. The eye is taught to do double duty, performing the offices of sight and hearing.—*N. F. Whipple, in Christian at Work.*

—Among recent movements showing a tendency of churches of all creeds to meet on broader lines, of more nearly becoming one in Christian brotherhood, not the least interesting is the discussion among prominent Jewish Rabbis and their congregations of the feasibility of holding services on the Gentile Sabbath. These services, of course, would be in addition to those on the Jewish Sabbath, but the serious consideration of such a proposition, even should it fail of accomplishment, marks a progressive and liberal spirit that would have seemed impossible not many years ago.—*Exchange.*

—It is said that the new torpedo boat of Capt. John Ericsson will be one of the most terrible of all engines of warfare. This boat, now nearly completed, will be able to overtake the swiftest vessel afloat, can elude all missiles that may be hurled at it, and will carry a torpedo which can shatter and sink the strongest ship. The torpedo differs from all others, and the firing will be either by electricity or compressed air.

—The needle of the compass will not settle until it points toward the pole star; even so the soul can find no lasting peace until it turns with full purpose of faith to Christ.

—Often when it appears to be of the least use to do a good act or speak a kind word, God is ready to make the attempt a very sunburst to the soul.—*Golden Censer.*

—Let no man be disheartened because he is misunderstood and abused; this has been true of greater men than you.

—Every body sees the cloud on the horizon, but who thinks of the blue sky beyond?

Our Tract Societies.

"Blessed are ye that sow beside all waters."—Isa. 32 : 20.

A WORKER'S PRAYER.

LORD, speak to me, that I may speak
In living echoes of thy tone ;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet ;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O teach me, Lord, that I may teach
The precious thing thou dost impart ;
And wing my words, that they may reach
The hidden depths of many a heart.

O give thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from thee,
To weary ones in needful hour.

O fill me with thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, thy praise to show.

O use me, Lord, use even me,
Just as thou wilt, and when, and where ;
Until thy blessed face I see,
Thy rest, thy joy, thy glory share.

— Word and Work.

ANNUAL REPORT OF KANSAS TRACT SOCIETY.

THE tenth annual session of the Kansas Tract Society was held in connection with the annual camp-meeting at Bismark Grove, Kan. The first meeting was called to order by the President, May 22, at 4 P. M. The Secretary being absent, T. H. Gibbs was chosen to fill the vacancy. By vote, the reading of the minutes of the last annual session was waived. On motion, the usual Committees were appointed by the Chair as follows: On Nominations, John Heligass, M. W. Neal, J. W. Bagby; on Auditing, Joseph Lamont, James Morrow, J. W. Lesan; on Resolutions, I. D. Van Horn, E. W. Farnsworth, C. Mc Reynolds.

Adjourned to call of Chair.

SECOND MEETING, MAY 27, AT 11 A. M.—Opened by reading of minutes of previous meeting. The Committee on Nominations presented the following names for officers of the Society for the ensuing year: For President, T. H. Gibbs; Vice President, Oscar Hill; Secretary and Treasurer, Clara Wood Gibbs; Directors, Dist. No. 1, Wm. Everington; Dist. No. 2, Charles Flaiz; Dist. No. 3, T. H. Wakeman; Dist. No. 4, Wm. Dail; Dist. No. 5, John Gibbs; Dist. No. 8, J. V. Mack; Dist. No. 9, referred to the President to select; Dist. No. 10, Geo. D. Symms; Dist. No. 11, J. W. Bagby; Dist. No. 12, C. Mc Reynolds.

Voted, That the above names be separately considered.

This was spoken to by Elds. Farnsworth, Olsen, Haskell, T. H. Gibbs and J. W. Bagby. Remarks were made previous to voting on directors.

Voted, That Phillip Kent act as director of Dist. No. 4 instead of Wm. Dail.

Each candidate was unanimously elected. Eld. Farnsworth then presented the following resolutions:—

Whereas, The general interest in the missionary work in our local Societies is far below what it ought to be; and—

Whereas, One of the best ways to enlist the interest of old and young is to get them to give of their means; therefore—

Resolved, That all, including the children, be invited to help forward the work by giving their free-will offerings in the form of donations or pledges, the same to be paid monthly, thereby causing a constant stream to flow into the treasury.

Whereas, The Signs of the Times has been established by the direct providence of God to be used as a pioneer paper to disseminate the light of truth to the world; therefore—

Resolved, That we recommend all our ministers to precede their tent efforts and other large meetings by colporteur work and a thorough canvass with the Signs of the Times.

Resolved, That the Vigilant Missionary Societies be kept up, and new ones organized where needed, and that they continue to use the Signs of the Times in the manner that has been so effectual for good in the past; and that efforts to obtain trial subscribers be continued with unabated zeal.

Each resolution was voted upon separately and adopted. They were spoken to by Elds. Haskell, Farnsworth, Enoch, and Olsen, and L. B. Hoyt.

The annual report of the Secretary was read as follows:—

No. of members,.....	397
" " reports returned,.....	269
" " members added,.....	39
" " " dismissed,.....	12
" " missionary visits,.....	5,575
" " letters written,.....	530
" " Signs taken in clubs,.....	323
" " new subscriptions obtained for REVIEW,	26
" " " " " " Signs,	476
" " " " " " Good Health,	62
" " " " " " Instructor,	63
" " 6 weeks " " " Signs,	1,209
" " subscriptions obtained for Sabbath Sentinel,	1,420
" " " " " " other periodicals,	126
" " pages tracts and pamphlets distributed,	347,084
" " pages periodicals distributed,.....	607,125
" " annuals distributed,.....	37

FINANCIAL REPORT.

Cash on hand at beginning of year,	\$87.14
" received during the year,	4,255.88
Total,	\$4,343.02
Paid out as per books,	\$3,440.82
Cash on hand to balance,	902.20
Total assets,	\$4,343.02
Books and cash on hand,	\$3,834.22
Total liabilities,	\$1,482.34
Balance in favor of Society,	\$2,351.88

On motion, the above report was accepted. The Auditing Committee then reported that, so far as they had been able to examine the Treasurer's books, they found them correct.

Remarks were then made by Elds. Haskell, Olsen, and Farnsworth, concerning the propriety of electing a Financial Committee to properly disburse the means raised to carry forward the demands of the cause.

Voted, That the Financial Committee shall consist of the following persons: J. H. Cook, T. H. Gibbs, Oscar Hill, John Heligass, and J. D. Rocky.

Voted, That we raise the mission fund to \$30,000.

Voted, That the Society send every editor of Kansas the Sabbath Sentinel one year, also a letter accompanying the first Sentinel sent.

Adjourned, sine die. J. H. Cook, Pres.
CLARA WOOD GIBBS, Sec.

ST. LOUIS MISSION.

We have been intending for some time to report, but have been so pressed for time that we have put it off. We have been greatly embarrassed through lack of help and means. My wife has had more than she was able to do in attending to keeping the rooms in order and doing her household duties, while I have had to work alone in the mission work proper. She has helped me considerably in the office work, and in entertaining callers in my absence, but still I have more than I can do. Nearly every day we are at work seventeen or eighteen hours, and yet the work seems to move slowly. But we look for help soon now.

We have a pleasant and inviting place in the center of the resident portion of the city, easily accessible and well known; and in one of the oldest and best neighborhoods. We occupy the first floor (four rooms), and use a back room in the second story for a store room. We rent out the rest of the house (four rooms) at present, but as soon as we get help we shall occupy all the rooms.

We have a large hall-way which opens into large, light, and cool double parlors with folding doors between them. The front parlor we use as a reading-room, the back one as a lecture-room.

We have Bible-readings at 8 P. M. Friday and Sunday, and at 4 P. M. Sabbath and Sunday. At 3 P. M. Sunday, we have Sunday-school. We have no church here, and the three other Sabbath-keepers that are in the city have been prevented from attending any of our meetings except one.

We hope they will soon be able to come, and by that time we think others will be keeping the Sabbath with us also. An old Baptist minister here is deeply interested, and is now earnestly studying the Sabbath question with very favorable prospects. Several others are interested, and we have good hopes of their soon rejoicing in present truth.

The most of our time has been devoted to distributing the clubs of our periodicals which the International Society has so kindly furnished us; and wherever they go they find eager readers. I began by putting one copy on each boat here, but the next call I made they asked for more. So now I leave two copies on each boat,—one in the ladies' cabin, and one in the gentlemen's writing apartment.

At first some of the first class hotels refused to allow the port-folios in the ladies' parlors; but I painted the names of the hotels on the backs of the covers, and since then they are glad to put them in the parlors. I began to put the papers loose, in these places before we had any binders, but soon found that would not do—they disappeared too soon, and were used for waste paper. So we invented a simple and very cheap binder, and put them on all the papers and have lost only the contents of one binder since, and I believe these were taken by parties who were interested in articles contained in them. Since then I stamp on each paper "Please do not take papers away. For copies free, ask," etc. These binders can be retailed for 25 cents each, and we hope will supply a long-felt want, not only to our missions, but also to our people individually. They are made of black board with brass fasteners, and have the name of the paper printed in bronze on the back, presenting a neat and attractive appearance. We donate the profits (on all sales) to the St. Louis Mission.

I seldom find any of our papers idle in any of the places where I put them, and often see two or three looking on the same book. Hope we can soon have tract distributors in many of these places.

The work of distributing papers and fixing up the rooms has kept us so busy that we have done but little colporteur work, hence our Bible-readings have been lightly attended so far. Besides, the evenings are so short and hot that few like to go where a number will be together in a lighted room. But the numbers and interest of those attending is increasing steadily,—in some cases one bringing three or four others. We hope soon to get many more interested by being able to go to their houses and reading and praying with them.

Pray for us that God may bless our labors, and that we may walk humbly and faithfully before him in his work here. N. W. ALLEN.

THE NEW YORK READING-ROOM.

TO THE EDITOR OF THE REVIEW AND HERALD: If you will permit me to trespass upon your columns for a very few moments, I should like to tell your readers of the pleasant evening I spent in the reading-room of the International Tract Society one evening recently. On Broadway, our principal mercantile street, you know, at the corner of a side street, there is noticed by the casual observer a neat, extending lamp, bearing the words, "Free Reading-Room," and, hanging from posts near by, some hand bills. Your correspondent was passing one evening, and observing these things stepped into the place "to take a look round." On entering I was cordially received by the young man in attendance, and invited to take a paper and make myself at home. I did so.

In this reading-room there are some forty or fifty well selected papers, consisting of city dailies, a dozen or more secular journals, and the rest, the cream of the religious press of the world; for besides many domestic papers there are not less than a dozen foreign periodicals in vernacular language. Upon the shelves around the room about a hundred books repose, taking in, as I saw at a glance, the whole range of literature. Among others I noticed a production of the editor of the REVIEW AND HERALD. Everything in this snuggerly was in perfect order; indeed, the homelike neatness and informality of the place is novel and captivating.

Adjoining the reading-room is the chapel, a spacious apartment, neatly furnished, with accommodations for a score or more persons. In this room

services are held once a week. A screen separates the chapel from the store-room on whose roomy shelves lie hundreds of tracts and pamphlets. I was shown all around by the curator, and could, did space permit, tell you much more about this charming little place.

The rooms are open daily (except Sunday), from 2 P. M. till 9 P. M. The number of visitors is at present small, but taking into consideration the warmth of the weather, the various available resorts at this season, and the newness of the enterprise, this is not to be wondered at. There were eleven visitors the evening I called, and this I was told was the most, so far, that have been there in one day. When cold weather and long evenings come, however, I have no doubt there will be many readers and abundant opportunity of doing good.

Fraternally Yours,

J. R. K.

—A Hindoo and a New Zealander met upon the deck of a missionary ship. They had been converted from their heathenism, and were brothers in Christ, but they could not speak to each other. They pointed to their Bibles, shook hands, and smiled in each other's faces; but that was not all. At last a happy thought occurred to the Hindoo. With sudden joy he exclaimed "Hallelujah!" The New Zealander, in delight, cried out, "Amen." These two words, not found in their heathen tongues, were to them the beginning of "one language and one speech."—*Interior.*

The Sabbath-School.

"And thou shalt teach them diligently."—Deut. 6:7.

LESSON FOR THE THIRD SABBATH IN AUGUST.

(See *Instructor of Aug. 6, 1884.*)

THE SABBATH-SCHOOL TEACHER.

HOW TO STUDY A LESSON.

UNDER this head two hints were given last week; namely, "Begin early," and "Economize time;" and as the present lesson is a review, it has been thought best to occupy the space usually devoted to the "Critical Notes" with additional suggestions concerning methods of study.

3. *Study according to a plan.* Upon this point I can do no better than to quote from page 346 of a book entitled "Preparing to Teach":—

"Throw each lesson into a series of topics. Seek out the points which seem most important, and cluster your preparation around them. They will serve as pins to hang your knowledge on. You have a place for hat, and coat, and dress. Business papers are filed and arranged in convenient form for ready use and reference. Order is heaven's first law in this as in other things. It simplifies and makes easy our mental processes as well as household affairs. This logical or orderly method of study makes it easier to teach, and less difficult to remember. Better still, it leads the teacher almost intuitively to select the portion or portions of the lesson best adapted to the particular class to be taught. It enables one more intelligently to teach its pith and marrow. An outline something like this will sometimes be helpful:—

"Inquire—(a) Who wrote the passage? When, and for what purpose?

"(b) What is the scope or drift? What object had the writer in view?

"(c) What other passages throw light on this?

"(d) What words, manners and customs, or difficulties need explanation and illustration?

"(e) What spiritual truth or doctrine is here taught? What for myself and my class?"

4. *Study only the Bible at first.* The Bible is its own best interpreter. Says Wm. Miller: "Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, not the Bible." There is scarcely a question concerning

the meaning of scriptural words or phrases which may not be accurately and satisfactorily determined by a careful study and comparison of those passages bearing upon the same point, or in which the same word or phrase occurs. To illustrate, take a case from the lesson for the last Sabbath in July: The words of Christ in Matt. 24:15, "When ye therefore shall see the abomination of desolation . . . stand in the holy place," would be almost unintelligible standing by themselves; but the parallel passage in Luke 21:20, "When ye shall see Jerusalem compassed with armies," makes all clear. Do not, then, in the study of the lesson run to the commentary at the first appearance of a difficulty. Grapple with it yourself, it will do you good. Think about it, pray over it, search the Scriptures concerning it with the aid of a concordance or the marginal references. Do not easily give up the search. "Nothing revealed in the Scriptures can or will be hid from those who ask in faith, nothing wavering." If you avail yourself at once of others' labors, you will thereby lose the very experience and discipline that you yourself most need.

5. *Examine "helps."* When you have formed an opinion as to the meaning of the passage you are studying, or when you have decided after careful and prayerful study that you are not able clearly to comprehend that meaning, it would be well to consult a good commentary; but care should be taken that it occupy its true place, subordinate to the Bible. Other aids that may be within your reach may also be freely employed. Study them carefully; compare their conclusions with the results of your own study; correct erroneous notions that you may have formed; in short, gather up all the information you can from every available source, that you may be able to illustrate and explain every point of the lesson, and enforce its practical teachings upon the hearts of your pupils.

Let us take a single case to illustrate the value of a Bible dictionary or a concordance. I will suppose I am studying the tenth chapter of Matthew and the tenth verse, where the Saviour directs his disciples not to provide "scrip" for their journey. My attention has never been particularly called to this point before, and I naturally take "scrip" to mean money, according to popular usage. Hence I conclude that Jesus instructed them not to take any money to pay the expenses of their journey, but to trust the Lord to provide for them. But I take up a Bible dictionary, turn to the word "scrip," and there find it defined as "a bag or wallet, in which travelers carried a portion of food, or some small articles of convenience." Reference is also made to 1 Sam. 17:40, where it is said that David put the five smooth stones which he had taken from the brook, "in a shepherd's bag which he had, even in a scrip."

An extensive assortment of helps is by no means necessary. Indeed a few, carefully studied, is better than a whole library carelessly glanced at. The weekly lesson notes in the *Instructor* and the *Review* supply the place of a commentary, and they should be well studied; but in addition to these every teacher should consider a concordance, an atlas, a Bible dictionary, and a work treating upon Bible manners and customs, as absolutely necessary to his success. If he already has a good "Teacher's Bible," containing concordance and maps, he might dispense with all but the last two. Equipped with these helps, the teacher is prepared for successful Bible study; and no teacher should rest until he is their happy possessor.

6. *Study thoughtfully and prayerfully.* In no other way can we prepare ourselves so as to reach the hearts of our pupils. Says Mr. J. Bennet Tyler: "God is his own interpreter. The Spirit will take of the things of God, and will show them to us in something of their intrinsic beauty. He alone can so light up the sacred page that we shall understand its meaning and feel its power. He will sanctify the truth to the teacher, and make it the power of God to the salvation of the taught. His special presence may be had for the asking. There is a preparation, a teaching power, that comes only in answer to prayer. True success in this, as in other departments of Christian work, is largely a matter of spiritual life."

The lesson should also be studied with reference to the wants of individual members; and this will require careful and prayerful thought. How to study your scholars so as to ascertain their peculiarities and wants that your teaching may be

adapted to their wants, is a subject of so great importance that an article will be devoted to it at some future time.

C. C. L.

WISCONSIN S. S. ASSOCIATION.

THE seventh annual session of the Wisconsin Sabbath School Association was held at Baraboo, in connection with the camp-meeting, June 17-23, 1884. The first meeting was called June 18, at 5:30 P. M. The minutes of the last annual and semi-annual meetings were read and approved.

By vote the Chair appointed the usual committees: On Nominations, E. E. Olive, E. J. Rice, and Sr. Mattie Kerr; on Resolutions, W. W. Sharp, I. D. Van Horn, and Nellie C. Taylor.

It was proposed by the President that a Question Box be had, in which could be placed questions pertaining to the practical workings of the Society.

Adjourned to call of Chair.

SECOND MEETING, JUNE 23, AT 6 P. M.—Prayer by Eld. I. Sanborn. The minutes of the previous meeting were read and accepted.

The Committee on Nominations presented their report which was as follows: For President, Eld. G. C. Tenney; Secretary and Treasurer, Nellie C. Taylor; Executive Committee, S. S. Smith and E. E. Olive. By vote the report was adopted as a whole.

After some discussion, and remarks by Elds. Haskell, Farnsworth, and others, the following resolutions were adopted:—

Whereas, We consider the Sabbath-school as the most potent force we have to hold and convert our children to God and the truth; therefore—

Resolved, That we pledge ourselves to renew our diligence in the Sabbath-school work, and put forth greater efforts than ever before.

Resolved, That we recommend to all our schools the propriety of securing helps, such as maps, books, etc., etc.

Resolved, That we invite the officers of our Society to correspond with those who prepare our lessons, as to the propriety of changing the subjects thereof as often as once in three months; i. e., first from the New to the Old Testament, and *vice versa*, or to different parts of each Testament.

Whereas, We realize that much benefit has been derived from the Bible-readings that have been used in the Sabbath-schools; therefore—

Resolved, That we recommend their continuance.

Eld. Haskell spoke of the importance of maps in the Sabbath-school, and stated that schools should supply themselves with every means of instruction upon Bible subjects within their reach that would tend to promote the interest of the school.

Adjourned *sine die*.

G. C. TENNEY, Pres.

NELLIE C. TAYLOR, Sec.

—Any superintendent can have almost anything he wants to have, in his Sabbath-school. He does have whatever he feels *must* be there; or if it isn't there already, he is working for that as for dear life, and it will be there before long. The superintendent who is sure he cannot live without a teachers' meeting, has a teachers' meeting; or, at all events, he is arranging to have one, and if he lives he will have one. So it is in the matter of punctuality of teachers or scholars, of good order, of good singing, of studiousness, or of anything else that in his opinion is essential to a good Sabbath-school.—*Sunday-School Times.*

—With aching hands and bleeding feet
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day, and wish 'twere done.
Not till the hours of light return,
All we have built do we discern.

—There is a good deal of religion in this world like a life preserver,—only put on in moments of extreme danger, and then half the time wrong side up.

—A word of kindness is seldom spoken in vain; it is a seed which, even dropped by chance, springs up a flower.

—Time is an inaudible file.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 5, 1884.

URIAH SMITH, EDITOR.
J. H. WAGGONER, }
GEO. I. BUTLER, } CORRESPONDING EDITORS.

RESURRECTION OF THE WICKED, AGAIN.

THE remarks made on this subject in the REVIEW of July 8 seem to have seriously affected our esteemed contemporary, the *Herald of Life*, published in Springfield, Mass. The *Herald* is the organ of a class who do not believe that the wicked will ever be raised from the dead, hence its effervescence over that article which set forth some of the incontrovertible evidences showing that they will be raised.

Because said article appeared in the REVIEW, the *Herald* thinks the doctrine of the non-resurrection of the wicked must be making inroads among Seventh-day Adventists. Not at all. This question was happily so thoroughly settled among us years ago by Eld. Waggoner's work on "The Resurrection of the Unjust," that it would take a greater theological earthquake than has happened since the fall of Adam, to make any disturbance in our ranks on this question. The subject simply had its place in a series of topics upon which the REVIEW was treating, hence its appearance. Were not the *Herald's* position so serious an error, we should be sorry thus to spoil its self-congratulations on this point.

In the introduction of our previous article we casually described the "non-resurrection of the wicked" doctrine, as a "brainless delusion." This seems to act upon the editor of the *Herald* something like peas in his shoes; for it is wonderful how he prances around over that expression. Now we hope Bro. Pile will not take that too much to heart. We did not mean that a person holding that doctrine did not have any brains at all. He might have in other directions very many and very excellent ones too. But on the particular point before us, the position we are reviewing still seems to us to indicate a conspicuous absence of that commodity.

However, the article in the *Herald* has inspired us with a little hope for those involved in this error; for the writer seems to be striking about for some more substantial footing than the slough he finds himself in, and at times to come near grasping the principles which would lead him to shore. We will kindly throw him another rope this week, and if he will lay hold upon it, we will see if we cannot draw him out upon firm Scripture ground.

The *Herald* accuses us of using too little Scripture, and too many assertions. Now we were not professing to give the scriptural argument at all, but were treating only of the *philosophy* of those dealings of God with the human family which underlie this whole question. We were dealing with those great principles which show the resurrection of all men to be an absolute necessity, and which we may be sure that no text of scripture contradicts. This is evidently a new field to the *Herald*, and it finds some difficulty in taking in the scope of the argument so as to see its bearing, and perceive its force. But a little more study from this standpoint will, we think, bring it to the light.

It seems to be perplexed over the new probation upon which Adam and his posterity were placed through the arrangement of the plan of salvation by a coming Redeemer, and asks, "Did any new fear accompany" the new hope that was set before him? If we understand the *Herald's* position, it is this. Adam was given a positive command; and a plain penalty was threatened in case of dis-

obedience. This was the fear placed before him; and the *Herald* cannot conceive how he could be placed upon a new probation unless a new penalty or fear was announced; and hence it asks, "Did any new fear accompany it?" that is, this new hope.

Well, Adam and his posterity were placed upon a new probation, were they not? Yes; we suppose every one admits that who admits anything. But what does probation mean? It means a state or condition in which we are on trial for something which is to be gained or lost. And what is meant by a new probation? It means that one probation was past and the prize was lost. That entailed death upon Adam and all his posterity. And this death without the plan of salvation would have been eternal. *Let that fact be settled.*

Now mark the conclusion. If any member of the human family, having died, simply remains dead continuously and forever, *such person suffers only a fate which comes upon him through the transgression of Adam, and not through his own transgressions!* His own sins are in nowise taken into the account. His personal responsibility is ignored. And whatever threats God had out against that person's sins, he backs down from! (Charge the irreverence of the expression to the heinous theory which makes it necessary.) This is the inevitable conclusion. It cannot be dodged or set aside. If any person with brains denies this, he will simply knock out what brains he has left against this Gibraltar of impossibility.

Oh! but, you say, he would have been brought out from that death, if he had not been himself a sinner. That does not alter the conclusion one particle. That does not in the least affect the question. For the Adamic death was, and is, eternal, only so far as it is affected by the plan of salvation through Christ. And hence the indisputable and overwhelming fact remains, that the individual is under the death in Adam alone, and, aside from the redemptive work of Christ, can never get beyond the effects of that death to all eternity! Then, on this hypothesis, where do his own sins come into the account?—Nowhere! Where is that person's accountability?—Ignored! When, in his case, is the "indignation and wrath, tribulation and anguish," which God declares shall come upon "every soul of man that doeth evil" (Rom. 2:8, 9)?—Nowhere! God foregoes his word! The man didn't regard it, and he lets it pass! But God does not act that way; and that is why we said in a previous article that it was no more possible that the wicked should not be brought up to answer for their sins and receive the punishment due to the same, than it is possible for God to lie! We hope our friends of the *Herald* family will be able to grasp this great principle; for it virtually settles the question. It knocks the bottom completely out of the non-resurrection theory.

But to come back to the question of probation—what becomes of that person's probation? He virtually had none, for it is, on this ground, entirely ignored. But we repeat, what we suppose the *Herald* acknowledges, that Adam, and so all his posterity, was placed upon a new probation. And we are on probation, not for Adam, but for ourselves. And this implies personal responsibility, God's will as expressed in his law being the rule of life; and it implies also rewards for righteousness and punishment for disobedience. It cannot be otherwise. Men would omit none of these features from such an arrangement: how much less shall God? Just how much instruction was given to Adam in regard to the new plan of salvation, we have no record. But inasmuch as he was instructed in regard to sacrifices typifying a coming Saviour, he must have been told in regard to the nature and object of his mission, and what would be the doom of those who would not obey his gospel. 2 Thess. 1:8. We think there was no lack of instruction, law, penalty, hope and fear, in the new arrangement.

From the foregoing it will be seen that the plan of salvation could not be devised and a new probation be offered to the world, without limiting or cutting off in every case the effects of that first transgression. As that entailed death, the only limitation that could be placed to it, was to bring every one back again to life. Such a purpose therefore underlies the whole plan. Hence Paul says, "As in Adam all die, so in Christ shall all be made alive." 1 Cor. 15:22. How do we die in Adam? We die because he brought himself into a mortal, perishing condition, and entailed the same upon his posterity. We die without respect to our own characters; whether we are righteous or wicked, personally innocent or guilty, we die just the same. Now how are men made alive in Christ? *On the same terms exactly.* It is not with any respect to our own characters; nor whether we are righteous or wicked, innocent or guilty. How many? *All.* It is useless to try to limit this last half of the sentence to Christians, as the *Herald* does. It does not say, "As in Adam all die, so all who are in Christ shall be made alive," but *all shall be made alive* in Christ—the same "all" who die in Adam, which is the whole race. We admit that there is a limitation in this chapter, but not till after this verse; for the apostle continues: "But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." And having thus distinctly specified this class, he confines his testimony to them during the remainder of the chapter. But not so in verse 22.

We know it will be asked how a man who is a sinner can be "in Christ" and be made alive in him. We answer, Just as a man who is righteous can be "in Adam" and can die in him. The "in Christ" of this passage does not denote a Christian any more than the words "in Adam," denote a sinner. But the expressions signify respectively two states in which we are unconditionally involved—first, all dying through the first Adam, without any reference to our own course of action; secondly, all receiving life from the second Adam, that all may appear before his Judgment seat (2 Cor. 5:10), that each man may have the privilege of giving account of himself to God (Rom. 14:12), and may receive, on his own account, according to his deeds. Rom. 2:6.

The *Herald* stumbles, in its second paper, over Rom. 5:12: "And so death passed upon all men for that all have sinned." We take the ground that the death which removes us from this state of being does not come upon us because we are personally sinners. The *Herald* seems to take the ground that it does; for, speaking of the Sodomites, Egyptians, etc., it says, "They would have died because 'all have sinned,' not simply because Adam sinned." And yet in its first paper (and this gave us hope) it came so near getting hold of the truth as to say: "Adam sinned not only as an individual, but as a representative—the federal head of the race. He and they are accounted one in the transgression. Hence Paul says, 'By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned,' or 'in whom' all have sinned (margin). Rom. 5:12."

True, every word of it. And if we mistake not, it was the REVIEW which gave the *Herald* this very point. In Adam we are to a certain degree counted sinners. How far?—So far as to come all alike under the dominion of death. So in Christ we are to a certain degree counted righteous. How far?—So far as to be made alive from the dead. Rom. 5:18, 19. We believe in this kind of universalism; for Paul taught it. But it avails the sinner nothing; for while Christ is so far the "Saviour of all men" (1 Tim. 4:10), he "specially" saves those that believe (last clause of verse) by giving them eternal life, while the wicked go down again in the second death.

A few more points in the *Herald's* article remain to be noticed; but lack of both time and space obliges us to defer their examination till another week.

A NEW PRINTING-OFFICE AT BALE, SWITZERLAND.

It will be a matter of deep interest to the dear friends of the cause to learn that it has been decided by the General Conference Committee to erect a new printing-office in Central Europe. Since my return from that country the matters considered by the Council held at Bâle the last of May, have been laid before all the members of the General Conference Committee, and carefully considered. We are unanimously of the opinion that the time has come to proceed at once to erect a printing-office there; and already we have sent directions to Eld. Whitney to enter upon the work immediately.

The laws of that country are so particular that the work cannot be pushed as rapidly in some respects as in this country. They require a certain length of time for the walls to season before they permit the house to be occupied. Under these restrictions, the best we can do we shall not be able to use the edifice before July or August next. We hope to have the walls up and the building enclosed by the first of December.

We expect the building to consist of a high basement for presses, stereotyping, storing paper, etc.; the first floor to be used for work connected with the printing and for a meeting hall; the second floor also to be devoted to the printing work; and the upper portion of the building to be used for lodging and dwelling rooms until the work so increases that they may be required for the printing business. The building will perhaps be 45 by 75 feet, three or four stories above the basement, and with the lot will cost from twenty to twenty-five thousand dollars. It is well known that a fund of over nine thousand dollars was raised some ten or twelve years since for the purpose of establishing an office in Central Europe; but delays have so hindered the work that this money has remained on deposit at the REVIEW AND HERALD Office, awaiting the time when it shall be required for the purpose for which it was donated. It has not been useless, however, but has served a very important purpose during this time in helping sustain other branches of the work.

We feel that the time has now come to move forward, and erect this building so long delayed. It will be seen that additional means will be required to complete this building. We believe our people are ready to furnish it, and that they will not consent to see the matter delayed further. The only anxiety we feel relative to it is in reference to the ready money. The many other enterprises now in progress, and the large indebtedness of our Tract Societies to the Office, make the question of ready money one of some anxiety. As it has been said before, if we had the means which these Societies and other institutions are owing the Office, we should be abundantly supplied to meet all our present wants. We trust that those indebted to the Office will carefully consider this point. If the debts owing to the Office are unpaid, how can it furnish the means necessary to carry on this enterprise? We know that no true friend of the cause will desire to hinder or embarrass this important movement for advancing the truth in the Old World. We trust our brethren everywhere who have means will consider this and other matters bearing on the same point. While the Office is making efforts to help the other branches of the work, realizing that this is one common cause, we ask our friends who have money, and who could deposit means here, to take into consideration the present pressure of the cause and the enterprises which are now in progress; and we ask especially that all who are in debt

to the Office at this time will do their utmost to assist us. If all will take these things into consideration, we shall have no difficulty whatever in carrying out these various and important enterprises to advance the blessed cause of God.

GEO. I. BUTLER.

NEW AND IMPORTANT BLANKS.

WE call the attention of our different Conferences to certain blanks prepared in harmony with the vote of the General Conference at its last session. The first is "Ministers' Annual Report." The members of every Auditing Committee realize the great difficulties which often arise because ministers' annual reports do not come in with all the particulars necessary to the formation of a correct judgment relative to the extent and value of the labor involved. Hence much time is lost, and great perplexity is felt. Much of the difficulty arises from the fact that young and inexperienced ministers, and some older ones also, do not realize what is really expected or required. Hence they leave out many points of importance which the committee find necessary to form a correct estimate of the value of their labors. This matter assumed so much importance that the last General Conference appointed a special committee to prepare suitable blanks. The blank recommended covers these points: Date of labor, length of time, place of labor, sermons preached, Bible-readings held, other meetings held, number baptized, number added to the church, number having signed the covenant, number added to the Tract Society and Health and Temperance Association, number of missionary societies organized, families visited, periodicals distributed, subscriptions obtained, and other interesting particulars; all so ruled and headed that every important point is shown at a glance. Places are also provided for general remarks, and for an itemized financial statement, traveling and tent expenses, receipts, etc. We have never had a blank which could begin to compare with this in clearness and completeness. There are also quarterly blanks covering the same points.

We also have a church report to be sent to the Conference Secretary, which is a model of completeness and clearness. It gives places for the names of members and date of joining, whether by letter, baptism, or otherwise, and also for post-office address. Columns are also ruled to show who attend meetings regularly or part of the time and pay tithes; members of the Tract Society who report, members of the Sabbath-school, and other important points. In short, it gives a clear statement of the whole condition of the membership at a glance. These blanks are very important, and entire. In a little while our fall Conferences will be held; we should try to have all reports complete, and know the condition of all our churches and Conferences. Every State Secretary should be supplied with these. We also have church books ruled and prepared to correspond with these last blanks. We notice this because we fear many of our Conferences have not supplied themselves with them. They will find them a great help, and should procure them in time.

G. I. B.

THE GROWTH OF THE WORK AND THE EXPENDITURE OF MEANS.

THE present year is a marked one in the history of Seventh-day Adventists in many directions. It is seen in the increase of the missionary work, in the canvassing and colporter work, in the establishment of city missions, in the extensive and generous pledges of means for various enterprises in connection with the cause, in the large increase of our publishing work, in the greater circulation of our periodicals and reading matter generally, in the more extended circle of our foreign missions, in

the larger number of our young people from our educational institutions who are giving themselves to the work of God; in fact, in every direction and department, this increase is manifest.

But in the erection of buildings necessary for the larger development of different enterprises, we see special indications of advancement. Here much means is being spent,—a far larger outlay than was ever seen in any year in the history of this cause. The Sanitarium Improvement Company is erecting an addition to that important institution, involving an expense of some \$50,000. The new office at Bale spoken of in another article, with the lot, etc., will call for some \$25,000. The school buildings at South Lancaster may take about as much more. We do not know the exact amount. The Battle Creek College boarding house will likely require some \$15,000 more. The REVIEW AND HERALD Office has found it absolutely necessary to find more room for the large editions it is obliged to print, and has increased its space by making some lesser improvements. We know not how much is being done by our brethren on the Pacific Coast in the same line, but we understand they are also finding it necessary to increase their facilities. Our brethren in various Conferences contemplate the erection of buildings for depositories costing thousands of dollars. At Christiana, Norway, it will soon be necessary to erect an office, no doubt. All these things go to show whether Seventh-day Adventism is dying out, as our enemies have fondly predicted, or whether it is a living, active, progressive, and aggressive force. And yet we have hardly commenced extending our work, as we shall soon do. It is to go "to peoples, nations, tongues, and kings," till the earth is "lightened with its glory."

It animates the hearts of the believers to see the tokens of progress now apparent. We already see the demonstration of the truthfulness of the predictions of the early believers. We shall soon see the full fruition of our hopes by the literal fulfillment of the declarations of Holy Writ concerning the extent of the message. Its rays are already reaching almost round the world.

We know our people are rejoicing at the rapidly increasing evidences of the truthfulness of our position, and that they mean to be true to the cause. Their generous pledges for its advancement demonstrate this. We believe they will make great efforts rather than see the work hindered. While so much means is being used in the erection of buildings the present season, we need especially to guard against being brought into a sudden cramp or pinch in financial matters. The work is becoming so extensive that much care is required in order that all parts shall receive proper attention, and none be neglected.

The Publishing Association at Battle Creek is a great central financial agency, the leading place of deposit among our people. It always has been such. While so many different enterprises are in progress, means is called out in many directions. Our financial reputation is first class; we want to keep it such. We trust our brethren everywhere will consider this point, and help us to meet the many calls upon the Association while all these various enterprises are in progress. They can do this by making it a bank of deposit.

Why should not every one of our State Conferences this side of the Rocky mountains, which have funds on hand that they usually keep in banks, place it in the REVIEW Office? An order which would only take a few days in its transmission would bring these funds to them. The money would be safer than in these country banks. How many of them have suffered from lack of fidelity on the part of officers. Many have failed. The present is a time when we hardly know whom to trust. If the Conference funds were in the Office, the use of the money would be a constant

blessing to the cause, and when needed it could be called out in drafts. It would be perfectly safe, and take only a little time, now that the mails are so rapid. If a minister called upon the State Conference Committee for money, the president could send an order to the Office for a draft, which could be sent directly to the minister, and in many cases this would save the cost of the draft. The banks in many places keep the money on hand without paying interest on it, and then make us pay for the drafts we send. We should study more and more to keep our means in our own hands, and make it work for the up-building of the cause, rather than for the benefit of worldly institutions. Our men of means should do the same thing, keep their spare money on deposit in the Office, rather than in worldly banks.

We ask our brethren everywhere to consider the wants of the cause at this time when so much means is being required. Our institutions can do nothing unless they have the care and support of our people. Why should not our people care for their own institutions?

We again ask our Tract Societies to make strenuous efforts to pay as much as possible on their debts, now so uncommonly large. We question the moral right of these Societies expending large sums for depositories and other enterprises when they are owing the REVIEW Office thousands of dollars. It looks too much like carrying on these enterprises with REVIEW AND HERALD money. Private persons consider it poor policy to launch out in costly enterprises while owing large debts. Why is it not equally true of Societies? Some of our Tract Societies owe the REVIEW Office from two to five thousand dollars each.

We fear, with all the calls being made for means, we may be brought into embarrassment for ready money, and some of these important enterprises now in progress will be made to suffer. Will our wealthy brethren consider the wants of the cause at this particular juncture, and assist us all they can? If we get past the present large expenditure in these various enterprises, we apprehend no difficulty.

G. I. B.

CAMP-MEETINGS.

THERE are various considerations which make our annual camp-meetings the most important of any meetings which we hold. In connection with them are held the annual meetings of our several State Conference organizations. This alone should make them of special interest to our people. Many of our brethren and sisters are isolated from churches, so that the camp-meetings afford the only opportunity which they have of hearing preaching; and to those who wish to learn more of our work and how to relate themselves to it, so as to co-operate with the Spirit of God in imparting the truth to others, they afford opportunities for obtaining this information. A portion of the time each day should be devoted to Bible-readings and giving such instruction as those who wish to engage in the work of God may desire.

From ancient times God has recognized special gatherings of his people. The "feast of ingathering" at the end of the year was an arrangement of Heaven that was designed to continue from Moses to Christ; and in speaking of the new earth the prophet plainly brings to view the fact that in it there will be general gatherings of the saints at regular intervals. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66 : 22, 23.

Anciently God was so particular that his people should come before him in a manner to receive his blessing, that he gave them particular directions in regard to it, and also special promises if they would come as he commanded. "Three times in a year shall all thy males appear before the Lord thy

God in the place which he shall choose: In the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty." Deut. 16 : 16. "Neither shall any man desire thy land when thou shalt go up to appear before the Lord thy God thrice in the year." God would have his people acknowledge him as the author of all temporal blessings, by taking with them a thank offering. If they would do this, he would protect their inheritance while they were gone.

Our camp-meetings have still another object, which should never be forgotten by those who attend them; namely, that of bringing the truth before people not of our faith. Our camp-meetings are more extensively advertised the present season than ever before. This is as it should be. Our message is to the world, and we should not be exclusive in our operations. Many of our meetings this season are held in large cities. This increases their importance, and no pains should be spared in making them productive of the greatest possible good. All of our brethren and sisters should individually feel a responsibility in making these meetings a success. For weeks previous to the time when they are held in the several Conferences, they should be made a subject of prayer, so that God may guide those having the responsibility of making arrangements for them, and also prepare the hearts of all who may attend to receive his special blessing. No common circumstances should prevent any of our people from attending. Every succeeding camp-meeting should be attended by a greater measure of God's blessing than any before it. We should never upon these occasions be satisfied with a common blessing. Ministers and people should agonize with God for his presence in their midst, revealed in the salvation of precious souls.

Reporting for secular papers, if properly conducted, contributes largely to the interest of the meeting, and to the advancement of the cause of present truth. Great care should be taken not to exalt any individual in these reports, and also not to speak disparagingly of any. All personalities should be avoided. While these reports may contain many items of general interest which will be acceptable to the reader, the real object is to exalt Christ and the truth; and unless this be kept in view it would be better not to make any report.

The arrangement of the grounds, the order preserved in pitching the tents, with the united efforts of all present to present a neat and tidy appearance in and around the tents, have much to do in giving a correct impression to the thousands who attend these meetings, and for the first time hear the truth presented. We should be the most courteous people in the world, possessing true politeness, which consists of kindness kindly expressed from a tender heart. A word of sympathy to a stranger, the offer of a seat to one who may be standing, are small things in themselves, but they make a deep and lasting impression upon those with whom we come in contact. Strangers attending our meetings will form an opinion of the truth, more from the impression which they receive from us individually, than from what they may hear from the stand. It is the personal effort from a heart which is full of love and tenderness that reaches other hearts and accomplishes the most good. This is the work of Christ; it is the religion of the Bible exemplified. If there was ever a time since man fell that God's people needed the help of the Mighty One, it is at the present time, and especially so when we come into these large gatherings.

May God bless the camp-meetings that remain to be held this year is my prayer.

S. N. HASKELL.

—The flower of meekness grows on the stem of grace.

THE SABBATH AND THE FIRST-DAY OF THE WEEK IN THE FIRST CENTURIES OF THE CHRISTIAN ERA.—NO. 1.

ALL well-informed persons know that the ancient Sabbath was the seventh day of the week, now called Saturday, and that it stood without a rival till the beginning of the Christian era. Since then the first day of the week has been introduced as being more worthy of veneration than the ancient Sabbath. It has finally assumed the title of Christian Sabbath, and at the present time a great majority of those called Christians observe the first day of the week, and not the seventh. But all who do this do not offer the same reasons for their practice. One class claims divine authority for the change of the day, and that the keeping of the first day is in obedience to the fourth commandment; the other, that the commandment enjoining the observance of the Sabbath has been abolished, and that consequently they are at liberty to choose any day for rest and worship they may judge best or most convenient. Therefore they observe the day most generally observed, not, however, on account of any requirement of the law of God.

Those who still hold to the ancient Sabbath, the seventh day, give as their reason that God rested on that day, and then blessed and sanctified the day, because he had rested upon it, and that they believe that the Sabbath commandment is unchangeable in every respect, and perpetually binding upon mankind for whom the Sabbath was made. Mark 2 : 27. Those who claim a change of the day agree with them in the perpetuity of the Sabbath law, alleging, however, that the day of the Sabbath is indefinite and changeable. The third class agree with the first, that the day of the commandment is definite and unchangeable, still requiring the observance of the original seventh day if it were binding at all; but they teach that the law has been abolished, and consequently that no Sabbath is now binding. Putting together the testimonies of these two parties who observe the first day, the position of those who observe the seventh day is fully sustained, namely, that the original Sabbath law is still binding, and that it requires the observance of the same definite seventh day.

All questions in respect to divine institutions should be settled by appeal to the Scriptures only, as they are the only infallible guide in such matters. But the evidence of a divine institution of the first-day Sabbath in the New Testament being found to be decidedly weak and unsatisfactory, its advocates appeal to the uninspired testimonies of the so-called Christian fathers to make up the deficiency. Hence we are driven to an examination of early church history to refute the claim by showing that the evidences from this source fall far short of proving the point at issue. In the investigation of their testimonies it will be seen that the early Christians began the observance of the first day of the week as a festival purely as a voluntary act, not one of them ever appealing to the teachings of Christ or any apostolic command for its institution; that it cannot be proved that any writer ever called it the Lord's day till near the close of the second century; and that it was never called the Sabbath by any writer whatever for more than five hundred years after Christ.

It is also noticeable that in all their discussions in respect to the Sabbath and the first day, these were always considered as two distinct days, no question being raised in respect to the identity of either. The idea of lost time, or of any difficulty in ascertaining which was the seventh or the first day of the week, never was thought of in those early days. The seventh part of time theory had not then been invented, there being no necessity for it, because the thought of enforcing the observance of the first day by the fourth commandment had not entered the mind of man. The only question was, Which day had the greater claim to be

held sacred—the Sabbath (by which title they always understood the seventh day of the week, now called Saturday), or the first day, the day of the Lord's resurrection, which about the end of the second century *began* to be honored with the title of Lord's day? It cannot be shown that they ever pretended to derive this use of the term from John's reference to the Lord's day in Rev. 1:10; nor was any attempt made in the first five centuries to transfer the title of Sabbath to the first-day, or to enforce the observance of the latter by the fourth commandment or any other passage of scripture.

But a double deception has been practiced upon the people to justify them in keeping the first day instead of the rest day enjoined by the God of the fourth commandment. In the first place they have been made to believe that the testimony of those Christian writers who lived but a little this side of the apostles, could be relied upon as about as good evidence as the apostles themselves; and in the second place spurious assertions as coming from those fathers have been handed out to the people, making them say that which they never did say. These frauds have been pointed out and abundantly proved in the "History of the Sabbath" by Eld. J. N. Andrews, to which I refer the a reader, as it is too great a task to travel over the same ground. I will give some of his conclusions, which are fully sustained by the testimonies which he quotes:—

"Next to the deception under which men fall when they are made to believe that the Bible may be corrected by the fathers, is the deception practiced upon them as to what the fathers actually teach. It is asserted that the fathers bear explicit testimony to the change of the Sabbath by Christ as a historical fact, and that they knew that this was so because they had conversed with the apostles, or with some who had conversed with them. It is also asserted that the fathers called the first day of the week the Christian Sabbath, and that they refrained from labor on that day as an act of obedience to the fourth commandment.

"Now it is a remarkable fact that every one of these assertions is false. The people who trust in the fathers as their authority for departing from God's commandment are miserably deceived as to what the fathers teach.

"1. The fathers are so far from testifying that the apostles told them that Christ changed the Sabbath, that not even one of them ever alludes to the idea of such a change.

"2. No one of them ever calls the first day the Christian Sabbath, nor indeed ever calls it a Sabbath of any kind.

"3. They never represent it as a day on which ordinary labor was sinful, nor do they represent the observance of Sunday as an act of obedience to the fourth commandment.

"4. The modern doctrine of the change of the Sabbath was therefore absolutely unknown in the first centuries of the Christian church."

Again, after the examination of seven successive witnesses which are claimed to have called Sunday the Lord's day in order to make it appear that the Lord's day of Rev. 1:10 was the first day of the week, and showing that every one of them whose testimony could have any bearing on the question at issue were fraudulently quoted, he comes to the following conclusion, namely, that "Sunday is not called the Lord's day till ninety-eight years after John was upon Patmos, and one hundred and sixty-three years after the resurrection of Christ!"

It is an easy matter for reckless talkers to dispute this conclusion; but to disprove it by facts of history is quite another task, one that will not be undertaken. The Sunday "Lord's day" does not stand even upon a sandy foundation, for "the sand is wanting." It is time that souls who have a desire to know the truth that they may obey

God and live, should be undeceived in matters pertaining to their duty to God. The Judgment is before us, and nothing but truth and heart obedience will pass the test of that tribunal.

R. F. COTTRELL.

FOR THE CONSIDERATION OF THE BROTHERS AND SISTERS IN NEW YORK.

HOW WE SHOULD REGARD THE INFLUENCES WHICH FAVOR, AND THE CIRCUMSTANCES WHICH MAY SEEM TO OPPOSE, OUR ATTENDING THE CAMP-MEETING.

THE apostle, with his mind evidently upon the present time, exhorts, "Let us hold fast the profession of our faith without wavering." "And let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." With this testimony and exhortation of the apostle, agree the instruction and warning of the chosen servants of God just at this time in reference to the same matter. There can be no question in regard to the path of duty and safety. It lies in the direction of prizing and improving these privileges of assembling together for exhortation and encouragement *more and more*.

We may be sure that in whatever direction duty leads, Satan will leave no effort untried to hinder us from moving forward in it. This we may especially expect now; "for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time;" and in this time, he is to "show great signs and wonders" and "if possible" "deceive the very elect." Then his efforts will be to cause, by his control of circumstances and otherwise, that to appear right which is in the opposite direction to the path of duty. Here, too, the servant of God has given us instruction and warning suited to the time and our great danger. In the late prospectus of Vol. 4 of the "Great Controversy," I read these words of warning upon this point.

"Satan is present in every place, not, as some imagine, in the most repulsive forms, but as a deceiver, clad as an angel of light, wearing the robes of goodness. He is present even in assemblies for religious worship. Though hidden from sight he is working with all diligence to control the minds of the worshipers. Like a skillful general, he lays his plans beforehand. As he sees the messenger of God searching the Scriptures, he takes note of the subject to be presented to the people. Then he employs all his cunning and shrewdness to so control circumstances that the message may not reach those whom he is deceiving on that very point. *The one who most needs the warning, will be urged into some business transaction which requires his presence, or by some other means be prevented from hearing the words that might prove to him a savor of life unto life.*"

Again, from the same work where Satan is represented as holding a consultation with his angels, I read: "Until the great decisive blow shall be struck, our efforts against commandment-keepers must be untiring." "In their large meetings especially, our cause will suffer much, and we must exercise great vigilance, and employ all our seductive arts to prevent souls from hearing the truth and becoming impressed by it."

If this does not plainly reveal to us, unless we are blinded, the manner in which Satan will work, and the direction from which his attacks will come in reference to the matter of attending camp-meetings, I surely do not know what could do it. I trust all will consider the matter prayerfully, and begin at once to so shape circumstances that the enemy shall suffer a general defeat in this particular throughout the Conference. Every important consideration will lead to a decision to attend. The interests of the meeting on

account of its importance, everything considered, demand the presence and influence of every worker and lover of the truth, and certainly we all need the benefits of the meeting ourselves. And not the least important consideration is that we should attend so that we may take with us our friends and neighbors, that they may hear the truth, that if possible it may prove a savor of life unto life to them.

Brethren and sisters, decide to attend the camp-meeting. Decide to come at the beginning of the meeting, and to remain to its close, and may we all determine to labor earnestly for other's good, as well as our own, and we shall not be disappointed in receiving the blessing of the Lord.

E. W. WHITNEY.

DIRECTIONS FOR REACHING THE SYRACUSE CAMP-MEETING.

THOSE coming from north of Richland should take train No. 4 (Chicago Express), which leaves Norwood 11:10 and Ogdensburg 10:30 A. M.; Watertown 2:35, and Richland 4:05 P. M. arriving at Syracuse 5:55 P. M. This will save a change of cars at Richland. Those coming on this train should come Wednesday in order to be ready for our meeting when it begins Thursday eve.

Those coming from Oswego, including all north of Syracuse who are accessible to the R. W. and O. R. R. can take the train leaving Oswego at 6:50 A. M. or 2:40 P. M., arriving in Syracuse via Pulaski at 9:50 A. M. and 5:55 P. M. respectively. Friends from Williamstown and vicinity can leave there at 7:05 A. M. and 3:13 P. M., making good connections at Richland, and arriving at Syracuse 9:50 A. M. and 5:55 P. M.

Those on the line of the D. L. and W. south of Syracuse should take the train leaving Cortland at 10:03 A. M. or 4:21 P. M., arriving in Syracuse at 11:25 A. M. and 5:50 P. M. respectively.

Those coming from the east to Albany over the D. and H. Canal Co. road, including all who come by way of Albany, can leave there on the N. Y. Central at 8:25 A. M., 12:15, 1:20, and 3:00, P. M., arriving in Syracuse at 1:30, 3:50, 6:25, and 7:15 P. M. All these trains except the one leaving Albany at 12:15 P. M. stop at Schenectady. Those coming over the West Shore can leave Albany at 7:30 A. M. and 1:30 P. M. and So. Schenectady (where they connect with the D. and H. Canal Co. road,) at 8:30 A. M. and 3:08 P. M., arriving at Syracuse at 1:30 and 7:15 P. M.

Those coming from the western part of the State, not having to pass over other roads to reach the Central and West Shore R. R.'s. will need no special directions.

Those coming over the West Shore R. R. should, on their arrival in Syracuse, go east a block and a half to North Salina St., thence south to the N. Y. Central R. R. track a little south of the Erie canal. Here the street takes the name of South Salina, and here we find the northern terminus of the Oakwood horse-car line, which runs a car to our grounds every twenty minutes through the day and evening, with only five cents fare.

From the N. Y. Central, R. W. and O., and the D. L. and W., R. R. depots go east to the second street, where the same line of horse-cars is reached. Baggage checks should be given to the camp-meeting baggage-man, who will see that all baggage placed in his care is safely delivered on the grounds. We shall have such an agent at each of the R. R. depots in the city. They may be known by their badge, "Camp-meeting Baggage-man." In case none of our agents are on hand to receive checks, carry them with you to the camp-ground and give them to one of the camp-meeting committee. Preserve these directions.

CONF. COMMITTEE.

SOUTHERN DAKOTA, ATTENTION!

WILL those of our brethren who live in Dakota south of the Northern Pacific R. R., and who are living without meetings or Sabbath-schools, please correspond with me at once, and let me know their situation, how many Sabbath-keepers there are, and whether there are openings for labor in their neighborhoods. We wish to know where you all are, and will do all we can to help you. My address is Howard, Miner Co., Dakota.

A. D. OLSEN.

Progress of the Cause.

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

WE SEEK A CITY.

We seek a city, where each quiet dwelling
Stands fast upon the everlasting hills;
Where in the song of praises loudly swelling,
Comes not a discord of our earthly ills.

We know that in that city life abideth;
Nor tears, nor death can ever enter there;
And One with nail-pierced hands our way still guideth,
Until we come unto the city fair.

We seek a city—pilgrim feet grow weary,
But we press on; beyond still lies our home,
Though days are dark, and ways are often dreary,
We seek, we seek a city yet to come!

—I. C. A., in *Christian at Work*.

FRANCE.

I CAME to Branges the 26th ult., at the urgent invitation of a man with whom I had held a correspondence, and who had read our French paper and many of our French tracts as the result of the visit of a French brother from Illinois. This man had just decided to obey the truth, but was in great need of help on many points. His wife was bitterly opposed to the truth. I immediately went to work publicly and from house to house. I soon found that an ordinary house was too small to contain my congregations, which were composed mostly of Roman Catholics, and so I took my stand in the open air. I have now spoken thirteen times. At least seven persons have decided to keep all of God's commandments, and more will keep next Sabbath. A Sabbath-school and prayer-meeting, besides Sabbath meetings, have been started. The work is extending, and it will be difficult to respond to all the invitations from other points in France and from Italy, during the time I had set apart for this tour, and do justice to the work in this one department.

The entire family of the brother who invited me to this place are now with him in the truth; another precious family are with us, and we have witnesses in other families. Some of our warmest friends are among Roman Catholics. My spirits rest in this field, because the Spirit of God is helping me mightily; and I have the satisfaction that I am paying a debt I owe to the neglected land of my ancestors. I am greatly encouraged by the success God has given me the past seventeen days. I came among entire strangers, and was obliged to put up at a hotel for nearly two weeks. Now I am surrounded with dear brethren and sisters and scores of warm friends. Truly God is good, and my soul shall praise him.

What a contrast between the present state of things and that existing eight years ago, when I first came to France! Then, we could speak to only nineteen persons outside of a temple, and could not get our works stamped without the greatest difficulty. Now, by notifying the mayor, we can speak to the crowds in open air, and can by an easier process get our tracts and books stamped. What great things God hath wrought! His providence has gone before us. May we faithfully walk in the path that has been so graciously prepared, and cheerfully perform the work assigned us.

D. T. BOURDEAU.

Branges, Saone-et-Loire, July 13.

THE MEETINGS IN VEJLE, DENMARK.

It was my privilege on my return from the Council at Båle, to attend the meeting held in connection with the Conference at Vejle, June 4-10. This was in many respects a very interesting meeting. Nearly all the different parts of the kingdom, and all the churches, were represented by the Sabbath-keepers who were present. There were probably some fifty or sixty present on Sabbath and Sunday. A prayer and social meeting was held every morning at half past 5 o'clock. Although there was at first some hesitation in taking part in the meetings, resulting, perhaps, from the fact that people in these European countries are not accustomed to take any part whatever in the religious services, except to listen; yet when shown

the importance of taking an active part in the service of God, they showed a willingness to take hold, and the rich blessing of God came into the meetings. The flowing tears and the earnest, heartfelt testimonies gave evidence that the truth of God has the same sanctifying, molding influence upon the nationalities on this side of the ocean that it has in America. We think the influence of these social meetings will be carried to the different churches in the Conference, and result in building up and strengthening the cause.

Some seventeen or eighteen Bible-readings were held, embracing the principal points of our faith. A great deal of theoretical and practical instruction was imparted in this way, and the ministers and licentiates of the Conference copied the questions and answers as they were read, in order to be able to make use of them in the future. Great interest was shown in the reading on spiritual gifts in the church, and when instances were related showing how the spirit of prophecy had been manifested among us, a deep impression was made.

We were greatly pleased to learn that the book "Spiritual Experiences," recently translated into Danish-Norwegian, and containing sketches from the life of Sr. White, with extracts from her testimonies and other writings, is being well received in this Conference. The secretary of the Conference, who also has charge of our book depository in Denmark, stated that when the book was first published, he bought one copy for his own use. He was much blessed in reading it, but as he was uncertain about how it would be received by other brethren in the church, he did not venture to order more than four copies to keep on sale. Contrary to his expectations, these sold readily, and there being a call for more, he next ordered twenty copies. They were all eagerly taken, and he was obliged to send for thirty copies more, and when these were disposed of he ordered one hundred copies of the book, so that all the Sabbath-keepers in the Conference might be supplied.

The Conference has four ministers (one was ordained at this meeting), and two licentiates. The brethren desire very much that Bro. Matteson should labor some time in Denmark, especially in some of the cities. Such labor is certainly needed.

The preaching at this meeting was all of a practical nature, and dwelt especially upon the necessity of a living experience and a vital connection with God, in order to successfully work for the Lord and his cause. The rich blessing of God was felt during these meetings, and we think that more activity, and zeal, and greater progress, will be seen in the Conference the coming year as a result.

A. B. OYEN.

NEBRASKA.

BEATRICE AND SUTTON, JULY 27.—Left Beatrice, July 15, and went to Friendville. Held meetings with them three days. The little company at that place need labor and help.

Went to Sutton the 18th. Found the company there in love and union with one another. Sabbath, eleven were added to the church, and the ordinances of the Lord's house were celebrated. On Sunday one was baptized. May the dear Lord add many more to this company. I expect soon to pitch a tent in Hampton. Brethren pray for us.

H. SHULTZ.

ILLINOIS.

CHANNAHON, WILL Co.—Came to this place July 22. Pitched our tent in the school-house lot near the M. E. church. The people are kind, and very attentive to the words spoken, although our congregations are not large. Bro. A. E. Bostwick is with me acting as tent-master and chorister. The rain has interfered somewhat with our meetings. We feel more than ever the necessity of holding on to the strong arm of Him who is mighty to save. Pray for the precious cause of truth in this place.

E. O. HAMMOND.

July 31.

MAINE.

DANFORTH.—Since our last report, we have continued our meetings here with a good interest. Bro. S. J. Hersum stopped with us two evenings on his way back from Aroostook Co. Last Sabbath was a good day for us in the tent. The Lord came very near to us, while some good, honest souls took a decided stand to keep all of God's com-

mandments and the faith of Jesus. May God's blessing rest upon us still, that we may yet see others accept the truth in this place, and at last have a right to the tree of life and enter into the city of God. May the Lord give us more victory is our prayer. It is the Spirit of Christ we must have in order to see souls converted to God and his truth. Pray for us.

J. B. GOODRICH.

July 28.

C. W. GUERRIER.

MISSOURI.

NEVADA CITY AND NEOSHO.—Continued meetings at Nevada City after the camp-meeting until July 14. Bro. R. S. Donnell was with me. Twelve united with the church. Five were baptized. There are several others who we have good reason to believe will unite with the church soon. Left the brethren and sisters at this place much encouraged.

Sabbath, July 12, I visited the company at the Logan school-house. Baptized one. Organized a church of fourteen members. An elder and deacon were chosen and ordained. May God bless this young church, and add to their numbers such as shall be saved.

I am now at Neosho with Bro. E. G. Blackmon. This is a town of about two thousand inhabitants. We pitched our tent and began meetings the 22d. Have held three meetings, about one hundred being present each evening. Brethren, pray for us and the work here.

J. W. WATT.

TEXAS.

LEXINGTON, LEE Co.—For three or four years, five dear souls have stood here alone in defense of the truth. Last winter I visited them, and three new comers from Denmark became interested, and commenced to obey. In company with my family, I again visited them in June last, and one more was added to the obedient; and before leaving them the four were baptized and joined the Clifton church. Three more are interested, of whom we have strong hopes. We left them in care of the Good Shepherd, who gave his life for the sheep, and went to the Clifton church in Basque Co., where a perplexing difficulty was awaiting a settlement. By the blessing of God, it was admirably settled, and at early day-break Sunday morning we dispersed with a feeling similar to our first love. I feel confident that the manner in which this matter was conducted and disposed of became a source of great good to every one present. We praise God for hearing and helping us.

A. W. JENSON.

VERMONT.

BELVIDERE AND WATERVILLE.—We held our first meeting in the tent here at Waterville on the evening of the 23d inst. Although the weather is rather rainy and the season unfavorable, yet there is a good attendance and interest. Seven lectures and one Bible-reading have already been given, the congregations increasing every evening.

We are still holding meetings twice a week in Belvidere. In that place four persons have already signed the covenant, and we hope for several more. God is evidently working upon hearts there and in this place; and we hope to so connect ourselves with him, that the work may not be marred in our hands.

H. W. PIERCE.

Waterville, July 28.

H. PEBBLES.

BURLINGTON.—We have now been in this city for about one week, preparing for our camp-meeting by way of canvassing and general colporter work. Our company consists of Eld. A. O. Burrill and family, Bro. H. C. Lamberton and family, Brn. F. T. Wales and Thos. H. Purdon, Mrs. Thersa Goodsell and Emma Chipman, and myself. We expect Eld. Burrill will soon leave us to attend the New York and New England camp-meetings. Some over 50 subscriptions have been taken for the "Signs," and other necessary work has been done preparatory to our camp-meeting. A large portion of the people are foreigners, the most of whom are Catholics, which makes it rather a hard field for labor. Still we find some apparently honest souls, and we hope for some sheaves in the great harvest as the result of our coming here. We desire a fresh baptism from the Lord that we may present the truth in as favorable a light as

possible. And may we, as a people in Vermont, earnestly seek the Lord by prayer and fasting that our soon coming camp-meeting here, may be one of the best ever held in the State. We believe it may, and that if, as a people, we do the work the Lord would have his children do, he will pour us out a blessing at our camp-meeting here in this city. Brethren, let us work and pray.

F. S. PORTER.

MICHIGAN.

BLENDON.—On Sabbath, the 19th ult., brethren from surrounding churches gathered in the tent, and in the forenoon a catechetical exercise was conducted with a good degree of interest, many questions on Biblical subjects being asked and answered to the mutual benefit and satisfaction of all. In the afternoon meeting three more came forward for prayers. Two more since our last report have signed the covenant. On Sunday the attendance and interest were good; in the evening, the tent being filled, some coming from many miles away for the first time. Evening meetings during the week are well attended, and the interest is good. The influence of the meetings has now extended so far that colporteur work in places distant from the tent has become a necessity. The hand of the Lord is manifest in all this, and we feel hopeful and courageous in him.

E. P. DANIELS.

Mrs. E. B. LANE.

WEXFORD AND OSCEOLA COUNTIES.—We have just returned from the most interesting visit ever made our people in Wexford and Osceola counties. At each place some were added to the church; in all, ten members, nine of whom were baptized. Among them was a young Frenchman, born and raised a Catholic. He declared a few months ago that he would rather have his body thrust through seven times with a sword than renounce the faith of his forefathers. He soon after came under the influence of the truth, which has led him step by step to reject the claims of the papacy, and to behold the wonderful simplicity of the gospel of Christ and the glorious light of present truth. His greatest ambition now is to use all the powers of his being to advance the interest of truth among his countrymen, who are bound in error's chains. To this end he expects to spend some time in our College at Battle Creek that he may learn the way of the Lord more perfectly.

This last message is doing its work in gathering out a people from "peoples, and nations, and tongues, and kings." We hope through the grace of God to be permitted to bear a part in its labors and trials, and in its glorious triumph by and by.

July 24.

JOHN SISLEY.

NEW YORK.

CORTLAND, JULY 27.—We closed our first series of meetings in this place last Tuesday, and moved our tent to another part of the town. The attendance is still small, but we see evidences that God has a care for his work. Soon after we reached the new ground, and while our valuable tent was yet snugly packed in bundles and covered to protect it from the rain, Barnum's circus tent, which was pitched about a half mile distant, was completely wrecked by the storm, causing a panic among the 10,000 people who were assembled under it. Many were injured by the flying poles and chains, some fatally. The truth is sending conviction to honest hearts. Twenty persons have already decided to obey, and are keeping the Sabbath. Others are in the "valley of decision." We take courage to labor on in faith during the two weeks that we can remain before the camp-meeting.

E. E. MILES.

H. E. ROBINSON.

SILVER HILL AND NORTH CREEK.—It was my privilege to attend these meetings, and I can say that there were some very encouraging features connected with them. The attendance, with the interest in the work, was gratifying compared with the past, though not what we hope to see it in the future. Especially was this the case at Silver Hill. The brethren said before the meeting that they did not expect a general attendance, as there had been a failure in this respect so many times before. They were very happily disappointed, however, there being representatives from each church in the district, although the weather was quite unfav-

orable. One sister nearly sixty years old, learning of the meeting only the day before by a seemingly providential circumstance, walked through the rain thirteen miles to be present. All seemed to enjoy the meeting more because of the effort put forth to attend it.

The circumstance above mentioned may be worthy of notice. The appointment of the meeting, by some oversight, did not appear in all the copies of the REVIEW of that week. In fact, we could not learn that it appeared in any of those sent to the church to which the sister belonged except hers. The others, however, had received notice of it by letter, while she had no notice of it until her paper containing the appointment came, the day before the meeting. The brethren and sisters seemed to be much encouraged.

The North Creek meeting was not so generally attended, but an increase of interest in the work was manifested on the part of those present. In fact, the quarterly report read at both meetings showed an increase of interest by the labor performed and donations made. I trust we shall see this interest deepened and extended until all our members shall become *active workers* in some branch of the work.

July 28.

E. W. WHITNEY.

INDIANA.

KNIGHTSTOWN, JULY 24.—The prospects of success are brightening. One by one precious souls are embracing the commandments of God and the faith of Jesus. We hope to organize a small company of Sabbath-keepers here, who will hold aloft the banner of present truth when our tent meeting shall have ceased. We have a Sabbath-school of thirty-five members, with prospects of a considerable increase in interest and membership. We find that the chief requisites when discouragements arise and our meetings are thinly attended, are faith and patience. The great danger in meetings like ours is moving the tent too soon, which danger we have seen and avoided. Pray for the work here.

A. W. BARTLETT.

E. E. MARVIN.

J. T. RICHARDS.

COLUMBIA CITY AND PLYMOUTH.—We moved our tent from Columbia City July 14, leaving four persons keeping the Sabbath and several others deeply convicted. Our interest was very small from the first, yet we labored for the few, and the Lord blessed us. Bro. and Sr. Wilson were baptized at our last Sabbath meeting. They both love the truth dearly, and will prepare for future work in it. They have now left us to engage in teaching. Our prayers go with them.

We now have our tent pitched in a beautiful grove just south of the city of Plymouth. Have held four meetings. The first was well attended, and last night our tent would not hold the people. One wandering brother, who once was of much service in the cause, has come back in deep repentance. With his family he kept last Sabbath, and made a solemn covenant to ever do so in the future. Thus begins our work here.

July 28.

J. P. HENDERSON.

O. C. GODSMARK.

NEW LONDON AND PERU.—Our district quarterly meeting was the best attended of any we have held. Some resolutions were passed, establishing a mission on a small scale in several of the central points of the district; and a fund of \$100 was voted to be raised for that purpose, which was freely subscribed to by those present. Our district (No. 4) is quite heavily in debt, and we trust all knowing themselves to be indebted to us for periodicals, etc., will make every effort to pay by camp-meeting time, as the money is very much needed.

I spent one day with the company just forming at Peru. Three families have embraced the truth, most of them since camp-meeting last fall, and principally through the efforts of one sister who took her stand for the truth and was baptized at that time. Her missionary efforts are untiring, and a large interest is being awakened among those around them. I have never met people more devoted, or more eager to learn the truth, and it was difficult to break away from them. We thought it best to form them into covenant relationship, seven giving in their names for that pur-

pose. A leader was chosen, and regular Sabbath-school and prayer and social meetings will be maintained.

J. P. HENDERSON.

AMONG THE CHURCHES.—July 4-6, it was my privilege to meet with the church at Sevastopol for quarterly meeting, beginning Friday night and continuing over Sabbath and Sunday. Quite a number from a distance met with us. The members here are of good courage in the Lord. One sister awaits baptism.

I met with the company at LaGrange on Sabbath, July 12, and enjoyed an excellent meeting. The members, few in number, meet in a school-house every week for Sabbath-school and social meeting. Evening after the Sabbath, and on Sunday, gave four lectures to large and appreciative audiences upon the subject of temperance and health reform. The present temperance movement seems to furnish an excellent opportunity for an extensive circulation of our temperance works in connection with our other publications.

Met with the church at Jonesboro, in connection with the Marion church for quarterly meeting July 16, 17. The Spirit of God seemed to attend each service. The outside interest was good, and several who have not fully embraced the truths of the third angel's message, are under deep conviction, and we believe will soon obey. At our last meeting the house was full, and all listened with the deepest interest to the plain truths of the Bible Sabbath and its binding obligation upon mankind.

July 18-20, met with the church at Hartford City. This was my first visit here since the church was established last fall by Eld. Henderson and myself. Those for whom we had labored in the truth seemed very near to us, and we enjoyed some precious seasons together. The people here have met with some severe trials and disappointments; but, with the exception of one or two, all who first embraced the message are firm in the faith and the love of the truth. During the past winter the members erected a house of worship which burned before completion, leaving them without a place of worship, somewhat disheartened, and also in debt. At this meeting, however, a fund was raised to pay off the standing indebtedness; and arrangements were also completed to build again upon the same lot, and a day appointed for the work to begin. Our Dunkirk brethren and sisters met with us, and together we enjoyed much of God's blessing. The outside interest here was good, and we hope for more labor soon to be done, as we believe a good work might be accomplished.

Truly, the harvest is great, but where are the reapers?

O. C. GODSMARK.

KANSAS.

AMONG THE CHURCHES.—From June 20-23, Eld. Cook and myself visited Emporia, a town of some eight or nine thousand inhabitants. We found five families of Sabbath-keepers here striving to hold up the standard of truth by Sabbath-school and meetings. Some have recently embraced the Sabbath here. The Spirit of the Lord has manifestly gone out in advance of the work at this place.

On my way to Burlingame I stopped a day at Osage City, and found here some still holding on to the truth, while others are laboring under discouragements. While making inquiry around the city, I found some new Sabbath-keepers, who had recently come to the place. The brethren here ordered a club of five *Signs*.

At Burlingame the brethren were laboring under discouragements; but as the meeting progressed a spirit of confession seemed to take hold of them, and when we came away they professed to enjoy a good degree of the Spirit of the Lord. A club of ten *Signs* for Burlingame was ordered, and two new members were added to the Tract Society. We hope better days are in store for this church.

From Burlingame we returned to the church at Rock Creek, and remained with them during their quarterly meeting. Found them enjoying a good degree of the Spirit of the Lord. During the meeting four new members were added to the church, in addition to those recently converted through the labors of Bro. and Sr. Enoch. On Sunday we spoke to a large and attentive audience.

We then repaired to the river, where eleven were buried with their Lord in baptism in the presence of a large and respectful concourse of people.

We spent the second Sabbath and Sunday of July with the church at Osawkie, they having deferred their quarterly meeting until that time. Some had been laboring under trials and discouragements. But generally the brethren seem to enjoy a good degree of the Spirit of the Lord, and stand ready to help push forward the good work as the way may open.

JOHN GIBBS.

July 21.

THE CONFERENCE IN DENMARK.

THE fifth annual session of this Conference was held in Vejle, Denmark, June 4-10. Four delegates presented their credentials, and seven other brethren were chosen to represent the churches to which they belong. By vote, the brethren from Norway and other brethren present were invited to take part in the deliberations of the Conference.

Reports from the different churches show that the Conference has 6 churches with 138 members, giving an increase of 22 during the past year; 27 have been added, and five dismissed (3 by removal and 2 by apostasy). The number of churches is two less than last year, resulting from the fact that three of the churches have been united into one. Besides these, there are 57 scattered Sabbath-keepers in Denmark who have not as yet united with any church, making a total of 195 Sabbath-keepers in the kingdom, or an increase of 42, as compared with last year's report.

The following were elected as officers for the coming year: President, J. G. Matteson; Secretary and Treasurer, C. C. Hansen; Executive Committee, J. G. Matteson, K. Brorsen, C. C. Hansen.

The Committee on Credentials and Licenses recommended that K. Brorsen, K. Kristensen, of Örsö, and J. P. Hansen, of Stedstrup Old, receive credentials; that K. Kristensen, of Lindkund, be ordained and receive credentials; and that S. Jensen, of Galthen, and S. Nielsen of Höien, Toldne Station, be granted licenses. On motion these recommendations were considered separately, and adopted.

The following resolutions were presented:—

Resolved, That our churches should elect their elders and deacons annually—at the beginning of the first quarter in the year, as a rule—and that the assistance of one of the members of the Executive Committee of the Conference be secured when a new elder is to be chosen.

Whereas, Our brethren in other countries derive much benefit and help from social meetings; therefore—

Resolved, That our ministers should labor to interest our brethren and sisters in these meetings.

Whereas, The Lord has placed spiritual gifts in the church for the upbuilding and unification of his cause; and—

Whereas, Those who in the last days keep the commandments of God, also "have the testimony of Jesus Christ" (Rev. 12:17), which is the "spirit of prophecy" (Rev. 19:10); therefore—

Resolved, That we heartily recommend that our brethren and sisters read those of Sr. White's works which have been translated into our language.

Resolved, That we express our thankfulness to God for his goodness to us the past year, and to our brethren in America for sending laborers to help us on in the divine life, as well as for all the assistance and encouragement we have received from our American brethren.

These resolutions were considered separately, and after a free discussion, which served to impress upon the minds of all the importance of the questions under consideration, were adopted.

Voted, That the next annual session of the Conference be held at Sjølland in the month of June, also that a report of this meeting be published in our papers.

J. G. MATTESON, *Pres.*

C. C. HANSEN, *Sec.*

—They that deserve nothing should be content with anything; bless God for what you have, and trust God for what you want; if we cannot bring our condition to our mind, we must bring our mind to our condition; if a man is not content in the state he is in, he will not be content in the state he would be in.—*Erskine Mason.*

—God's almanac has but one day, that is to-day; Satan's almanac has but one day, that is to-morrow.

Special Notices.

KANSAS CAMP-MEETING, AUG. 21-31.

CONCORDIA, where this meeting is to be held, is about one hundred and fifty miles west of Atchison, on the Central Branch R. R. This road will give special rates all along the line and its branches, although they did not state what those rates would be, whether obtainable going or returning. They only said they would grant special rates. But if they will not sell round trip tickets at excursion rates going, then the reduction will be made on the return.

The Union Pacific grants us round trip tickets for one and one third fare, or two cents a mile each way on the Junction City and Ft. Kearney branch. To secure these special rates, buy a round trip ticket where you take the cars. This road runs from Junction City (where it connects with the main line of the U. P. Road, running from Kansas City to Denver) to Concordia. Those coming by way of Junction City should buy their round trip ticket at that place.

We shall make special efforts to have a large local camp-meeting. A large pasture is convenient where horses can be lariatied. Hay and corn will be on the ground to sell to those who want. Hay is furnished free on the ground, and then sold to help pay camp-meeting expenses, which will be heavier than usual. Hope all can bring tents so as to make themselves comfortable. The brethren are requested to bring spare bedding, so that strangers can be accommodated. Do not forget this item.

The appearance of our camp-ground has much to do with the opinions people form of us, either favorable or otherwise. If many have to use home made tents, let them be made in good shape, and tastefully arranged. This is not at all difficult. There will be two large tents on the ground, for preaching services. If any want new tents, I could have them on the ground if notified by the 10th of August.

We would be glad to have those engaged in the canvassing and colporter work come the 14th, as we desire to have a few days' drill before the meeting commences.

We hope, dear brethren, that you will make a special effort to get as many of your friends out to this meeting as possible. Go and see those who are interested; make a special effort to get them out. Let them feel that you are deeply in earnest. Four canvassers and colporters are at work at Concordia, trying to interest the people there; and why should not each individual member do the same where he lives, and thus get out a large crowd to hear on these important truths? We expect the hearty co-operation of all. Then God's blessing will make a success of our meeting.

J. H. COOK.

ILLINOIS CAMP-MEETING.

THIS meeting will be held on the fair grounds at Peoria, Aug. 19-26. This will doubtless be the most important meeting to the cause of truth ever held in the State. We want our brethren everywhere in our broad Conference field to come. Bring your families and as many of your neighbors and friends as you can possibly induce to come. We confidently expect efficient help. We have been asking the Lord to send us the right help, and to guide our General Conference Committee in the selection of the proper persons to attend our meeting to break to us the bread of life. We, on our part, will do our best to stay up their hands and support them in their work. No one who can possibly come, can afford to stay away from this yearly east. Important instruction that we all greatly need, and should get without having to take it "second-hand," will be given. May the Lord help us to

arouse to the importance of the times, and may no trivial excuse be sufficient to keep us away from this meeting. Peoria, Decatur, and Evansville, R. R. will carry all persons over their line for one and one-third fare for round trip. The C. B. and Q., the C. R. I. and P., and the Wabash, St. Louis, and P. railroads will do the same. The Illinois Central will carry passengers at one and one-third fare round trip, to El Passo and Gilman, where they will connect with the W. St. L. and P. R. R. On all the above roads pay full fare coming, and be returned at one-third regular fare. The other roads have not yet been heard from, but we confidently expect they will all give the same rates.

There are quite a number of buildings on the ground that persons not having tents can occupy. If our brethren will send their tents a week before the meeting, we will do our best to have them pitched when they come. Now let us be on hand in time, and stay to the very last of the meeting. Above all, let us earnestly seek the Lord, that we may enjoy a large measure of his Holy Spirit; and that all lightness, trifling, and everything out of harmony with the solemn message we are bearing to the world, may have no place among us.

R. F. ANDREWS. } *Conf.*
ALFRED HOBBS. } *Com.*
P. ROTHROCK. }

REDUCED FARE TO THE NEW ENGLAND CAMP-MEETING.

THE Worcester and Nashua, Fitchburg, Boston and Maine, Providence and Worcester, and Cheshire railroads grant us reduced rates over their lines and branches. Free return tickets will be given upon the camp-ground to those who have come over any of these lines except the Providence and Worcester road. Those coming over that line must purchase at the ticket-office in Providence a round trip camp-meeting ticket, which will be good to return on only at the close of the meeting. All from Rhode Island, as far as consistent, should come on Wednesday or Thursday, Aug. 20, 21, and at Providence call for camp-meeting tickets.

Those coming from Cornish, Claremont, Newport, and points north should come by way of Bellows Falls and Keene over the Cheshire road to Fitchburg, and there change for Worcester. Those from Washington, Marlow, and vicinity, should come over the same line also. All who come over the Cheshire road should be sure to purchase tickets through Fitchburg to Worcester in order to secure free return. All who come from Amherst and Manchester, N. H., and surrounding towns should come to Worcester via Nashua, as we can return free to Nashua. All those coming from Boston, or through Boston, must come to Worcester over the Fitchburg road, as we advised in last week's REVIEW. D. A. ROBINSON.

THE NORTHERN MICHIGAN CAMP-MEETING.

THROUGH the mercy of God we are to have another camp-meeting in this part of the State,—a time when we can receive precious lessons of instruction from God's dear servants, that will help us form Christian characters to pass the trying test of the Judgment. We expect it will be a time of refreshing that none can afford to lose. We earnestly invite all our friends to show their appreciation of this meeting by being on hand with their families at the commencement of the meeting.

The place is a noted summer resort, situated at the southern end of the west arm of Traverse Bay. It is a delightful place, where the beauties of nature abound, and is well adapted to the worship of nature's God.

Let us, brethren, cut loose from the cares of life a few short days, and joyfully engage in the worship of Him who is the bountiful giver of every good and perfect gift, and who will soon redeem the earth from the curse, and give it to the faithful ones.

A reduction of fare has been granted on Hannah and Lay's steamboat line, and we expect the same favor from the railroad company, which we will notice in the REVIEW. JOHN SISLEY.

TENTS FOR TRAVERSE CITY CAMP-MEETING.

If those coming to the meeting having tents will ship them to me at Traverse City the week before the meeting, we will pitch them.

Those designing to rent tents, will please write me immediately at Spencer Creek, stating size desired, and we will try to furnish them.

JOHN SISLEY.

VERMONT CAMP-MEETING.

THE Vermont camp-meeting will be held this year about three fourths of a mile north of the city of Burlington, on the lake shore. We expect free return checks on all the roads as usual for those attending the meeting. More about this hereafter.

A. S. HUTCHINS.

TO THE CHURCH CLERKS IN VERMONT.

It is desired that each one of you should make out a full report of the membership and standing of his respective church, and forward the same at once to M. E. Kellogg, East Richford, Vt. Blanks will be forwarded to each one for this purpose.

A. S. HUTCHINS.

DAY OF FASTING FOR N. Y.

In harmony with the suggestion of Bro. Butler, we request that the brethren and sisters in the New York Conference unite with us in seeking the Lord by fasting and prayer, Sabbath, Aug. 9, that the Lord will work for us, and greatly bless our coming camp-meeting.

CONF. COMMITTEE.

S. S. LESSONS FOR KANSAS CAMP-MEETING.

THE Sabbath-school lessons for the camp-meeting to be held at Concordia, Aug. 21-31, will be as follows: *Instructor* classes will study the regular lessons for Aug. 23 and 30. *Instructors* will be on the ground. Lesson-book No. 1, first Sabbath, lesson 8; second Sabbath, lesson 9. Lesson-book No. 2, first Sabbath, lesson 58; second Sabbath, lesson 59. Lesson-book No. 3, first Sabbath, lesson 28; second Sabbath, lesson 29.

M. ENOCH, Pres. Kansas S. S. Association.

TENTS FOR NEW ENGLAND.

THOSE desiring to rent tents for our camp-meeting at Worcester should order them at once. The prices will be about as follows:—

7 by 7 ft.	\$1.50
7 " 9 1/2 "	2.00
9 1/2 " 9 1/2 "	2.50
10 " 12 "	3.50
12 " 12 "	4.00
12 " 17 "	5.50
14 " 17 "	5.75
14 " 22 "	6.25.

D. A. ROBINSON.

THE MAINE CAMP-MEETING.

THOSE coming to the meeting from the east will stop at Woodford's Corner, and take the street-cars which stop at the grounds. Half fare is granted by the Maine Central R. R. and its branches to those who wish to attend the camp-meeting. Reduced fare can be obtained on the Grand Trunk R. R. by presenting a certificate, signed by the camp-meeting committee. Half fare will probably be granted by the Ogdensburg R. R. Those coming to the meeting over the Ogdensburg, Boston, and Maine Railroads will stop at the transfer station, and take the Maine Central R. R. to Woodford's Corner. The camp-meeting will be held in Deering, just out of Portland. Very pleasant grounds have been secured, as will be seen by the perusal of an article written by another descriptive of the grounds. All are invited to come and hear, and then judge.

J. B. GOODRICH.

THE SYRACUSE CAMP-MEETING.

AGAIN we appeal to our people in the New York Conference to make earnest efforts to attend our annual gathering. Not one of us can afford to lose this means of grace if it is within our reach. Those who have already decided not to go, we would urge to re-consider. You may say it is too late now; I have made no preparations, and have ordered no tent. To the first plea we would

answer, that many preparations made for camp-meeting are not *really necessary*; and as to the matter of provisions, they can be bought in Syracuse cheaper than almost anywhere else in the State; so that with oil stoves brought by our brethren, and other facilities for cooking that will be obtained in the city, there will be no difficulty in securing a good supply of wholesome food at reasonable prices. In answer to the other objection, we would say that an extra supply of tents will be ordered; and if by any means Mr. Fields cannot furnish a sufficient number for all who wish them, we can get them of dealers in Syracuse.

The Lord is guiding and blessing in the arrangements for the meeting; and we trust and pray that he may also help each and all to labor to attend this important gathering.

M. H. BROWN.

Appointments.

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

CAMP-MEETINGS FOR 1884.

VIRGINIA, Mt. Jackson,	Aug. 5—12
TEXAS, Dallas,	Aug. 8—18
IOWA, Marshalltown,	Aug. 14—26
NEW YORK, Syracuse,	Aug. 14—26
ILLINOIS, Peoria,	" 19—26
NEW ENGLAND, Worcester,	Aug. 20 to Sept. 2
KANSAS, Concordia,	Aug. 21—31
MICHIGAN, NORTH'N, Traverse City,	Aug. 27 to Sept. 1
VERMONT, Burlington,	" 28 to " 9
INDIANA, SOUTHERN, Farmersburg,	Sept. 2—9
MAINE, Portland,	Sept. 4—15
COLORADO, Denver,	Sept. 10—16
OHIO, Columbus,	Sept. 11—22
MICHIGAN, Jackson,	Sept. 18—29
INDIANA, Logansport,	Sept. 25 to Oct. 7
KENTUCKY, ———,	Sept. 30 to Oct. 8

THE next annual session of the Illinois Conference of Seventh-Day Adventists will be held in connection with the camp-meeting at Peoria, Aug. 19-26. The first meeting will be held Aug. 20, at 9 A. M. We hope to see every church and body of S. D. Adventists in the Conference represented. Should any fail to send delegates (which we hope will not occur) let them be sure to represent themselves by letter. All persons in the employ of the Conference should have an itemized report of all labor performed, expenses, etc., ready to put into the hands of the Auditing Committee at the close of the first meeting. Those concerned will please remember this, and thus save precious time.

R. F. ANDREWS, } Conf.
ALFRED HOBBS, } Com.
P. ROTHROCK, }

THE fourteenth annual session of the New England Conference will be held on the camp-ground at Worcester, Mass., in connection with the camp-meeting, Aug. 21 to Sept. 2. Each church and company should see that delegates are chosen to represent them in the Conference. It is hoped that the delegates will all be present at the beginning of the meeting. Scattered brethren who are unable to attend are requested to send in letters representing the cause in their locality. Address the Secretary, Eld. D. A. Robinson, South Lancaster, Mass.

S. N. HASKELL, } Conf.
C. W. COMINGS, } Com.
J. C. TUCKER, }

DIST. NO. 5, MICH.

MUSKOGON, (evenings) Aug. 20, 21.
Montague, at 10:30 A. M. and 7:30 P. M., Aug. 22.
Shelby, Aug. 23, 24; first service at 10:30, Sabbath morning; three services each day.
Ferry, (evenings) Aug. 25, 26, 27.
Denver, " " Aug. 28.
Fremont, Aug. 29-31; first service Friday evening; three services each succeeding day.
Cedar Springs, (evenings) Sept. 1, 2.
Rockford, " " 3, 4.
Grand Rapids, Sabbath morning, 10:30 A. M., Sept. 6.
Byron Center, (evening) Sept. 6; three services on Sunday.

Allendale, (evenings) Sept. 8, 9.
Coopersville, " " 10, 11.
Wright, Sept. 12, 13; three services on the Sabbath.

Dear brethren in Dist. No. 5: I know your cares and burdens are many and heavy, and you feel the press and anxiety which they bring. You have often asked for my prayers, and you have had them. I know I have had your prayers also, for the prosperity of my labors: but it is not enough for us to pray; we must work. As our prayers go up for God's blessing upon each other, let us answer the prayers just as far as we can, and leave the rest with God. This long list of appointments will lay a heavy tax on my strength, but if you will come to the meetings, and do what you can, you will lighten the work. Our annual camp-meeting is rapidly approaching, and I want to make out a report of the standing of Dist. No. 5; and that makes it necessary for every member to be present. Each day your heart and life move the pen that is shaping the record which will confront you in the Judgment. It lies in your power to make the record either good or bad. Choose the good.

E. P. DANIELS.

THE next annual session of the Illinois Tract Society will be held in connection with the camp-meeting at Peoria, Aug. 19-26. We are anxious to have a large representation of this Society from all parts of the field.

R. F. ANDREWS, Pres.

THE Illinois State Sabbath-school Association will hold its next annual meeting in connection with the camp-meeting to be held at Peoria, Aug. 19-26.

R. F. ANDREWS, Pres.

THE annual meeting of the Illinois Health and Temperance Society will be held at Peoria, in connection with the S. D. Adventist camp-meeting, Aug. 19-26.

R. F. ANDREWS, Pres.

THE next annual meeting of the Maine Sabbath-school Association will be held on the camp-ground at Portland, Maine, in connection with the camp-meeting, Sept. 4-15, 1884.

SAMUEL J. HERSUM, Pres.

I WILL meet with the friends in Milwaukee, Sabbath, Aug. 9.

H. W. DECKER.

If nothing prevents, I will meet with the church at Afton, Aug. 16, 17. Would be glad to see the friends from Milton and vicinity.

E. E. OLIVE.

PROVIDENCE permitting, I will meet with the brethren at Bro. A. Gomoe's, North Hyde Park, Sabbath, Aug. 9.

A. S. HUTCHINS.

No preventing providence, we will hold a general meeting at Sand Prairie, Richland Co., Wis., Aug. 16, 17. We hope for a general rally from all the churches within a day's drive. Brethren and sisters, the time is growing short and very important. Come without fail and get a new fitting up for the closing work.

H. W. DECKER.

I. SANBORN.

No preventing providence, I will meet with the Waterloo church in Grant Co., Wis., Aug. 9, 10. Hope for a general rally from Elm Dale and other places. Come, praying that God may bless. There will be an opportunity for baptism on first day.

I. SANBORN.

KALAMAZOO, Sabbath, Aug. 9, at Bro. R. B. Owen's house, No. 704 Axtell St. Meeting will commence at 2 P. M. Some of the brethren from Battle Creek will meet with us. Hope all the brethren and sisters in the vicinity will be present. Will the friends at Mattawan meet with us also?

F. L. MEAD.

Publishers' Department.

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

The address of Eld. A. O. Burrill and wife, till further notice, is Burlington, Vt.

Will Bro. Bernard please send his present address to Eld. D. T. Bourdeau, Branges, Laone-et-Loire, France?

BUSINESS NOTICES.

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

FOR SALE.—Forty acres of good land in Northern Michigan, eighteen acres improved, and the balance covered with a large growth of sugar maple. Well watered with living springs. A new frame house, also a wood-house, log barn, etc. Young orchard of over one hundred and fifty apple, pear, plum, and peach trees. A good supply of grape vines and small fruits. Well fenced, and land in good condition for farming. Eight miles from R. R., and two miles from Spencer Creek, where there is a steam-boat landing, also good market for cord-wood and logs. S. D. A. meetings held within a mile. Terms reasonable. John Sisley, Spencer Creek, Antrim Co., Mich.

RECEIPTS.

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.

Books Sent by Express.—Col T & M Soc., Wm C Hansen, Seth Smith, A H Beaumont, R D Hottel, Alex Gleason, Wm H Canfield, Chicago Mission, Chas Chrisman, C P Bodwell, Chas Chrisman, Clara Wood Gibbs, Chas Chrisman, J Q Finch, Wm A Briggs, Chas Chrisman, L S Campbell.

Books Sent by Freight.—E W Farnsworth, E W Whitney.

Cash Rec'd on Account.—R A Burdick \$1.00, Wm Ostrander 1.50, Penn T & M Soc pr Mrs D C P 650.00, N E T & M Soc pr S N H 2000.00, Mich T & M Soc pr H H 61.60, Mo T & M Soc pr D T Shireman 24.90, Geo D Ballou 51.67, Cal T & M Soc pr Anna Ingels 400.00, Ill T & M Soc pr L S Campbell 100.00, Mich T & M Soc pr H H 74.56, N P T & M Soc pr C L Boyd 200.00.

General Conference.—Iowa Conf \$500.00.

Mich. Conf. Fund.—Miss Hillsdale \$7.00, White Lake pr Alphonso Ford 5.00, Sumner pr John Harvey 15.05, Mrs Mary Bucklin 5.00, Spencer Creek pr P S Smalley 81.97, Cedar Lake 29.60, St Louis pr F Squire 6.00, Quincy pr E L Cocran 7.27, Hanover pr Emily Fleetwood 14.07, Byron Center pr John Terrill 11.00, Hillsdale pr Hattie Willbur 2.00, Allendale pr Mrs C C Ross 3.00, Mt Pleasant 31.04, Otsego pr Alex Carpenter 34.74.

Mich. Reserve Fund.—Dist 1 pr L A Bramhall \$1.25.

Inter. T. & M. Soc.—W W Stone \$5.00, A Lynch 1.00, Cynthia Lynch 5.00, J. Byington 25.00.

European Mission.—W W Stone \$5.00, A Lynch 1.00, J Byington 25.00, Clarence Morrell 1.00, Lillie E Froom 1.00, A L Hussey 1.00.

English Mission.—W W Stone \$5.00, A Lynch 1.00, Wm L Wheeler and wife 2.50, J Byington 25.00, Lillie E Froom 1.00, Clarence Morrell 1.00.

Scandinavian Mission.—W W Stone \$5.00, A Lynch 1.00, J Byington 25.00, Lillie E Froom 1.00.

The Review and Herald.

BATTLE CREEK, MICH., AGUST 5, 1884.

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

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The Bible-Reading Gazette, No. 8, is now issued, and will be mailed the present week.

The Outlook, the aggressive Sabbath journal of the S. D. Baptists, has been changed from a monthly to a quarterly. The first number in its quarterly form has just come to our table filled with excellent matter on the Sabbath question.

The Sabbath Sentinel, No. 8, will be mailed this week, and reach its readers about as soon as this number of the REVIEW. The inexperience in handling so large a list in the press room and mailing department has caused some of the previous numbers to be a little late. But we shall soon have it in the mail promptly by the first of each month.

ENLARGEMENT.

The growth of our work has made it necessary to make additions to all our institutions here in Battle Creek the present season.

1. The Office. The large editions of books we are now obliged to issue to meet present demands, calls for more room in the binding department, and for storage of paper and completed editions. This has been provided for by raising the roof of the east wing of the main building, giving a new floor of 2030 square feet, to accommodate the bindery, and by adding to the book salesroom of the west building a room containing 1000 square feet of floor room. This gives in the whole Office, over 33,000 square feet of floor space.

2. The Sanitarium. The large addition being made to the Sanitarium building which is now nearly inclosed, will about double the capacity of that institution.

3. The College. The new college boarding-house, 36 by 85 feet, three stories above basement, is now receiving the roof. It will be ready for use by the opening of the fall term in September next, and will aid materially in taking care of the increased attendance which is then expected.

THE NEXT GENERAL CONFERENCE.

It is rather early to talk about our next anniversary meetings, which will no doubt come after the close of all the camp-meetings. But it seems necessary, now that the work is spreading so widely over the world, that some announcement should be made early so that our missionaries living in different parts of the Old World may have time to arrange and send their reports.

After consulting with the members of the Committee living on this side of the mountains, it is concluded that it would be well to have the Conference this year quite early,—just as soon after the close of the fall camp-meetings as possible. Though not prepared to announce the exact date till we can consult all parties more fully, we venture to suggest that the Conference, or at least the anniversary meetings connected with it, will assemble probably between the 20th and the 25th of October. This early meeting will give opportunity to form plans for autumn and winter labor. The season of the year then is somewhat broken, and laborers can leave their fields perhaps as well then as at any time.

We expect the next General Conference will be the most important of any ever held. We rejoice that we may hope for the presence of Sr. White in our midst again. None of us who were present last year can ever forget the importance of her labor, and the encouragement of her presence then. Let all interested take notice of the probable date of the General Conference of 1884.

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

COLLEGE MATTERS.

CLUBS of students wishing to attend Battle Creek College the coming year are being formed in different parts of the country in order to secure reduced rates in the matter of railroad fare. To secure this reduction it will be necessary that students living near each other should arrange to meet together at certain points where they can all buy their tickets at the same time. Bro. A. R. Henry has very kindly undertaken to make the necessary arrangements with the railroads concerned, and students will find it greatly to their advantage to avail themselves of his services. Those wishing to do so should correspond with him IMMEDIATELY.

The College will open Wednesday, September 3. There will be three terms during the college year. These terms will be respectively ten, twenty-two, and eight weeks in length. For full particulars sends stamps for Catalogues, directing your communications to Battle Creek College.

W. H. LITTLEJOHN.

ELD. BUTLER'S VISIT.

SABBATH, Aug. 2, Eld. G. I. Butler was with the church at Battle Creek. In the morning he enforced the well-known doctrine of the apostle Peter respecting being established in the "Present Truth." He had words of comfort, admonition, and exhortation, for the large congregation assembled. In the afternoon social meeting many interesting facts regarding his European tour were spoken to the people. And so we had things new and old the entire Sabbath day.

G. W. A.

DIVISION CAMP-MEETING.

THERE will be a division camp-meeting at Duck Creek, Brown Co., Wis., beginning Thursday evening, Sept. 4, 1884, and continuing over Sunday. This meeting has been appointed for the especial benefit of our people in northern Wisconsin, and we desire the attendance of all Sabbath-keepers in the vicinity. Tents will be pitched on the ground for the accommodation of all who come. Bring bedding and provision, and come prepared to stay during the entire meeting. Eld. I. Sanborn and others will be present to assist in the meeting.

H. W. DECKER.
E. E. OLIVE.

THE MAINE CAMP-GROUND.

THE Maine camp-meeting this year will be held in Deering, a pleasant town adjoining Portland. The grounds secured form a part of a tract of land known as "Deering's oaks," and lie just far enough

from the city to be free from its dust, noise, and confusion. The scenery of the surrounding region is noted for its picturesque beauty. The calm, clear waters of Casco bay partially embrace the land, and send cooling sea-breezes over the country. The spires and pinnacles of the "Forest City" rise from the hill just across the inlet, and when bathed in the golden light of the sun present a rare scene for the pen of an artist. Far away may be seen dense old forests in all their primeval loveliness, inviting the beholder to "list to nature's teachings" while the breezes seem to whisper,—

"There nature's temple open stands,
There's none so nobly grand as hers,
The sky its roof, its floor all lands,
While rocks and trees are worshippers."

The portion of the land selected for the encampment proper is surrounded by a high board-fence, which will enable the "dwellers in tents" at night to close their gates against the outside world, and reminds one of the ancient sheepfolds and of the "one fold" and the "one door" "by which if any man enter, he shall go in and out and find pasture." Within the enclosure are a few of the venerable oaks which have given the place notoriety. Long-fellow refers to this grove in the following beautiful words:—

"And Deering's woods are fresh and fair,
And with joy that is almost pain
My heart goes back to wander there;
And among the dreams of the days that were,
I find my lost youth again."

It is hoped that at the coming camp-meeting many a soul will find in a Saviour's love its lost peace, and with a joy unspeakable catch glimpses of the bloom, glow, and freshness, of eternal youth, beauty, and life.

ELIZA H. MORTON.
Portland, Me.

A DAY OF FASTING AND PRAYER FOR VERMONT.

WITH the testimony of the Scriptures and the instructions of our Saviour on the subject of fasting and prayer, we believe in the utility of special seasons devoted to this object. The providences of God, or the condition of our own hearts and lives, may very appropriately demand this humiliation as expressive of a sense of our own unworthiness before Him who hath said, "Ye shall be holy: for I the Lord your God am holy."

A proper estimation of the value of the fast passing moments of probation's closing hours, would lead us to watchfulness, and prayer; for "the end of all things is at hand."

Brethren and sisters, who among us is not impressed that we do not have that communion with the Father and with the Son that it is our privilege to have? Who does not desire a larger measure of the Spirit of God?

Our tents are in the field. Praying men and women are laboring to save souls by publishing the truth. Canvassers and colporters are carrying the truths in printed form to hundreds and thousands in Burlington and vicinity, preparatory to our camp-meeting. From the desk, the family altar, and the closet, fervent prayers are offered for the success and prosperity of their work. Why should we not make this work, with the labors to be put forth in our camp-meeting, a subject of special and united prayer to God? That we may, we recommend our brethren and sisters throughout our State Conference to observe Sabbath, Aug. 16, 1884, as a day of fasting, prayer, and humiliation of heart before God.

Let us on this day not only abstain from food as far as circumstances will allow, but let us examine critically our hearts, and humbly confess our sins to God, and to each other where it should be done, with contrition of heart; and let us dedicate our lives anew to Him who died that we might live. Let faith be mingled with our prayers, and let us believe God is pleased to answer prayers indited by his Spirit; "for the eyes of the Lord are upon the righteous, and his ears are open unto their cry."

We believe our camp-meeting should be a subject for special prayer. Let us humbly supplicate the throne of grace that this annual gathering may be to us a great blessing; that the truth may be preached with great clearness and in "demonstration of the Spirit and of power;" that many precious souls who know it not now may be brought to love it, to obey it, and to rejoice in the Saviour for having heard it on this occasion.

CONF. COMMITTEE.