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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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MY ALL.

I was hungry, and He said,
"Eat of me, I am thy bread;"
Thirsty, and he said, "Draw nigh,
In me living waters lie."
I was fainting unto death,
And he breathed in me the breath
Of a life abundant, new,
Quickening my being through.
All was dark, and I was lost.
"I'm thy Light, thou tempest tossed,
Follow me, I am the way
Out to realms of endless day."
As I followed, "Lord," I said,
"I am lonely; ah! the bread,
Water, breath, and light, though sweet,
Do not all my longings meet."
Then he turned with glorious grace,
And I saw him face to face.
Close he clasped me to his breast,
Whispered, "In my bosom rest"
Swift the last heart-yearning fled,
I was raised from the dead.
Heart, soul, spirit, wants, supplied,
His, aye his, and satisfied.

—E. L. Skinner.

The Sermon.

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

UNITY AND LOVE.

BY MRS. E. G. WHITE.

TEXT: "Let love be without dissimulation." Rom. 12:9.

THE great lesson that Christ taught by his life and example was that of unity and love among brethren. This love is the token of discipleship, the divine credentials which the Christian bears to the world. "By this shall all men know that ye are my disciples, if ye have love one to another." Love to God and man must be an inwrought principle in the soul; for there is no other way that the Christian can become a "partaker of the divine nature, having escaped the corruption that is in the world through lust."

Great light is shining, and some have received the precious light, and hold it fast with rejoicing. But Satan has had too great power even over these. They have not had a zeal and wide-awake, unselfish interest corresponding with the truth they believe. Love has been wanting, and its absence greatly pleases our wily foe. He is the author of malice, envy, jealousy, hatred, and dissension, and he rejoices to see these weeds choke out love, that tender plant of heavenly growth. In his providence, God permits those who, deluded by the enemy, have chosen fables instead of unadulterated truth, to entertain the same feelings toward

commandment-keepers that the Jewish nation had toward their Master,—feelings that led them to reject him as the promised Messiah, and delivered him up to suffer a cruel death. And as the people of God meet with opposition from the powers of darkness and the ungodly around them, they are drawn nearer to each other.

The question arises again and again, Why does the Lord suffer these trials to come, and this hatred to be kindled against those who love Jesus and are keeping the commandments of God? But Jesus suffered before us, and we are exhorted to "consider him that endured such contradiction of sinners against himself," lest we be wearied and faint in our minds. The battle between the powers of darkness and the powers of light is continually going forward. Christ and Satan are each in the field: Christ ready to save to the uttermost all who come unto him; Satan determined to afflict and control. Satan is angry with the righteous; for their life of obedience to God brings them in constant collision with his plans and wishes.

We are now living in the antitypical day of atonement. The great and solemn closing work is going forward in the sanctuary above. Every man is required to afflict his soul before God; every heart is required to be in harmony with the divine will. In this important time the great enemy intercepts himself between man and his Creator. He is continually seeking to separate the people of God from the love of Jesus, to draw them away from his protecting care. He it is that inclines the human soul unto vanity. He leads men to gather attention to themselves, and to receive praise and honor that should be given to God. And the greatest trials that men meet come in consequence of their blindness to Satan's temptations.

The Lord works in behalf of his people. He seeks to break the cruel power that Satan exercises over the children of men; and he would do great things for them if they would submit to his authority instead of choosing the service of Satan. He wrought wonderfully for his ancient people Israel to deliver them from their oppressive bondage in Egypt. He went through the proud land of the Pharaohs with tempest and fire, with plague and death. He rescued them from their servile state, and brought them to a good land,—a land that in his providence had been prepared for them as a refuge from their enemies, where they might dwell under the shadow of his wings. He brought them to himself and encircled them in his everlasting arms; and in return for all his goodness and mercy to them, they were required to have no other gods before him, the living God, and to exalt his name and make it glorious in the earth.

All heaven is interested in man, and desires his salvation. This is the great aim in all God's dealings with individuals. Now, in 1884, Jesus is pleading in behalf of his people; and it is a matter of the greatest wonder to the heavenly host that so few care to be freed from the bondage of evil influences, so few are willing to exercise all their powers in harmony with Christ in the great work of their deliver-

ance. If men could have unveiled before them the workings of the great deceiver to keep them in the gall of bitterness and the bond of iniquity, how earnest would they be to renounce the works of darkness, how guarded lest they yield to temptation, how careful to see and remove every defect which mars the image of God in them; how they would press to the side of Jesus, and what earnest supplications would ascend to heaven for a calmer, closer, happier, walk with God.

Jesus came to earth to be, not only man's Redeemer, but his great Exemplar. His was a perfect life, a life of meekness, lowliness, purity, and unlimited trust in God. He was a Man of sorrows and acquainted with grief, and he taught us practically the great lesson of calm, constant, unwavering confidence in our heavenly Father. He permits temptations, trials, and afflictions to come to his loved ones. They are his providences, visitations of mercy to bring them back when they stray from his side, and give them a deeper sense of his presence and providential care. The peace that passeth understanding is not for those who shrink from trials, from struggles, and from self-denial. We cannot appreciate peace and joy in Christ, and the gift of eternal life, unless we are willing to make every sacrifice to obtain these great blessings.

The eye of Jesus is upon us every moment. The clouds which intervene between the soul and the Sun of Righteousness are in the providence of God permitted to arise that our faith may be strengthened to grasp the great hopes, the sure promises, that shine undimmed through the darkness of every storm. Faith must grow through conflict and suffering. We must individually learn to suffer and be strong, and not sink down in weakness nor faint in adversity. We must not count our lives dear unto ourselves, but must walk in the path of duty, denying self for Christ's sake.

The path to freedom from sin is through crucifixion of self, and conflict with the powers of darkness. Let none be discouraged in view of the severe trials to be met in the time of Jacob's trouble, which is yet before them. They are to work earnestly, anxiously, not for that time, but for to-day. What we want is to have a knowledge of the truth as it is in Christ now, and a personal experience now. In these precious closing hours of probation, we have a deep and living experience to gain. We shall thus form characters that will insure our deliverance in the time of trouble.

The time of trouble is the crucible that is to bring out Christ-like characters. It is designed to lead the people of God to renounce Satan and his temptations. The last conflict will reveal Satan to them in his true character, that of a cruel tyrant, and it will do for them what nothing else could do, up-root him entirely from their affections. For to love and cherish sin, is to love and cherish its author, that deadly foe of Christ. When they excuse sin and cling to perversity of character, they give Satan a place in their affections, and pay him homage.

The work of the enemy is not abrupt, it is not sudden and startling; it is a secret under-

mining of the strongholds of principle. It commences in small things,—the neglect to be true to God and to rely upon him wholly, the disposition to concede to the demands of the world for the sake of gaining numbers on the church-book. But soon a wide gulf is opened between the position of the shepherd of the flock and the plain truths of the word of God. Our only safety is in searching the Scriptures and in being much on our knees before God, entreating him to imbue us with his Spirit, that when the enemy shall come in like a flood, the Spirit of the Lord shall for us lift up a standard against him.

It is great kindness on the part of our heavenly Father when he allows us to be placed under circumstances that lessen the attractions of earth, and lead us to place our affections on things above. Frequently, the loss of earthly blessings teaches us more than their possession. When we pass through trials and afflictions, it is no evidence that Jesus does not love and bless us. The pitying Lamb of God identifies his interest with that of his suffering ones. He guards them every moment. He is acquainted with every grief; he knows every suggestion of Satan, every doubt that tortures the soul. He is touched with the feeling of our infirmities; for he has experienced even more than we are passing through. He suffered, being tempted, that he might know how to succor those who are tempted, and thus bring many sons and daughters to glory. And when we remember these things, the divine love touchingly appeals to our hearts.

Jesus, our Advocate, is inviting us to walk with him. He is pleading the case of the tempted, the erring, and the faithless. He is striving to lift them into companionship with himself. It is his work to sanctify his people, to cleanse, enoble, and purify them, and fill their hearts with peace. He is thus fitting them for glory, honor, and eternal life; for an inheritance richer and more lasting than that of any earthly prince.

As children of God, members of the royal family, we must cultivate disinterested love for one another. We must press together. We should guard the interests of our brethren, even though we may think they err. We are not perfect ourselves; we are not immortal. Elijah was a mighty man of God; yet he was "subject to like passions as we are." We must be tender, kind, and true to one another. "By this shall all men know that ye are my disciples," says Christ, "if ye have love one to another."

Dear brethren and sisters, if we have the religion of Jesus in our hearts, it will be revealed in our lives. If we love Christ, we shall love one another. Let your life more than your lips, argue for your Saviour. It is by a well ordered life and godly conversation that you represent him to the world.

—God does not bid us succeed in what we undertake, but to do our best to win success. Often he is careful not to allow us to succeed. Therefore, when we know that we honestly have done our utmost in any case to enlighten the judgment, to employ the necessary energy and perseverance, and to possess and exhibit a Christ-like temper and manner, then we are not to be disheartened if we do not appear to have accomplished much. The fruit of our service may be invisible to the men and women around us, but Christ sees and harvests it. We may have succeeded in his sense of the word, when we are inclined to grieve over a supposed failure. Is there not comfort in the thought?

—There are depths of love in Christ beyond what we have seen; therefore dig deep, and labor, and take pains for him, and set by as much time in the day for him as you can. *He will be won with labor.—Rutherford.*

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.

THE CROSS OF CALVARY

BY J. M. HOPKINS.

LORD, I would linger near thy cross,
Where smile thy love and peace on me;
And count earth's dearest treasures dross
Compared with wealth I find in thee.

The cross! Yes, rugged though it be,
Though friends forsake and foes deride;
With grateful love I bow the knee
To him who here was crucified.

Here bathes my weary, sin-sick soul
In streams of purifying love;
While waves of glory o'er me roll,
Borne from the Living Fount above.

Blest boon of heaven! In thee I find
A pledge of joys eternal, pure;
Not all the powers of earth combined
Can make a promise half so sure.

By thee I'm raised above my woe,
To view the shining glory-land;
By thee my fullest rapture know,
Though thorns may pierce my head, my hand.

Here will I rest in gladness still,
Content whate'er my lot may be;
My wish to do God's holy will,
My joy, the Cross of Calvary.

Chatfield, Minn.,

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—"As all are present, we will resume the discussion at the point where we dropped it at our last interview. Let me see; I think we were about to examine the thesis which states that the 'tabernacle of Moses and the temple of Solomon were types of the temple in Heaven.' Yes, I am right. We had not entered upon the discussion of the thesis; but Maud had explained the term 'type' as used therein, defining it to be anything that is employed to represent or symbolize some other thing, as for example the 'paschal lamb,' which was a type of Christ. The antitype, she told us, is that which is symbolized by the type. In the light of that explanation I am to prove to-night that the tabernacle of Moses and the temple of Solomon, which, practically, were the same thing, were representations or shadows of the temple in heaven. The first text that I shall employ for this purpose will be found in Ex. 25:1-8. I read, 'And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them.'"

Maud.—"Father, what is the meaning of the word 'sanctuary'?"

Mr. B.—"If you will observe the passage closely, my daughter, you will see that it answers your question quite satisfactorily. Here are the words to which I refer: 'Let them build me a sanctuary that I may dwell among them.' From this language you readily discover that the sanctuary was built that the Lord might dwell therein; in other words, the sanctuary was a dwelling-place for God."

Maud.—"You don't mean to say, father, that God really dwelt in the tabernacle built by Moses?"

Mr. B.—"Your question is a very natural one, my daughter, and suggested itself to my own mind when first I commenced the investigation of this subject. After much reflection I am satisfied that God did not dwell in the tabernacle in the sense in which he is said to dwell in the temple in heaven; *i. e.*, by his bodily presence (if I may be allowed the expression), but simply by a sort of spiritual presence, the visible token of which appeared in the shekinah which was visible between the cherubim. It was there that he met his people, and, through the high priest, communicated with them. When they wished to address him in prayer or otherwise, they either went to the tabernacle, or turned their faces in that direction; thus showing that it was their conviction that it was the point where alone the spiritual presence of God was to be manifested. Nor is it necessary for the purpose of proving that the tabernacle was a type of the heavenly temple, to show that the former was actually and constantly the dwelling-place of God's person. A type is sometimes but a crude representation of its antitype. We have already seen that God dwells personally in the temple in heaven, and all that is required in this particular, so far as the tabernacle is concerned, in order to prove that it was a type of the heavenly temple, is to show that it contained something to represent the presence of Jehovah therein. That we have already found in the shekinah, or visible glory, that appeared between the cherubim. Is this point clear to your mind, Mr. Thoughtful?"

Mr. Thoughtful.—"Yes, sir; quite so."

Mr. B.—"Then I will pass to another text. Here is one in Ex. 25:8, 9: 'And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.' Here, again, in verse 40, is another important testimony: 'And look that thou make them after their pattern, which was showed thee in the mount.' Perhaps I had better read two other texts before commenting upon those already read. The first you will find in Acts 7:44: 'Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.' The second text is located in Heb. 8:4, 5: 'For if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount.' Do you see the bearing of these texts, Maud, upon the subject?"

Maud.—"I cannot say that I do, father."

Mr. B.—"Do you, Mr. Thoughtful?"

Mr. T.—"Not fully, sir. There are just two points that these passages seem to establish: The first is, that the Lord commanded Moses to build the tabernacle according to the pattern shown to him by the Lord in Mount Sinai; the second is, that Moses did that which he was commanded to do."

Mr. B.—"Precisely so, Mr. Thoughtful; those are the very points that I wish to prove by them. Now if I can show that the pattern shown to Moses in the Mount, and according to which he made the tabernacle, was a pattern of the heavenly sanctuary or temple, then I shall have made out my case, shall I not?"

Mr. T.—"Yes, sir; for in so doing you will prove that the tabernacle was a type, or representation, of the heavenly temple; the very thing that is claimed in your second thesis."

Mr. B.—"Do you grasp the point, Maud?"

Maud.—"Yes, sir, and I am waiting to see whether you can make the necessary proof."

Mr. B.—"Very good; then I will proceed to my task. I read Heb. 9:22, 23: 'And almost

all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.' Paul is speaking of the provisions of the law of Moses. According to it, he says nearly everything is purged by blood, and without shedding of blood is no remission. The blood of which he here speaks is that of bulls and goats, and the things to be purged by such blood were the 'patterns of things in the heavens.' Passing to the heavenly things themselves, he says of them, by way of contrast, that it was necessary that they should be purified with 'better sacrifices than these;' that is, with the blood of Christ's sacrifice. Do you catch the point? Here are two classes of 'things' mentioned: 1. The heavenly things; 2. The patterns of heavenly things. The patterns of heavenly things, beyond dispute, were the tabernacle and its implements. It is equally clear—since the pattern must be like the thing after which it is patterned—that there must be in heaven something resembling the Mosaic tabernacle, as the latter is declared to be the pattern of something in heaven. Thus, then, it is proved that the tabernacle has its duplicate in heaven; and as we have seen that the temple of God is there, and that Christ, our High Priest, officiates therein, the inevitable conclusion is that the tabernacle of Moses was made after the pattern of the temple of God in heaven, and is nothing more nor less than a type of the same. Farther proof that the Mosaic tabernacle was fashioned after the pattern of the heavenly temple you will find in still other texts. Take for example Heb. 8:3-5, which has been introduced once before. I read it again: 'For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed thee in the mount.' Mark this testimony well! In verse 5, when speaking of the priests of the earthly temple and tabernacle, it says of them that they 'serve unto the example and shadow of heavenly things.' In other words, it declares that in heaven there are priests who do just what the priests on earth did; or rather, the priests on earth did just what their exemplars in heaven are doing. But, I inquire, in what portion of heaven were those priests doing the work in question? The answer is obvious, In the heavenly temple.

Mr. T.—"I do not quite see that point. How do you know that it was in the heavenly temple that these priests served?"

Mr. B.—"It is very easy to assign a reason for such a belief. In verses 1, 2, of this same chapter it is stated that Christ is our High Priest, and that he ministers in heaven in the true tabernacle that the Lord pitched and not man. If, therefore, the High Priest ministers in the heavenly tabernacle, it follows that the inferior priests minister there also; since they are always joined with the High Priest in service."

Mr. T.—"Yes; I see it now."

Mr. B.—"Again, it is susceptible of proof that the heavenly temple, like the tabernacle of Moses, had two apartments. Can you tell me, Maud, what the two apartments of the Mosaic tabernacle were called?"

Maud.—"Yes, sir. The first was called the holy, the second the most holy, place."

Mr. B.—"Very true. Well, as I was saying, it can be proved that the heavenly temple also has a holy and a most holy place. Turn, if you please, to Heb. 9:11, 12. I read: "But Christ being come an high priest of good things

to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place (holy places; margin), having obtained eternal redemption for us.' The original Greek, as indicated by the marginal reading, has holy 'places' instead of holy place as rendered in our version. But the plural implies the existence of at least two things. There must therefore be two apartments, or holies, in the heavenly temple. This point will be made more clear as I read to you verses 23, 24, of the same chapter: 'It was therefore necessary that the patterns of things in the heavens should be purified with these: but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.' I need not repeat what has been said to the effect that where there are places, there must be more than one place. The text declares that the holy places made with hands—i. e., those in the Mosaic tabernacle—are the figures of the true (holy places). Now if the holy places in the Mosaic tabernacle were the figures of those in the heavenly temple, then the latter must have just two holy places, since the former had only that number. In other words, a tabernacle with two holy places could not be said to be the figure of a temple with either more or less than two holy places."

Mr. T.—"I confess that my interest in this subject is becoming intense, and I think of but one thing more that would be required to enable me to endorse fully the theory that the temple in heaven is the antitype of the earthly tabernacle; i. e., the proof that there is furniture in the heavenly temple, and that it is the same or similar to that which was found in the tabernacle of Moses."

Mr. B.—"Fortunately, I am able to furnish you the testimony that you desire respecting every article of furniture in the tabernacle with the exception of the table of show-bread. The censer, the candlestick, the golden altar, and the ark of the covenant, are all spoken of as having a place in the heavenly temple. I will read the passages that contain mention of them without comment. Turn first to Rev. 8:3: 'And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.' Now open your Bible at Rev. 4:5: 'And out of the throne proceeded lightnings and thunders and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.' Lastly I call your attention to Rev. 11:19: 'And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunders, and an earthquake, and great hail.' As the ark was made especially to become the depository of the tables of the law, the presence of the ark in the temple of God in heaven presupposes the existence therein of duplicates of the tables of the law. So far as the cherubim are concerned, it will, of course, be admitted that their antitypes will be found in living form in the heavenly temple where John saw a host of angels numbering, as he said, 'ten thousand times ten thousand and thousands of thousands.' Thus, as intimated above, we have been able to find in the heavenly temple the antitype of every article of furniture contained in the earthly tabernacle with the exception of the table of show-bread. The failure to mention this in the incidental references to the contents of the heavenly temple does not prove that it was not there in some form; while the specific allusions to all the other articles of furniture with which it was associated in the tabernacle of Moses, furnish a

strong presumption that it has a place in the temple of God along with the censer, the ark, the tables of the covenant, the altar of incense, and the candlestick.

"Unless you have some objection to offer, or some question to ask, Mr. Thoughtful, I think we had better suspend our labors for the evening."

Mr. T.—"Your suggestion is a good one. My mind is overwhelmed with reflections which naturally grow out of the theme under consideration, and it would be a relief to spend a short time by myself in digesting the arguments that you have advanced at this interview. To be candid with you and true to my own feelings, I must confess that I am literally dumfounded. I have not an objection to offer, or a question to ask. I cannot conceive how it is possible that these things should be set forth in the Bible so plainly, and I never discover them before."

Mr. B.—"No doubt early education and after prejudice have served to cover the truth from your view."

Mr. T.—"It must be that such is the case. You recollect that Lorenzo Dow once said that prejudice is like the cork that will let nothing either into, or out of, a bottle. I am resolved that for the future I will not condemn any theory till I at least know something about the basis upon which it rests. I bid you both good-night."

THE LAW AND ITS PENALTY.—NO. 6.

WHY IS THE PUNISHMENT FOR SIN DELAYED?

BY ELD. R. M. KILGORE.

THE certainty of retribution is what makes it a terror. God will surely punish the sinner. Paul says, "Knowing therefore the terror of the Lord, we persuade men." God's judgments may linger, his wrath may be stayed; but they are sure. But David says: "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts [margin, all his thoughts are, There is no God]. . . . He hath said in his heart, I shall not be moved; for I shall never be in adversity. His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity. He sitteth in the lurking places of the villages; in the secret places doth he murder the innocent; his eyes are privily set against the poor. . . . He hath said in his heart, God hath forgotten; he hideth his face; he will never see it." Ps. 10:4, 6-8, 11.

Because a thousand years will intervene between the resurrection of the righteous and the resurrection of the wicked, Some will say, "I will be forgotten. I have sinned but little. The Lord will not punish me. He will pass by my case." And "because sentence against evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. "But," says Peter, "beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3:8, 9. God has said, "I will punish the world for their evil, and the wicked for their iniquity." Isa. 13:11. Though punishment be delayed a thousand years, it is nevertheless just as sure as though it was measured out the same day that the reward was given to the righteous. "Every one that is proud in heart is an abomination unto the Lord; though hand join in hand, he shall not be unpunished." Prov. 16:5. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation?" Heb. 2:2, 3. There is no escape.

But David grows impatient at the delay, and cries out: "O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, show thyself. Lift up thyself, thou judge of the earth: render a reward to the proud. Lord, . . . how long shall the wicked triumph? how long shall they utter and speak hard things, and all the workers of iniquity boast themselves? They break in pieces thy people, O Lord, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherless. Yet they say, The Lord shall not see, neither shall the God of Jacob regard it. Understand, ye brutish among the people; and ye fools, when will ye be wise? He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that chastiseth the heathen, shall he not correct? he that teacheth man knowledge, shall not he know? The Lord knoweth the thoughts of man, that they are vanity. . . . And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off." Ps. 94:1-11, 23. Peter says, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Pet. 2:9. And Job says that "the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath." Job 21:30.

God has not delayed his judgment without a good cause. The infliction of the penalty is postponed till the true character of sin shall be developed. Sin has had a long march. In a few instances only has it been arrested; but it has again raised its hydra head, and become more impious than before. Darker deeds and still more dark are repeating themselves and know no bounds. The scoffer, ridiculing the God of the Bible, says, If he is such a good God as he represents himself to be, he would put an end to sin. He delights in crime or he would have stopped the lawlessness, the bloodshed, the wars, and the misery, long ago. He would not have suffered the devil to tempt man. He would have put an end to the devil in the beginning. But listen, O man, thou that repliest against God. God speaks to thee, O wicked man: "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence." Ps. 50:16-21.

Had Satan been utterly destroyed when he first raised his arm in rebellion against God, then would all the remaining intelligences of the universe have had occasion to say that he was dealt with harshly; his punishment was too severe; the Father was revengeful, and manifested a hasty, bitter spirit; if he had only permitted the rebel angel to live, he would have seen the wrong he had done, and turned again to his allegiance. Had the Lord been hasty and arbitrary in his judgments, and rendered punishment instantaneously, putting an end to sin and the sinner at the commencement, then would have been raised the indefensible cry, Oh, what an unmerciful and unjust God! If he had only shown mercy, and had not dealt so arbitrarily with the sinner, he might have reformed.

God would not give occasion for the least murmuring complaint, even a shadow for censure to rest upon. Satan and his angels rebelled, and have for ages been waging a relentless war against God and his people, and still they live. Men, for six thousand years, have trampled under foot the authority of the Supreme Ruler, and have rebelled against his government. They have refused to hear the gracious call inviting them to come back; they

reject the counsel of God against themselves; and with impunity they trample under foot the Son of God, and count the blood of the covenant an unholy thing; they have crucified the Lord of glory, and are still crucifying him afresh, and putting him to an open shame. With bold effrontery they have committed murder, theft, adultery, slander, Sabbath-breaking, profanity, and insulted the Creator by making gods of their own to worship, saying in their hearts, There is no God but the gods we see, yet the Lord says, "These things hast thou done, and I kept silence." In doing this he has put to silence every murmuring thought, every censuring and complaining tongue.

Will the long-suffering of God always keep him from pronouncing against crime? Justice demands that he shall not always keep silent. There is no hope of reform. "Satan is working with all power and signs and lying wonders, and with all deceivableness of unrighteousness." Evil men and seducers are waxing worse and worse, deceiving and being deceived. That Wicked has vainly attempted to dethrone God, and is still exalting himself above all that is called God, saying in his heart, Who is the Lord that I should obey his voice? I know not the Lord. At this time the Lord speaks, "Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself. Ye shall conceive chaff, ye shall bring forth stubble; your breath, as fire, shall devour you. And the people shall be as the burning of lime; as thorns cut up shall they be burned in the fire." Isa. 33:10-12. "Thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Ps. 50:21, 22. "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travelling woman; I will destroy and devour at once." Isa. 42:13, 14.

God is not responsible for the existence of sin. It has come into his fair domain an intruder. It is an enemy to his government. Yet God has patiently borne with it. While men have boasted, and defied the God of heaven, exalted and deified themselves, trodden down and persecuted his people, oppressed the poor and needy, hated God, and rejected and despised his word, the High and Holy One has kept still,—a silence so painful that even wicked men have asked, Why is it so? Yes, silently has God beheld the abominations committed in the land. Long has he suffered and been grieved with insult upon insult. But why has he waited so long? That evil might be developed, and show its hideous form; that all his intelligences might see and understand its true character. Angel and man must be satisfied that sin is deceptive, a delusion; that its pleasures are transient, its hopes vain, its promises not realized; that its fruits, which appear so attractive to the eye, are only the seeds of bitterness, pain, and death.

But a change must come. Sin's long march must end. God will not always keep silent. He will arise and put to silence the boasts of proud and haughty error, the ribaldry of the bold blasphemer, the jeering and scoffing. He will no longer suffer sin to mar the peace of his universe. He will make an example of sin's brief record. He will cause judgment to be heard from heaven; the "earth shall fear and be still."

Dear reader, will you continue to sip at the fountain of sin, while its poisonous dregs are fast running out, filling up the cup of earth's iniquity? Will you for a morsel of its fruit sell your birthright? Repentance will soon be hid from thine eyes. Too late will soon be the bitter cry; for the harvest will be past, the summer ended, and they are not saved.

LOVE OF THE WORLD.

BY ELD. E. H. GATES.

"LOVE not the world, neither the things that are in the world, . . . For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16.

Notwithstanding the repeated declaration of the inspired writers that the friendship of the world is enmity with God, we are often pained to see professed Sabbath-keepers wearying themselves in their efforts to ape the fashions and customs of a pleasure-loving world. God-given time, which, if rightly improved, would secure to the possessor a starry crown, is often spent in decorating the body to gain the admiration of worldlings. Means which God has given to his servants to be returned with usury, is given out with a lavish hand, without a murmur, for the gratification of appetite and the love of display. Many who have no time to spend in sending out tracts and papers laden with precious truth to the perishing millions, have no difficulty in finding whole days to devote to trimming and ruffling the apparel and plenty of time to attend parties of pleasure.

Some who have no money to use for missionary work, or to support the cause, can find many dollars to pay for feathers to ornament the hats, gold rings for the fingers, and luxurious food to gratify perverted appetite. The following words are so truthful and of such solemn importance, that I transcribe them for the benefit of our young Sabbath-keepers who are tempted to indulge in love of display:—

"I would remind youth who wear feathers upon their hats and ornament their persons, that because of our sins our Saviour's head wore the shameful crown of thorns. When you devote precious time to trimming your apparel, remember the King of Glory wore a plain, seamless coat. You who weary yourselves in decorating your persons, please bear in mind that Jesus was often weary from incessant toil and self-denial and self-sacrifice to bless the suffering and needy. He spent whole nights in prayer upon the lonely mountain; not because of his weakness and his necessities, but he saw, he felt, the weakness of your natures to resist the temptations of the enemy upon the very points where you are now overcome. He knew that you would be indifferent in regard to your dangers, and would not feel your need of prayer. It was on our account that he poured out his prayers to his Father with strong cries and tears. It was to save us from the very pride and love of vanity and pleasure that we now indulge, which crowds out the love of Jesus, that caused those tears, and marred our Saviour's visage with sorrow and anguish more than any of the sons of men."—*Testimony, No. 24*, pp. 68, 69.

—As I was riding along in the south of France one day, I saw a pair of fine birds overhead. The driver called out in the French tongue, "Eagles!" Yes; and there was a man below with a gun, who was wishful to get a nearer acquaintance with the eagles; but they did not come down to oblige him. He pointed his rifle at them; but his shots did not reach half way, for the royal birds kept above. The higher air is the fit dominion for eagles. Up there is the eagle's play-ground, where he plays with the callow lightnings. Keep there eagles! Keep there! If men can get you within range, they mean no good to you. Keep up, Christians! Keep up in the higher regions, resting in Jesus Christ, and do not come down to find a perch for yourself among the trees of philosophy.—*Spurgeon*.

—Good temper, like a sunny day, sheds a brightness over everything. It is the sweetener of toil and the soother of disquietude.

Special Mention.

CRAFTS' SABBATH SERMON.

IN last week's REVIEW mention was made of a sermon by W. F. Crafts, in advocacy of a more strict observance of Sunday, which he calls the Sabbath, in which he urged its recognition as a religious institution. But many of the world's people are learning how to answer the vain and foolish arguments of the clergy on this point, as the accompanying article plainly shows. A writer signing himself "Truth-Teller," in the *Chicago Tribune* of July 29, though erroneously calling the Sabbath a Mosaic institution, answers Mr. Crafts' arguments in the following forcible style:—

"A clerical gentleman, Mr. W. F. Crafts, now of the First Union Presbyterian Church of New York, delivered a long discourse Sunday evening in the First Congregational Church, West Side, on the topic, 'The Continental Sunday and the Danger of its Introduction into America.' The discourse is a singular admixture of false assumption and erroneous deduction. He persisted in treating the Constantine Sunday as the same institution as the holy Sabbath of the Jews instituted by Moses 1,800 years before Constantine was born! Throughout his entire discourse Mr. Crafts slurred over and ignored the vital point that the Sabbath-day and Sunday are not the same day at all. He concealed from his hearers the fact that the 'holy Sabbath-day' is the seventh or last day of the week, whereas Sunday is the first day of the week. He concealed from his audience the reason given in the Jewish Scriptures for the institution of the Sabbath-day, and he also concealed from them the truth that there is no scriptural authority either in the Old or New Testament for discarding the seventh day of the week or Saturday as the Sabbath, and substituting the first day of the week or Sunday as a holy day. It is a wonder that some man did not rise in the audience and ask Mr. Crafts for his authority for abolishing the Sabbath of Moses and substituting the Sunday of Constantine. It would have surely puzzled the clerical gentleman to explain it satisfactorily or to show that Sunday is the day specified in the fourth commandment. Mr. Crafts took for his text a passage from the last chapter of Nehemiah, denouncing the 'profanation' of *Saturday*—not Sunday; of the last day of the week instead of the first. Why did not Mr. Crafts point out this fact to his hearers? Was it honest or truthful to suppress it? If he had turned to the twentieth chapter of Exodus and read from the 8th to the 11th verses, inclusive, his audience would have heard the fourth commandment stated and explained. The reason is there given why Moses selected the seventh or last day of the week instead of the first or some other day of the week. The reason for keeping Saturday is that, 'in six days the Lord made heaven and earth, the seas and all that in them is, and rested on the seventh day [last day of the week] wherefore the Lord blessed the Sabbath-day [last day of the week] and hallowed it.' The same commandment also explicitly commands: 'Six days shalt thou labor and do all thy work [viz.: Sunday, Monday, Tuesday, Wednesday, Thursday, Friday], but the seventh day [Saturday] is the Sabbath [or resting day] of the Lord thy God; in it thou shalt not do any work,' etc.

"These passages from Moses' writings explain the whole Sunday business,—its origin, the particular day chosen for rest, and the reason therefor.

"Now the day selected by the Rev. Crafts for a holy day turns the whole thing wrong end foremost. He insists that everybody shall rest and worship on the very day the Almighty, according to Moses, ordered his chosen people to work and do secular business! On the first day of the week (Sunday) God, according to Moses, began his great work of creation. By Friday night, or the sixth day, he had completed it, and Saturday, the seventh or last day of the week, he had finished his labors and rested. God, as per Moses, commanded his chosen people to imitate his example and do likewise, and they have strictly observed the order for 3,700 years.

"Where does Mr. Crafts get his Scripture authority for upsetting all this arrangement, and or-

dering people to be idle on the day the Almighty began to labor, and to work on the very day that Jehovah commanded them to rest, and to rest on the day that he directed them to begin working? Mr. Crafts knows very well that there is no divine authority for abolishing the Sabbath (last day of the week) as a holy day and substituting the heathen day of the sun (Sun's day). He is well aware that the first day of the week is not the 'Sabbath-day' of the Bible, and that no Scriptural injunction or command applies to it, and if he was candid and honest with his congregation he would confess the fact. As a theological student, Mr. Crafts knows that the first day of the week (Sunday) had its first official recognition in an edict of the Emperor Constantine in 321, ordering that all work should cease in the cities Sunday, but permitting necessary husbandry to be attended to by the farmers. In the early ages of Christianity it was not supposed that Sunday had taken the place of the holy Sabbath established by Jehovah himself, according to Moses and inspired Scripture. Sunday as a religious day is called the 'Lord's day,' and traces its origin as such to a practice of the early Christians to meet early Sunday morning to celebrate the resurrection of Christ. It was purely a voluntary practice until Constantine issued his edict, and it is not the Sabbath of the Bible, and its observance has no relation to the work of creation, or the rest of the Almighty on the seventh day from his six day's labor. Our Sunday is not the Sabbath of the Bible, and has no divine origin, but is a human institution begun among the early Christians to commemorate Christ's resurrection, by an early morning service, and was made a holiday by a Constantinople monarch, and was never observed by any Christian people as an austere holy day, except by the Puritans and those whom they could influence in this country and Great Britain. The continental observance of Sunday at present is practically the same as it always has been ever since Constantine issued his edict in A. D. 321. Mr. Crafts is undoubtedly aware of all these facts, but it don't suit his craft to avow them from his pulpit."

AN ABOMINATION.

THE public press very justly cries out with indignation against the course pursued by the ministers mentioned in the following narrative. But there is something else deserving of indignation besides the ministers. They were but making a practical application of the creed they hold. They could plead the widely-entertained doctrine of the immortality of the soul, the conscious state of the dead, the entrance of all men upon rewards and punishments at death, and the eternal torment of the damned. They should have been better than their theory; but without these ghastly God-dishonoring delusions, such scenes as are described below would happily be impossible. Then let the false doctrine be exposed and the minds of men be dis-inthrilled from these figments of a fiendish imagination. We copy from the *Christian at Work* of July 17, 1884, the following:—

"Public attention has recently been directed to the singular character of an address delivered at a funeral at Jersey City, N. J., by Father Kelly of that place. Before the crowded audience composed of Catholics and Protestants, the priest proceeded to berate the dead man. He had, said the priest, been faithless to his duties, to the Church, neglecting her ordinances, worship, and rites. He must pay the penalty. His soul must groan in the torments of purgatory, that dark and mysterious prison-house which the soul enters after death, and escapes from with great difficulty, even under the most favorable circumstances. In this case the prospect was appalling. The man had gone to his doom without any preparations. There was a bare possibility that God may have pardoned him at the last; but this was only a remote hope. In all likelihood, so Father Kelly said, Detective Bowe's soul is now suffering the burnings of fire and brimstone. If his Roman Catholic friends pray for him unceasingly for years and years, his soul may be released; but to prayer must be added penance and sacrifice, and even then the prospect was gloomy.

"It is said that the relatives and friends left the church frantic with grief and anger, and that the Bishop's attention has been directed to the

matter. The truth is, however, unless we greatly mistake, the priest simply emulated the example of his superior. The fact is, precisely such an address was delivered by Bishop Ranney of Vicksburg upon a like occasion—the dead man having neglected the church ordinances. In the same manner as that adopted by Father Kelly, and in almost the very same words, the Bishop denounced the man's memory, pictured his awful misery in sulphurous flames: Lost, lost, lost! he exclaimed in piercing accents, and then dropping his voice he asked in the words of Tennyson's *Vision of Sin*, 'Is there any hope?' A glimmer—a glimmer, said the Bishop impressively. His friends were wealthy; they could have masses said for his soul, and then perhaps for the sake of these intercessions he might be delivered. What a solemn responsibility rested on those friends! he exclaimed,—and so on to the end of the chapter.

"These instances have a parallel in the case of a Protestant funeral from the old Western Hotel in Cortland street, some fifteen years ago. A Freemason had suddenly died—one who gave liberally to the poor, and was an estimable man, but not a confessing Christian. The clergyman selected to conduct the services, denounced the man as having been a member of a secret order. And in the presence of the bereaved widow and daughters he declared it his solemn duty to say his soul was lost—he was now in eternal misery whence he should never escape. What an awful fate, what a solemn warning—awful harrowing thought,—a lost, a suffering soul—too late, too late, too late—his exclamations mingled with the shrieks of the bereaved, who were in an agony of grief. Finally, a gentleman stepped up to the minister and compelled him to stop. The awful mistake of this minister, and the dreadful character of his unfeeling, un-Christian address will not soon be forgotten by those who heard it. Fortunately these cases are rare, and the monsters who supply them happily have not the means of perpetuating their monstrosities through their offspring. Not all the sins of the fathers, thank God, are visited upon the children."

A HOT-BED OF INIQUITY.

MONACO, a *petite* principality of eight square miles on the Mediterranean near Nice, is forcing itself into obnoxious note throughout Europe. With a salubrious climate, and surrounded by scenery unsurpassed, its princely owner has made it a plague-spot of corruption, against which there is rising an irrepressible storm of indignation. Since the great gambling-places of Germany were suppressed, Monaco is the only place in Europe where this destructive vice is legalized. To its huge gambling-hall flock all that is vile and contemptible, so that it is fitly styled the "Continental Hell." Its manager is reputed to make an annual income of £700,000, which involves the staking of at least £25,000,000 upon his tables. Some idea of the vast sums worse than wasted, and of the consequent anxiety, suffering, and privation that must be occasioned, can thus be gained. But this is not all. There is about one suicide a week among those who have staked and lost their all, and murders and base immoralities abound. Public sentiment is at last aroused against it as never before. Queen Victoria, the Emperor of Germany, King Humbert of Italy, and the French Government are now bringing all their influence to bear upon the abolition of this perpetual hot-bed of gambling, and it is hoped that they will be able to drive the curse from its last resting-place in Europe.—*Sel.*

—Monsignor Capel is reported as saying in his recent Washington lecture that there is a steadily increasing movement toward the Church of Rome among the upper classes in England, and predicting the approach of a time when there will be but two parties there, Catholics and Infidels. He said that during a period of a few months 300 clergy of the Church of England had become members of the Roman Catholic Church. Whatever allowance may be made for exaggeration, there is enough in these utterances to confirm the opinion that the English Church is not the bulwark of Protestantism it has declared itself to be. It gives Rome many adherents and makes few reprisals. Father Gavazzi used to say that ritualism is the intruding head of the Roman Catholic snake. The head admitted, the rest of the snake soon follows.—*Ex.*

Our Tract Societies.

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

NOW AND AFTERWARD.

Now, the sowing and the weeping,
Working hard and waiting long ;
Afterward, the golden reaping,
Harvest-home and grateful song.

Now, the pruning, sharp, unsparring
Scattered blossom, bleeding shoot ;
Afterward, the plenteous bearing
Of the Master's pleasant fruit.

Now, the plunge, the briny burden,
Blind, faint, groping in the sea ;
Afterward, the pearly guerdon
That shall make the diver free.

Now, the long and toilsome duty,
Stone by stone to carve and bring ;
Afterward, the perfect beauty
Of the palace of the king.

Now, the tuning and the tension,
Wailing minors, discord strong ;
Afterward, the grand ascension
Of the Alleluia song.

Now, the spirit conflict-riven,
Wounded heart, unequal strife ;
Afterward, the triumph given,
And the victor's crown of life.

Now, the training, strange and lowly,
Unexplained and tedious now ;
Afterward, the service holy,
And the Master's "Enter thou !"

—Sel.

DAKOTA TRACT SOCIETY.

Report for Quarter Ending June 30, 1884.

No. of members,.....	239
" " reports returned,.....	93
" " members added,.....	10
" " missionary visits,.....	528
" " letters written,.....	246
" " Signs taken in clubs,.....	94
" " trial subscriptions obtained for Signs,.....	200
" " " " " Tidende,.....	6
" " subscriptions obtained for Sentinel,.....	270
" " pages tracts and pamphlets distributed,.....	26,290
" " periodicals distributed,.....	2,037

Received on membership, \$3.00 ; on donations, \$24.69 ; on book sales, \$184.14 ; on periodicals, \$75.34 ; on reserve fund, \$72.00 ; on tent fund, \$2.00 ; on Inter. Tract Society, \$14.00 ; on English Mission, \$34.00 ; on European Mission, \$22.50 ; on Scandinavian Mission, \$28.00 ; total, \$459.67.

ALICE H. BEAUMONT, Sec.

ANNUAL REPORT OF DAKOTA TRACT SOCIETY.

THE sixth annual session of this Society was held in connection with the camp-meeting at Madison, July 2-8, 1884.

FIRST MEETING, JULY 2, AT 8 P. M.—The President in the chair. On motion the reading of the minutes of the last annual meeting was waived for the present.

Voted, That the usual committees be appointed by the Chair, which were afterward announced as follows :—

On Nominations, R. Conradi, W. I. Gibson, Marcus Streman ; on Resolutions, G. C. Tenney, S. B. Whitney, A. D. Olsen.

After remarks by the President, in which he spoke of the importance of the meeting and the conditions which would produce the desired result, the meeting adjourned to call of Chair.

SECOND MEETING, JULY 6, AT 9 : 30 A. M.—Prayer by Eld. Geo. I. Butler. Minutes of the previous meeting read and approved. The report of the last annual meeting being called for, it was also read and approved. The Committee on Resolutions submitted the following :—

Whereas, The tract and missionary work is of the greatest importance in carrying forward the third angel's message ; and—

Whereas, This Society is designed of God to connect our people to his cause by labor ; therefore—

Resolved, That we urge our people to identify themselves with this work by becoming active members of the Tract Society.

Resolved, That we express our gratitude to God for continuing to speak to us through the agency of his Spirit, and especially for the forth-coming volume of "Spirit of Prophecy ;" and that as a Society we will take an active interest in its circulation, endeavoring to place it in the hands of all our people, and to give it a wide circulation abroad.

Whereas, The Signs of the Times has been declared by the Spirit of God to be the pioneer sheet for our work ; therefore—

Resolved, That we recognize this fact, and use it as such by taking it in clubs, by obtaining short and long term subscriptions, and by circulating this valuable paper in every approved manner.

Whereas, In the providence of God, through the indefatigable labors of Dr. J. H. Kellogg, the journal Good Health has been raised to a high standard of excellence as an exponent of the true principles of health reform ; and—

Whereas, This journal is often an efficient means of introducing the truth ; and farther, in consideration of the fact that the health reform is to our cause what the right hand is to the body ; therefore—

Resolved, That we take active means for extending the circulation of Good Health by subscribing for it as individuals, and by endeavoring as a Society to introduce it everywhere through agents and canvassers as far as consistent with other interests of the work.

Resolved, That we instruct each director to see that every church in his district is well canvassed for Good Health.

Resolved, That we express our high appreciation of the REVIEW AND HERALD as a representative of the cause and principles of present truth, that we pledge ourselves to its support, and that as a Society we will take steps to introduce it into every Seventh-day Adventist family in the Conference as far as possible, and will endeavor to extend its circulation wherever we can.

These resolutions were considered separately, and adopted. The following resolution was then read by Eld. Tenney :—

Resolved, That we recommend the Danish and Swedish health journals published in Christiania to our people of those languages in this Conference.

This resolution was also adopted.

Adjourned to call of Chair.

THIRD MEETING, JULY 6, AT 6 P. M.—Prayer by Eld. E. W. Farnsworth. Minutes of the last meeting were read and approved. Eld. O. A. Olsen spoke in behalf of the committee appointed at the quarterly meeting held at Swan Lake to consider the location of the State depository. The question of the proper number to form a new committee was discussed.

Voted, That a committee of seven, including the President of the Minnesota Conference, be appointed by the Chair to decide the matter of locating the depository.

The Committee on Nominations reported as follows :—

For President, A. D. Olsen ; Vice President, S. B. Whitney ; Secretary and Treasurer, Alice H. Beaumont ; Directors, Dist. No. 1, D. N. Abbott ; No. 2, E. O. Burgess ; No. 3, Geo. J. Powell ; No. 4, A. N. Starr ; No. 5, L. C. Nelson.

Each nominee was considered separately and elected. The report of labor for the past year was called for and read as follows :—

No. of members,.....	249
" " reports returned,.....	417
" " members added,.....	36
" " dismissed,.....	14
" " missionary visits,.....	1,388
" " letters written,.....	994
" " Signs taken in clubs,.....	294
" " Sentinels " " " ".....	122
" " Stimme " " " ".....	162
" " Tidende " " " ".....	15
" " Harolden " " " ".....	40
New subscriptions obtained for REVIEW,.....	14
" " " " " Signs,.....	25
" " " " " Sentinel,.....	700
" " " " " other periodicals,.....	160
Trial " " " " Signs,.....	382
" " " " " Tidende,.....	27
Pages of tracts and pamphlets distributed,.....	103,680
No of periodicals distributed,.....	11,187
" " annuals " " " ".....	20

TREASURER'S REPORT.

CASH RECEIVED.

Cash on hand July 1, 1883,.....	\$71.01
Received on membership,.....	50.00
" " donations,.....	86.17
" " book sales,.....	910.61
" " pledges to T. and M. Society,.....	93.25
" " periodicals,.....	569.30
" " reserve fund,.....	487.65
" " tent fund,.....	404.71
" " Inter. Tract Society,.....	297.50
" " English Mission,.....	342.00
" " European Mission,.....	190.25
" " Scandinavian Mission,.....	218.80
Total,.....	\$3,720.75

CASH PAID OUT.

To S. D. A. P. Association,.....	\$1,417.21
" Pacific Press,.....	163.90
" Scandinavian S. D. A. P. A.,.....	7.32
" Canada Bible House, West and Co., and others,.....	179.50
" S. D. A. P. A. on Missions,.....	990.55
Paid for tents and freight on same,.....	338.86
" " camp-meeting expenses,.....	139.76
" " freight, express, postage, etc.,.....	219.28

Total, \$3,456.38

FINANCIAL STANDING.

Cash on hand July 1, 1884,.....	\$264.37
Due from districts,.....	411.30
" " ministers and agents,.....	747.78
Value of stock on hand,.....	1,208.66

Total assets, \$2,632.11

Due S. D. A. P. A.,.....	\$1,503.29
" Pacific Press,.....	277.73
" Minn. T. and M. Society,.....	61.12

Total liabilities, \$1,842.14

Balance in favor of Society July 1, 1884, 789.97

Eld. Butler spoke of the importance of raising sufficient means to place the Society on a cash basis, and of the district officers keeping correct accounts, and giving the work the attention it deserves. Eld. Olsen spoke of the encouraging financial progress made during the year.

The committee to locate the depository were named by the Chair as follows : O. A. Olsen, A. D. Olsen, S. B. Whitney, R. Conradi, A. D. Smith, D. N. Abbott, and J. A. Childs.

Adjourned sine die. O. A. OLSEN, Pres.

ALICE H. BEAUMONT, Sec.

PHILADELPHIA MISSION.

It will doubtless be of interest to our people to learn that a mission has been opened in the great city of Philadelphia. This has been in prospect by the brethren of the Pennsylvania Conference for some time, but for certain reasons the work has been delayed. No definite plans had been made as to just how much means should be expended in the enterprise ; but it was thought best to begin small at first, and let the work increase as the way should open in the providence of God. We have spent two weeks in the city, locating and planning more definitely. A large house for the mission, located on North 8th St., three squares from the principal central street of the city, has been rented at \$500 per year. The building is well adapted for the purpose for which it is to be used. A merchant occupies the ground floor, the mission-house proper including the second and third floors. A large front room on the second floor is to be used for a lecture-hall, and a room on the same floor will be used for a reading-room. These rooms we have furnished with carpets, chairs, tables, etc., at a cost of a little more than \$100. They look remarkably neat and inviting, and are well adapted for the work. The location is all that could reasonably be desired. Eighth street is one of the principal streets in the city. The Union lines of street cars center near the mission-house, making it convenient for people in any part of the city to reach it at one fare.

On the whole, we have in this building and location more than we had expected could be obtained at the rate of rent we pay.

What is needed immediately is more efficient help, Bro. J. M. Kutz and wife being the only ones here at present. It will not increase the rent to locate three or four workers here, as the building is of sufficient size to accommodate this number, and more if necessary. We found on careful investigation that to start the mission in any smaller way would be only a waste of money, inasmuch as the size of the city and its importance demands that a good mission should be started at the earliest possible moment. We trust God has directed in this matter, and that very soon efficient help can be furnished.

We hope that God's people throughout the country will be faithful in remembering at the throne of grace the mission in this great city of nearly a million souls. D. B. OVIATT.

—Jesus says, "Come now," not, "Come when everything else has turned bitter."

—Faith comes to our aid when our boasted reasonings and knowledge fail.

The Sabbath-School.

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

LESSON FOR THE FOURTH SABBATH IN AUGUST.

(See *Instructor of Aug. 13, 1884.*)

(Object of Christ's Coming.)

CRITICAL NOTES.

JOHN 14:3: See *Instructor* notes.

COL. 3:4: *Christ, our life.*—Christ is the only hope of a future life for mankind. God himself is the only source of life; he only "hath life in himself," and "he hath given to the Son to have life in himself." John 1:26. Christ is the "bread of life" (John 6:48); he has the "words of eternal life" (verse 68); he is the "resurrection and the life" (chap. 11:25); eternal life, "the gift of God," comes through him (Rom. 6:23); he has "brought life and immortality to light through the gospel" (2 Tim. 1:10); he is the "word of life" (1 John 1:1); God has given eternal life unto his people, and "this life is in his Son." "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. "He that believeth on the Son hath everlasting life [by faith]: he that believeth not the Son shall not see life." John 3:36. *Shall appear.*—Shall come the second time. Compare 1 Pet. 5:4, 1 John 2:28, and 1 John 3:2. *Appear with him in glory.*—Shall be "glorified together" with him. Rom. 8:17. The reference is to the resurrection state, when the body, sown in corruption, dishonor, and weakness, is raised in incorruption, glory, and power. 1 Cor. 15:42, 43. At his coming Christ "shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:21. Then "we shall be like him; for we shall see him as he is." 1 John 3:2.

2 TIMOTHY 4:7, 8: *A good fight.*—The word is in the original *agōna* (*agōna*), and means a contest, strife, contention; whence comes our English word *agony*. Paul thus likens the Christian life to a warfare,—an earnest, hand-to-hand contest (if we may so speak) with the powers of darkness,—but it is a good and glorious warfare, inasmuch as it is waged for the right. *Finished my course.*—Completed my Christian race. See 1 Cor. 9:24, 25, etc. *Kept the faith.*—Guarded, defended, and obeyed the great principles of the gospel committed to his care. *Verse 8.*—With what unstudied beauty and grace, yet how forcibly withal, does Paul contrast the Christian course with the Grecian games, which constitute his favorite source of illustration for the former! As he nears the goal, his eye is fixed upon the prize, which is not a "corruptible" crown of laurel, but an "incorruptible" "crown of righteousness," a "crown of life," a "crown of glory that fadeth not away." *The righteous judge.*—Clearly a contrast with the unrighteous worldly judge, by whose sentence he was now about to be put to death.—*Lange.* *In that day.*—"The apostle refers to the day of the last personal Parousia of the Lord, whom now he no longer hoped to live to see on earth, while the interval between his death and that moment is rolled up into a minimum."—*Lange.* Compare 2 Tim. 1:12, 18, with 2 Thess. 1:10. This testimony is very explicit to the effect that the reward of the righteous is not conferred at death, but at the second coming of our Saviour, to which event the Christian should constantly direct his attention, as to the focal point in the plan of salvation. To this agrees also the testimony of Peter, chap. 5:4: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

TITUS 2:11-13: *The grace of God.*—His kindness and love, or pity (verse 4), the unmerited favor with which he regarded lost mankind, and which was the foundation of the whole work of redemption. *Hath appeared unto all men.*—Rather with De Wette, Alford, Ellicott, and the revised version, "Hath appeared, bringing salvation to all men." The provision is universal: the gracious offer is for all. It is the will of God that all should "come unto the knowledge of the truth" and be saved (1 Tim. 2:4); but many will not come.

Matt. 23:37. He is the Saviour of all men in that he has made provision whereby all may be saved, but in a special sense is he the Saviour "of those that believe." 1 Tim. 4:10. *The great God and our Saviour.*—One and the same person, Jesus Christ. Thus Christ is called "God our Saviour" in the tenth verse, and also in the fourth verse of the third chapter. Paul repeatedly uses this expression. See 1 Tim. 1:1; and 2:3, etc. Peter also speaks of "our God and Saviour," and also "Lord and Saviour." See 2 Pet. 1:1, margin, and 1:11.

1 PETER 1:5: An incorruptible, undefiled, and unfading inheritance is reserved in heaven for those who are kept by the power of God unto salvation; and this salvation, though concealed now and seen only with the eye of faith, is all ready to be revealed when the proper time shall come. As Luther says: "The inheritance to which you are ordained has been acquired long since, and prepared from the beginning of the world, but lies as yet concealed, covered and sealed; but in a short time it will be opened in a moment and disclosed, so that we may see it."

HEBREWS 11:39, 40: *These all.*—All the worthies mentioned in the chapter. *Having obtained, etc.*—Literally, "Having been attested by means of the faith." Their faith testified that they were worthy to receive the promises; but though worthy, they did not receive them; but seeing them by faith they embraced them, and died confessing that they were strangers and pilgrims on the earth. Verses 13-16. The reason of the fact just mentioned is God's gracious regard for us, which has led him to adopt such an arrangement that all shall enter upon their reward,—the reception of the promises,—at the same time. All the people of God will be perfected together.

PRACTICAL SUGGESTIONS.

Christ our life.—Read again the passages referred to in the "Critical Notes" which show Christ to be our only source and hope of eternal life, and consider the questions, Am I truly a child of God? and have I an abiding faith in the Lifegiver? Christ is "our life" if we have a living connection with him and our lives are devoted to his service. He does not want us to believe in a merely theoretical way that he is the Lifegiver, but to believe with a "faith that works by love, and purifies the heart" that he is our personal Saviour. Not only is he "our life" hereafter, but he is "our life" here. He is the only source of spiritual life. Our relation to him should be as close and vital as that of the branch to the vine. Indeed, this must be the case if we ever gain eternal life. His life must flow into ours. We must daily feel the invigorating effects of a transfusion of his life into our own, or we shall miss eternal life. Spiritual life here means eternal life hereafter. Would you live eternally in the future?—Live in Christ at the present.

Glorified with him.—Christ was upon earth the first time in shame, subject to the insults of wicked men. They mocked and scourged him; they even spit upon him, and took his life. But when he comes again it will be with the glory of the Father and of the holy angels. Every eye shall see him; and the guilty will quail with shame and fear before him. So the true children of Christ will suffer persecution, and be subject to the indignities of wicked men while passing through their earthly pilgrimage; but they have this to comfort them, that when the chief Shepherd shall appear, they will receive a crown of unfading glory; when their Master is glorified they shall be glorified with him. Let us, then, be willing to suffer with Christ, that we may be glorified together with him. "If we suffer, we shall also reign with him."

Loving his appearing.—It is a terrible thing not to love the appearing of Christ. It speaks of an unconsecrated heart and life to scoff at that event, or treat it lightly. One would think from the way the Bible speaks of the matter that a person could not be a good Christian who did not believe in, and love the appearing of, our Saviour. And such, no doubt, is the case. Paul says a crown of righteousness will be given to all in the great day "who love his appearing." What hope of a crown can those have who dislike his appearing, and scoff at those who are hastening unto that day? Says Lange: "The affectionate longing for the

appearing of the Lord of glory, presupposes a high degree of spiritual life; and, on the other side, is admirably fitted to nourish, to perfect, to purify that life."

Patiently waiting.—Inspiration foresaw that there would be a period of waiting for Christ that would discourage some; hence the numerous passages exhorting the people of God to wait patiently for the coming of Jesus: "The Lord direct your hearts . . . into the patient waiting for Christ;" "Here is the patience of the saints;" "Be patient, therefore, brethren, unto the coming of the Lord." Query: Can a man hope to wait patiently for the coming of the Lord who is impatient in his family or about his work?

C. C. L.

THE QUESTION CORNER.

WHY could not a corner of the "Sabbath-school Department" be profitably employed in answering questions that arise in connection with the Sabbath-school work? The answer to the question is so evident as not to need stating; and the announcement is therefore made that all questions pertaining to the Sabbath-school work, addressed to the REVIEW AND HERALD, will receive prompt and careful attention. If they are thought to be of sufficient general interest they will be answered in this "corner;" otherwise they will be answered by mail if stamp be enclosed for reply.

Here, to begin with, is a letter from a sister in Wisconsin who states that their school of about 30 members is poor, but they desire to get maps or books that will help to a clearer understanding of the lessons. They have classes in three different numbers of the "Bible Lessons," also two classes studying the lessons in the *Instructor*. They wish advice as to what helps to obtain.

I will speak of those which are most essential, and will name them in what I consider the order of their importance.

1. The three volumes of "Spirit of Prophecy," or the "Great Controversy," together with the forth-coming volume, and "Sketches from the Life of Paul." These volumes throw great light upon the Scriptures, and should be carefully studied in connection with every lesson. There are, or ought to be, several sets of them in every church, and the school ought to have the benefit of them without extra cost.

2. Two maps of Palestine; one for Old Testament times, the other for the New. They can be obtained, 41x28 inches in size, for \$1.50 each. A much finer map, 58x41 inches, will cost \$3.00 each.

3. A Concordance. An abridged edition of Cruden's work, sufficiently full for all practical purposes may be obtained for about \$1.00. Then comes Cruden's unabridged for about \$1.75, and Young's, the most complete of all, for \$3.00. Besides a copy for general use in the school, every teacher—yes, every family—ought to have a concordance for private use.

4. A Bible Dictionary. The best in one volume is Smith and Barnum's, costing \$5.00 in cloth and \$6.00 in leather; but a smaller one published by the Am. Tract Society is an excellent work, complete enough, perhaps, for ordinary use, and costs only \$1.50.

5. The "Story of the Bible" is designed to bring the Scripture narrative down to the understanding of the young, and being finely illustrated is an excellent help for those who have small classes. Cost, \$1.00. "Palestine for the Young" is another excellent work, and could be profitably used in studying the maps of Palestine. Its price is only \$1.00.

Any or all of these helps can doubtless be obtained by addressing the State Secretary of your respective Tract Society. Many more excellent works might be mentioned, but these will do to begin with.

C. C. L.

—The day has ended and the sun has set,
Unfinished is the task I planned to do;
I sit and ponder o'er with deep regret
The golden sunlight vanished from my view.

And thus full oft at last when life doth close,
And toil is ended for the restless feet,
And for the busy hands the long repose,
The cherished work of life is incomplete.

O Thou, who knowest all from sun to sun,
From birthday morning to death's evening chill,
Look on Thy children, with their tasks undone,
In loving kindness, and forgive them still.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 12, 1884.

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

RESURRECTION OF THE WICKED, AGAIN.

(Concluded.)

THE *Herald* mistakes our position, and the subject itself, we think, in the cases of the Egyptians, Sodomites, etc. It quotes texts to show that their overthrow was on account of their sins, and seems to consider these conclusive proof that such overthrow was therefore the final settlement of their account with God. Now we have never denied that they were destroyed on account of their sins; but *what* was visited upon them for their sins? As we explained in our first article, their death was simply anticipated by a few years. They would have died just the same after a little while. This the *Herald* admits, but says it was, not because Adam had sinned, but because *they* had sinned. But as we said in the beginning, would it not have been just the same if they had been paragons of virtue? Certainly it would, as every one well knows. Does not the innocent, sinless babe fall in death? Then do not tell any reasonable man that all the account God takes of the out-breaking and intolerable sins that some men commit, is simply to cause them to die a little sooner than they would otherwise have done. No; they have an account yet to settle at the bar of God; and Christ recognizes this fact when he points out a future day of Judgment for Sodom and Gomorrah, and says that it shall then be more tolerable for those cities than for some later sinners who have rejected greater light. Matt. 10 : 15.

The doctrine of the non-resurrection of the wicked outrages every principle of justice, as well as the plain statements of the Scriptures. The Bible assures us over and over again, that every man shall be rewarded according as his work shall be; that he shall receive the things done in his body whether good or bad; that some shall be beaten with few stripes, some with many. Luke 12 : 47, 48; Rom. 2 : 6; 2 Cor. 5 : 10, etc. etc. There are degrees, and very differing degrees, of guilt and goodness. Some are deserving of far greater punishment than others and some of greater reward than others, and the punishment and reward shall, if the Scriptures tell us the truth, be accurately adjusted to the desert in every case. But according to the doctrine we are reviewing, the most guilty receive sometimes apparently far less, certainly no greater, punishment than those who are less guilty.

Take for instance, the man, who, as the world estimates character, lives a quiet, respectable life. He does no one any injury. But yet he is an impenitent man, he rejects the offer of life through Christ, and goes down in death without hope. According to the *Herald*, he will remain dead forever. But here is another man who is a monster of iniquity; he gloats over ruined virtue; he robs the widow and fatherless; he revels in dishonest gain; he even puts the saints of God to death with fiendish tortures. There have been many such, the Neros, the Borgias, the Alvas, the Bloody Marys; and some of these have died exulting and glorying in their crimes. And now the *Herald* says, these having died, will simply remain dead forever; no difference between these and the case first noted; no taking into account these terrible crimes and awarding to them any more punishment than the others. Every man's inborn sense of justice cries out against such partiality, against such ignoring of crime; and God's word itself

cries out against it. Don't ask any reasonable man to believe that God, after all his threatenings against the personal sins of reprobates, will thus ignore them. No; they shall answer for their deeds; they shall die for their own personal sins, and understand it so; and in going down again into death, shall experience that measure of tribulation and anguish, God's indignation and wrath, that is adjusted to the magnitude of their guilt.

Says God by Ezekiel; "When a righteous man turneth away from his righteousness and committeth iniquity, and dieth *in* them; for his iniquity that he hath done shall he die," or he shall die. Here are certainly two deaths, one *in* his sins, and the other afterward, *for* his sins. Eze. 18 : 26. And verses 27 and 28 continue: "Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, *he shall not die.*" This must refer to the second death; for just such persons do die the first death. How many multitudes have there been, who have repented of sin, become models of holiness and piety, and yet have gone down in death. Yet God's solemn assurance to such is that they shall not die. Now it is an impeachment of the words of God, to say that this does not refer to the second death. But what a farce it would be to say to them that they shall not die the second death, if nobody is ever to die the second death!

The position of the *Herald* on the subject of the second death is truly most astonishing. It says: "The second death' is an expression which occurs only in the book of Revelation, and it is conceded by expositors that this book of symbols and figures should not be permitted to settle any doctrine alone." A summary way, truly, to sweep away a troublesome book! There are lines of prophecy found nowhere else but in the Revelation. Take, for instance, the seven churches, the seven seals, the seven trumpets, some of the symbols of Rev. 13, some of the statements of Rev. 18, 19, 20, and 21, etc. These settle no doctrine, forsooth, because they are in a book of figures and symbols! What violence will men not do to the sacred record, to try to save a theory!

That the book is highly symbolical, no one will deny, but that it therefore does not teach great and mighty truths and contain many declarations given in plain and literal and not symbolic language, any believer in the inspiration of the Scriptures ought to be ashamed to assert. In chapter 20 : 5, 6, it speaks of a resurrection. Does not this mean the literal resurrection so explicitly taught elsewhere in the Scriptures?—No sane man will deny it. It calls this the *first* resurrection. Then there must be another just as literal to be the *second*. It tells to whom the first is confined: it is the "blessed and holy." This leaves out all the wicked whom it then names as "the rest of the dead." The righteous and wicked of past generations all lived once, but are now all alike dead. The first resurrection brings up all the righteous. They reign with Christ a thousand years. But "the rest of the dead," the wicked, *lived not again*, plainly says the record, *till* the thousand years were finished. What then?—Then they will live again, or this record is a delusion and a snare. But no, says the *Herald*, they will *never* live again, there is no *second* resurrection, and no *second* death. This is in the Revelation, and therefore does not "settle" anything. This looks to us like the veriest trifling with the word of the Lord.

But not to ignore entirely the expression "the second death," the *Herald* goes outside of the Bible, and quotes from certain old Jewish writers, to show what it means. Thus: "P. R. Eliezer says on this text [Ex. 19 : 12], 'Every idolater who

says there is another God besides me, I will slay with the *second death*, from which no man can come to life again.'" Of course he will, if they don't repent. We agree to that. Then Julius Africanus is quoted who declares that Adam being 930 years old, died "*the second death*." Then Adam is gone—never can live again. Now we know that just as Adam died, so Methuselah and Noah and Abraham died. Hence they can never live again. Bosh! The testimony of such writers, considering that the Bible has spoken on this question, is about as weighty as a thistle down. If John has it right, the second death does not come till the lake of fire, one thousand years after the resurrection of the righteous at the coming of Christ. "*This*," says John, "is the second death." Then what do we care what Eliezer, or Africanus, or Rubeni, or a thousand other Jewish or Christian rabbis, or any body else, says about it? Because death and hell (*hades*, the grave) personified are said to be cast into the lake of fire, the *Herald* jumps to the conclusion that everything cast in there is figurative, or, at least, that as they had never died before, nothing cast in there had ever died before. But the last verse of Rev. 20, says, "And whosoever was not found written in the book of life was cast into the lake of fire," and this means persons, and can refer only to "the rest of the dead," of verse 5, for on the righteous who share in the first resurrection, the second death hath no power, but on the others a thousand years thereafter it does have power. We do not see how it could be plainer.

In support of its position the *Herald* refers to a few texts, like Ps. 49 : 14-19; Prov. 21 : 16; Isa. 26 : 14; Jer. 51 : 39, 57; Ex. 14 : 13. But there is not the slightest reason to apply these scriptures, and any others of this class, to anything else but this state of being. So far as this life is concerned, the wicked are like the beasts, to be seen no more, have no more a part in anything done under the sun, etc.

The cities of Sodom and Gomorrah suffered the vengeance of eternal fire. The *Herald* seizes upon this expression, and says that as we deny the doctrine of eternal misery, we cannot hold the fire to be eternal in duration. Very true, we do not. Then it says we must hold it to be eternal in its results. Very true again, we do. Hence it concludes triumphantly that the Sodomites can never be raised from that death. Hold, Jude and Peter speak about the "cities," and on them the effects of the fire will be eternal. They never will exist again as plague-spots of corruption. Thus the career of the guilty inhabitants was cut short, but they as individuals (2 Pet. 2 : 9) are still reserved "unto the day of Judgment to be punished."

The *Herald* then quotes Matt. 25 : 41, 46, as follows, "Depart from me, ye cursed (not for Adam's, but for their own sins—*ye* cursed), into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment," and then adds, "Can men be raised from everlasting punishment? If so the devil and his angels will be raised after being destroyed. Thus would the *Review* make Universalists of us all."

Alas! has not the *Herald* yet learned that all this applies at the end of the thousand years, when the wicked receive their final doom, and Satan and his hosts are all destroyed? Nevertheless such is the case. And from that destruction, which is to the wicked the second death, there is of course no recovery.

This brief survey of some branches of this subject does not by any means exhaust the testimony that might be given. But feeling that what has been said is all-sufficient, it is not necessary to pursue the question further.

—We should seek knowledge because it assists us to comprehend the goodness and power of God.

COLLEGE PROSPECTS.

We have not personally written anything for the REVIEW concerning our College for many months. We have been absent from it, and others have spoken in its behalf. But let none suppose our interest for it has flagged; it was never greater. The results last year were truly encouraging. Over one hundred of those who attended it are now laboring in the work as teachers, ministers, colporters, canvassers, tent-masters, or workers in our institutions. From what other source have we received such a reinforcement of laborers? We firmly believe that our educational institutions are our great hope, our principal reliance for increasing our force of workers in this cause. Therefore they should be cherished by us as objects of the greatest importance. If we can keep them where God can bless them, we shall find them of the greatest value. Never has there been a year in the past when such favorable results have been shown; and yet we expect to see much greater results in the future. We look forward to the coming year with much solicitude. From inquiries made where we have attended our camp-meetings this season, we judge there will be a much larger attendance than last year, and it would not surprise us if it considerably exceeded any previous year. We hope all who desire to be useful, and are willing to conform to the discipline of the College, and need its benefits, will come. All others we hope will stay away. We are more anxious that the right standard shall be maintained than to have a large attendance. We are deeply interested in the new feature which is to be tried the coming College year,—the introduction of manual labor in connection with moral and intellectual culture. This will be a new departure of great importance and special interest. It will be carrying out the light which God has given us, and it will be in harmony with the most advanced thought on the subject of education. The experiment is being tried already in many places, and we have yet to learn of a single instance where the step has been regretted. In many instances, the results have been most satisfactory. Why should it not be so? Man has a threefold nature: moral, intellectual, and physical. In the present system of education most commonly practiced, only the intellectual is cultivated, and sad results are often seen. Persons of much intelligence are morally rotten. Principle is lacking everywhere. Physical results of a disastrous character also prevail. Thousands lose their health while attending college and are invalids for life, and many die. Had they properly cared for the physical system, they might have retained good health, and have been useful through a long life. When the physical nature is neglected, then the mental one also suffers. Man should be properly developed in all parts of his God-given nature. When this is properly done, he will be well balanced, and every function will act its proper part. He will have a strong mind in a strong body. We are thankful that there is a good prospect that we are to have a school where the moral, mental, and physical are all to have their proper attention. Difficulties, no doubt, we shall meet, but we seem nearer to this result than ever before.

The College Board has determined to make the effort the coming school year, to do their best to carry out these principles as well as they can. They have not all the facilities they could desire. While the Educational Society at the last annual meeting advised this step, our people have not furnished the Board with funds to erect the proper buildings and provide the necessary facilities needed; yet we will do the best we can with the helps at our disposal. The Catalogue, now about completed, will inform those interested in the steps contemplated. Last Monday night, Aug. 5, a meeting was held at the Tabernacle, in which these things were considered. Remarks were made

by Eld. Littlejohn, Dr. Kellogg, and the writer, relative to the school and the proposed plan, and the results already attained. The remarks of the Doctor, concerning the importance of physical culture were of deep interest to those present. We believe the better portion of the church will heartily second these efforts, and that they will result in success. If useful trades are learned in connection with the cultivation of the mind, what an advantage it will be to all who avail themselves of the privilege. If our daughters, at the same time they learn to cypher, learn grammar, music, etc., could also learn to make good bread, and cook in a wholesome manner, make their own bonnets and hats, and cut and make their dresses, etc., and learn the economy of the household, would it not be an improvement upon the present system? The same would be true of our boys learning things suitable to their sex.

We shall hope for greater success in our College than ever before. We believe our people will work to sustain it, and will yet feel that it is one of the most important institutions in our midst. Let our ministers everywhere use their influence to induce such as can be benefited, those who have some sense of the importance of education, and are moral and worthy, to come to our College the coming year. We do not want the lawless, the rebellious, the hard cases whom the parents cannot manage. Our school is not a "Reform School"; we want to help those who can be helped and be made useful. There are some who are in poor circumstances who need assistance. Let those who know them best render that assistance. The College is too poor to be able to help such pecuniarily. It ran behind more than \$2,000 last year. Let our people help the College with patronage and means.

G. I. B.

HOW GOES THE CANVASSING?

THE progress of the canvassing work among Seventh-day Adventists during the year past has been gratifying. It was a very hard work to start, but it has been started at last. It has been demonstrated beyond all question that canvassing is a successful method of introducing the present truth to our fellow-men. We gladly welcome every honorable way of bringing the important truths of God's word to the attention of the people. This is our business, our greatest and most important duty. Many thousands of copies of that most excellent work, "Thoughts on Daniel and the Revelation," have thus been brought before honest and inquiring minds. Many thousands of pages of other excellent matter have also been circulated this way. And the work has but just begun. Little has been said concerning this of late. But we are glad to say that many volumes are being sold, and that the work is increasing, and is bound to increase.

Many have started in the canvassing business, and have failed to accomplish much. Many of these did not stick to it with perseverance and earnestness. But some did, and such have succeeded. Some have had brilliant success. There have been instances where as many as eight volumes of "Thoughts" were sold in an hour. Of course these cases are wholly exceptional ones. Towns have been canvassed, and as many as 130 volumes of "Thoughts" sold in one city in the space of three or four weeks. One brother sold 72 "Thoughts" and 108 "Sunshine at Home" in three or four weeks on territory which had once been canvassed over some two years ago for "Thoughts." It was naturally supposed that this previous effort would make it harder to sell them there again. But it was found out by trial that it had made the second canvass easier. Those parties which had purchased before were glad to see the same agent again. They felt they had received the value of their money, and were very

friendly. One sister in one week took 31 orders for "Thoughts," 7 for "Sunshine," and 2 for *Good Health*. A brother working in the country has taken orders for 175 "Sunshine," 12 yearly subscriptions for the *Signs* with premium, besides a number of short-term subscriptions, in 17 days.

We doubt not that, with a little time for investigation, we could find still more remarkable instances. But we should also find a great many who did not succeed as well. Some of these were persons of much experience in this work of canvassing, and they struck a favorable field. We hope none of those who have not had as good success as this will be discouraged because their success is less. It is the perseverance and determination, the "stick-to-it-iveness," which succeeds, with some natural gifts, and especially with God's blessing added. We want to encourage such to press forward, and never become discouraged. Look to God for his blessing, and pray for strength and wisdom. You know it is a good and noble work to get the light of truth before the world. It is the most precious business under heaven to work in the salvation of our fellow-men. Ah! the future will reveal its value, whether we can see it now or not. Christ did the most noble work ever done in this world; and what was it but to labor for the perishing? We can be co-laborers with him.

The hard times, caused in part by the poor crops of last year, has made the work harder than it would have been otherwise. This year promises to be more bountiful. From all directions we hear of good crops, and we trust it will make money much more plentiful. The best season of the year is now upon us, or rapidly approaching. There ought to be thousands upon thousands of our good books sold the coming fall and winter. At all our camp-meetings these matters should be talked up, and arrangements made to bring into the field many active workers.

We are exceedingly thankful that so much of our reading matter is being sold the present year. Never were our presses so worked before, and never before were we so far behind. We shall be working into the night from this time forward to catch up with our orders. The ball is started, and the precious truth is going out in all directions. We must keep up with it, and add to its momentum continually. If every State Conference will make its arrangements for a vigorous effort all along the line this fall, and the General Conference at its early session perfect these plans, and form others as necessity shall require, we shall see such things accomplished as have never been seen in this cause. Let us all nourish and encourage our canvassing and colporter work, and enlist all who can be useful in them. In this way we shall be keeping our own hearts alive, and saving the souls of our fellow-men. What can demand our attention more than these objects? G. I. B.

THE MISSION FINANCES.

OUR people will ever be deeply interested in the prosperity of our foreign missions. They must ever be an important part of our aggressive work. As the message is to go with a "loud cry" "to peoples, nations, tongues, and kings," and lighten the earth with its glory, we know we must extend its influence beyond the bounds of our own country and the Western Continent, to the nations of the Old World. Our people have felt the importance of this, and have pledged liberally for this object, especially last year. Pledges to the amount of some \$45,000 were made in behalf of the English, European, Scandinavian, and International T. and M. funds, in amounts nearly equal for each. Some of the pledges were to be paid in one, and some in two years. We have recently investigated the standing of these pledges somewhat, and find that between May 1, 1883,

and Aug. 1, 1884, some \$23,000 in all has been paid on these pledges, leaving as much more unpaid. The REVIEW AND HERALD Office has during this time paid out over \$20,000 of these funds toward sustaining the missions. With the exception of the European Mission fund, which has several thousand dollars to its credit; the other three have but a few hundred dollars on hand; and the English Mission has overdrawn its account nearly \$500. We state these facts for the benefit of our people everywhere, knowing their interest in these objects, that those who have made pledges, and have not paid them, may see the importance of doing so as soon as consistent. The money will be needed. The REVIEW Office, with the many drafts upon it, cannot carry these funds at the present time, when they are overdrawn. With all our building operations, which require so much means the present year, and with the heavy indebtedness of the Tract Societies and some of our other institutions to the Office, it cannot reasonably be asked to carry more burdens. The pledges made on these four mission funds last year should be collected where they are due if possible. They were left in the hands of the different State Tract Societies for collection. Will not the President and Secretary of each State Society look after this matter at once, and try to collect as many of them as possible, so that these funds may not be left empty, and our missionaries either be left in want, or the over-burdened Office be forced to carry them? We ask for this immediate attention and action. If it is looked after, as it should be, by the time of the camp-meeting in each Conference, thousands of dollars may be received, and the help will be greatly appreciated in this special time.

G. I. B.

**THE SABBATH AND THE FIRST DAY OF THE WEEK
IN THE FIRST CENTURIES OF THE CHRISTIAN ERA.—NO. 2.**

Two eminent modern church historians, Mosheim of the eighteenth century and Neander of the nineteenth, directly contradict each other in respect to the standing of Sunday in the first century. Of this century Mosheim testifies as follows:—

"All Christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout the Christian churches, as appears from the united testimony of the most credible writers."

Neander says:—

"The festival of Sunday, like all other festivals, was always only a human ordinance; and it was far from the intentions of the apostles to establish a divine command in this respect; far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."

Now all the writings that have come down to us from the first 140 years of the Christian era, which speak of the first day of the week, are the New Testament and the so-called epistle of Barnabas. This epistle speaks of first-day observance as follows:—

"Lastly he saith unto them, Your new moons and your Sabbaths I cannot bear them. Consider what he means by it; the Sabbaths, says he, which ye now keep, are not acceptable unto me, but those which I have made; when resting from all things, I shall begin the eighth day, that is, the beginning of the other world; for which cause we observe the eighth day with gladness, in which Jesus arose from the dead, and having manifested himself to his disciples, ascended into heaven."

In regard to the authenticity of this epistle as coming from the Barnabas who was the companion of Paul in his labors, learned men are generally agreed that it is spurious. Testimonies to this effect might be quoted from Mosheim, Neander, Prof. Stuart, Dr. Killen, Prof. Hackett, Milner, Kitto, "Encyclopedia of Religious Knowledge," Eusebius, Sir Wm. Domville, and Coleman. From the last mentioned we give the following, which is in harmony with all the others:—

"The epistle of Barnabas, bearing the honored name of the companion of Paul in his missionary labors, is evidently spurious. It abounds in fabulous narratives, mystic, allegorical interpretations of the Old Testament, and fanciful conceits, and is generally agreed by the learned to be of no authority."

We are authorized by all these testimonies to treat this epistle as a forgery. And yet this is the only writing, except the New Testament, purporting to come from the first century, in which the first day of the week is even alluded to; and Mosheim is one of the number of those who condemn it. Where, then, does he find the evidence that in the first century "all Christians were unanimous" in the observance of the first day of the week, and that this custom was derived from the example of the church at Jerusalem, and the "express appointment of the apostles?" Is not the testimony of Neander more in accordance with the evidence from history, or rather the want of any evidence of that kind, namely, that "the festival of Sunday, like all other festivals, was always only a human ordinance"?

The next writing in the order of time which is claimed as an evidence in favor of Sunday-keeping in the early church is the letter of Pliny, the Roman governor of Bithynia, to the emperor Trajan, written about A. D. 104. He says of the Christians of his province:—

"They affirmed that the whole of their guilt or error was, that they met on a certain stated day, before it was light, and addressed themselves in a form of prayer to Christ, as to some god, binding themselves by a solemn oath, not for the purpose of any wicked design, but never to commit any fraud, theft, or adultery; never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then re-assemble to eat in common a harmless meal."

This epistle proves nothing in favor of Sunday observance. Coleman candidly speaks of it as follows:—

"This statement is evidence that these Christians kept a day as holy time, but whether it was the last or the first day of the week does not appear."

Tertullian, who wrote A. D. 200, evidently saw nothing in this epistle in favor of the observance of the first day of the week; for when speaking of this very epistle of Pliny he says:—

"He found in their religious services nothing but meetings at early morning for singing hymns to Christ and God, and sealing home their way of life by a united pledge to be faithful in their religion, forbidding murder, adultery, dishonesty, and other crimes."

Mr. W. B. Taylor speaks of this stated day of Pliny as follows:—

"As the Sabbath day appears to have been quite as commonly observed at this date as the sun's day (if not even more so), it is just as probable that this 'stated day' referred to by Pliny was the seventh day, as that it was the first day; though the latter is generally taken for granted."

Yes; taking for granted the very point to be proved is the only means of defending a false position. Although Mosheim depends on this letter of Pliny as a chief evidence for Sunday observance, yet he was aware that learned men were of a different opinion. On this point he very frankly says:—

"B. Just. Hen. Boehmer would indeed have us

to understand this day to have been the same with the Jewish Sabbath."

On this letter of Pliny, Eld. J. N. Andrews sums up the evidence as follows:—

"This testimony of Pliny was written a few years subsequent to the time of the apostles. It relates to a church which probably had been founded by the apostle Peter. It is certainly far more probable that this church, only forty years after the death of Peter, was keeping the fourth commandment, than that it was observing a day never enjoined by divine authority. It must be conceded that this testimony from Pliny proves nothing in support of Sunday observance; for it does not designate what day of the week was thus observed."

R. F. COTTRELL.

IMPORTANT FOR OHIO.

Thus far we have been able to secure reduction of fare on the following railroads running into Columbus: Those coming from Bowling Green, Hamler, Van Wert, Dunkirk, and all from the northwest part of the State, and those south of Columbus, should strike the C. H. V. and T. R. R. at the nearest point, and pay full fare to Columbus. They will be returned at one cent per mile over that road. Those at Clyde, Springfield, Yellow Springs, and all near the line of the I. B. and W. R. R., will buy excursion tickets at regular excursion rates. Those coming from Mendon, Walnut Grove, Bellefontaine, and St. Mary's, can obtain reduction of fare from Covington, Piqua, and Urbana; or any that desire to come over the lines of the P. C. and St. L. R. R., or the C. St. L. and P. R. R. from the west or east part of the State, can buy round-trip tickets at one-third discount by applying to me for certificates. Those from Norwalk, Bellville, Corsica, Waterford, Newark, or all that wish to go over the B. and O. R. R., can, by applying to me for a certificate, buy round-trip tickets at one-third reduction. These certificates must be presented to the regular ticket agent where you purchase your tickets. Those who fail to secure these certificates will get no reduction on these roads. Elders and leaders of the various churches should send to me *immediately* for the number wanted, and see that every person, in and out of the church, who will go to the camp-meeting is provided with one. Those coming from Cleveland, Akron, and the northeast part of the State, will buy tickets at those points at one-third, and perhaps one-half, discount over the Cleveland, Mt. Vernon, and Delaware R. R. Those at Wellington, Spencer, Camden, and Wakeman, can strike the B. and O. R. R. at Shelby and get the reduction by obtaining the certificates, or they can buy round-trip tickets on the C. C. C. and I. R. R. Those in the eastern part of the State will probably get a reduction over the N. Y. P. and O. R. R. to Akron, where they will take the C. Mt. V. and D. R. R. If so we will notify them by letter.

Let each church select two or three of its members to come upon the ground with their small tents the first of the week to help put the ground in readiness, and thus lighten the burdens. All should be on the ground Wednesday night, that we may begin our meetings Thursday with no interruption. We much desire to see our leading brethren as early as Tuesday, that we may hold counsel meetings before the meeting begins.

REMEMBER THE CHILDREN.

Especially efforts will be made to help the youth and children. We expect Eld. I. D. Van Horn will have charge of the children's meetings. Those present last year will not be willing that their children should lose these meetings for trifles. One sister writes: "I must go to camp-meeting with my six children. It will cost \$23 for the R. R. fare, besides the expense on the ground. This means I will have to earn. God willing, they must go." How many more mothers are there who feel a burden for their children? One church writes that "not a single family will be left at home." Make no preparations to return home till Tuesday, Sept. 23. Excellent help from the

General Conference will be present. Those writing for certificates should address me at Mesopotamia, Ohio.

R. A. UNDERWOOD.

VERMONT CAMP-MEETING.

The time of our annual camp-meeting, August 28 to Sept. 9, is near at hand. The place selected is on the beautiful grounds owned by the V. C. R. R. between North Avenue and Lake Champlain, within the limits of Burlington, the largest city in the State. The city and surrounding country will be thoroughly canvassed, and the meeting advertised to a larger extent than heretofore.

Those who have charge of the work will labor to secure and provide accommodations for all who may attend; and while we feel grateful for the blessing of God and the measure of success that has attended our annual meetings in the past, we hope and confidently expect, that our coming camp-meeting will be the largest and most important one ever held in Vermont; and to this end we invite the co-operation of all our brethren and sisters in the State.

Besides the ministering brethren in our own Conference, it is expected that Elds. S. N. Haskell, Uriah Smith, and E. W. Whitney, will be with us. Also Sr. White, as already noticed in the REVIEW, is coming from California to help us.

While these servants of God, some of whom are nearly worn out laboring for the advancement of the cause we love, are coming so far and at great expense to meet with us, let us all show our appreciation of their efforts in our behalf by our presence at the meeting.

Let us one and all seek the Lord with all our hearts, that his blessing may be with us in our preparation for the meeting, and that while we are gathered there we may be enabled to labor successfully for the salvation of those who know not the truth.

The meeting will continue ten days, and we hope all who possibly can will come at the commencement and remain till the close. Let us think of the toil and labor the servants of God are taking upon themselves to give instruction and warn us of the near approach of the great day of God. And shall we not leave our homes and our worldly cares for a few days to listen to their words of love and encouragement? We can not afford to lose these precious opportunities.

We would extend to our brethren and sisters of the Canada Conference a cordial invitation to attend the meeting, also to those in New York who live on the borders of the lake. A large tent will be on the ground for those who are not otherwise provided for. Let none stay away who can possibly come. Bring your children, and invite your friends and neighbors to come with you.

Free return checks are secured on all the railroads for those who attend the meeting, and arrangements will be made to carry passengers and baggage to and from the grounds. We also expect to secure a reduction of fare on the boats plying between Burlington and the ports in New York, for the brethren who may attend from that State.

CONFERENCE COMMITTEE.

DAY OF FASTING AND PRAYER FOR OHIO.

ACCORDING to the suggestion of the President of the General Conference, we would recommend that all in Ohio whose hearts beat in union with the third angel's message, spend Sabbath, August 30, 1884, as a day of prayer and fasting. With humiliation of soul let us seek God together, examine ourselves, confess our sins, and turn from every evil way, that the light of God's glory may rest upon his people and cause in Ohio. We have not seen the movings of his Spirit to that extent which we have desired. Heaven is full of light; God is waiting to clothe his people with power, and will do it when we place ourselves where he can trust us with more of his Spirit. Shall not our camp-meeting be a "Jerusalem," a "Pentecost"? With "one accord" let us seek God to this end, and come up to this feast to work in faith as never before.

CONF. COM.

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.

"TO EACH ONE HIS WORK"

THE Master has gone away
From the earth where a while he wrought,
And the shadows about him lay,
To the glorious land of day,
And we follow him in our thought.

He has left, that there be no loss,
In the land of his love below,
Where the gold is mixed with dross,
His servants to bear his cross
And to teach till all peoples know.

Each day when the morning breaks,
Each worker, happy and strong,
To the voice of his Lord awakes,
And gladly his task he takes,
And begins his work with a song.

Each goes not whither he will,
But whither the Master sends;
By the side of the flower-kissed rill,
Or to climb the difficult hill
Alone, or with troops of friends.

And each in the setting sun
Turns gladly his grateful thought
To the day's work faithfully done,
The triumph his heart has won,
The deeds that his hands have wrought.

And the Master pays each night
The wages the man loves best,
The comfort and deep delight
That are his who does the right,
The blessedness and the rest.

But he keeps for the greater day
His final award to men.
Oh, happy indeed are they
Who labor and do not stay,
And alas for the idlers then!
—Marianne Farningham, in *Christian World*.

ILLINOIS.

OBLONG, AUG. 4.—Our meetings are still progressing, and the interest with some is increasing. Some have taken their stand on the Sabbath, and we hope for more. We expect to remain here another week, hoping the Lord will bless our efforts. Some opposition is rising. May the Lord help us. Pray for us.

T. M. STEWARD.

R. H. BROCK.

VIRGINIA.

LINVILLE, JULY 24.—We closed our tent meetings here July 20. Three have embraced the truth, and were baptized at the close of the meetings. Others are almost persuaded, and we believe they will yet obey. We received \$7.16 in donations. We will next prepare for holding our camp-meeting, which commences Aug. 5. Pray for us that we may be humble in the presentation of the truth.

H. A. RIFE.

B. F. PURDHAM.

R. D. HOTTLE.

KENTUCKY.

BOSTON, NELSON Co.—Began meetings the evening of July 17, with a congregation of fifty; but several times since the number present has reached 250. The Sabbath question has been only partially canvassed. We cannot tell as yet what the result will be. We are in the midst of a wealthy farming community. They seem very kind in providing for our wants. Received as donations \$5.50. Have sold \$15.50 worth of reading matter. One excellent family, that of the miller of this place, have fully taken their stand on the truth. Our courage is good.

S. OBSORN.

W. H. SAXBY.

VERMONT.

EAST ROXBURY.—Our meetings still continue, but with somewhat abated interest. We note encouraging tokens that the truth is affecting deeply the hearts of some, and a few are commencing to obey.

We have had to encounter the most malignant spite lately, inasmuch that we are obliged to take down our tent, which we are doing to-day. The school-house, where all meetings in the place are held, is open to us when not occupied. We

shall therefore continue our meetings on the Sabbath and three evenings in the week, until a thorough work for those accepting the truth has been accomplished.

July 30.

I. E. KIMBALL.
G. W. PAGE.

TEXAS.

ARKADA, JULY 29.—Leaving Ladonia, and not having time to hold a meeting in a new field, we pitched the tent again at this place, and by visiting and other labor have endeavored to water the seed sown and strengthen the things that remain. Have organized a Sabbath-school, and a leader is selected to take charge of the meetings for the future. Have sold during this visit about \$45 worth of books and Bibles, and have obtained three subscriptions for the REVIEW, and two for *Good Health*. We leave about twenty-five adults keeping the Sabbath as the result of the divine favor and our very imperfect efforts. We feel thankful to God for his blessing we have enjoyed, and that sinners have been saved from their sins. Four were baptized. Closed meetings Sunday night, and will go to Dallas till after camp meeting.

R. M. KILGORE.

OHIO.

GREENSBURGH, TRUMBULL Co.—We pitched our tent at this place July 23d, and commenced meetings the 24th. Have given fifteen discourses and held three Bible-readings. The people here are very friendly, and they, with the brethren and sisters of the North Bloomfield church, have supplied all our wants in the way of eatables abundantly. We expect, by the help of the Lord, a good work to be accomplished here. We have appointed a three days' meeting at the tent, commencing Aug. 15, and continuing over Sabbath and Sunday. The President of our Conference will be present, and we hope all our brethren and sisters living near will attend this meeting. Bring bedding with you. We have two family tents pitched and two others that can be pitched. Come, brethren, and let us seek God's blessing. Your influence at this point in our meetings may tell much for the truth.

W. J. STONE.

O. J. MASON.

WEST VIRGINIA.

OX BOW, RICHIE Co.—We commenced meetings at this place last Monday evening in a school-house. The town is thinly settled, and our congregations are small, but the interest and attendance are gradually increasing. At first we had some trouble in finding a home among the people, as it was believed that we were Mormons. Last evening we were invited to four places to stay all night. We are visiting from house to house, distributing reading matter, talking and praying with the people. We have had invitations to preach at other places near here; and we trust that, by God's help, we may be able to present his truth in such a way as to lead precious souls to a knowledge of it. Scattered over the hills and vales of West Virginia are many persons who have no knowledge of the third angel's message. Brethren, pray for us that we may be faithful, and that God may bless our efforts.

W. R. FOGGIN.

Aug. 1.

A. A. MEREDITH.

ARKANSAS.

SPRINGDALE.—Since our last report Eld. Babcock, presiding elder of the M. E. church, and Eld. Tupper, of the Missionary Baptists, have preached against us on the Sabbath question. The people were disappointed when they saw the weakness of their arguments and the contradictory nature of their positions. Both discourses were reviewed at the tent, and the result has again proved that men can do nothing against the truth but for the truth. Our friends are very much encouraged. Fourteen new names have been attached to the covenant, making forty-five in all. Last Sabbath thirteen were buried with their Lord in baptism. It was a good day for the cause here. The Lord is coming very near his people. Others await baptism next Sabbath.

July 28.

D. A. WELLMAN.

J. W. SCOLES.

MISSOURI.

BOLIVAR, POLK Co., AUG. 4.—We came to this place and commenced meetings July 25; have had a good hearing from the first. At present we are in the midst of the Sabbath question, and the interest is increasing. Many are deeply moved as the truth is presented to them. The Spirit of God seems to be present, and solemnity pervades the meetings. Some are already convinced. May God help them to take a stand for the truth.

DAN. T. JONES.
R. S. DONNELL.

AMONG THE CHURCHES.—Since the Chillicothe camp-meeting I have visited the following places:—

June 12-19, was with the friends in DeKalb Co., where Bro. Watt gave a course of lectures last winter. Found three keeping the Sabbath as the result of his labors. One was desiring baptism, but as he was using tobacco, the matter was deferred. There are thirteen in all keeping the Sabbath there, but some are not in full harmony with Seventh-day Adventists. Still they hold Sabbath-school and prayer-meeting. I did what I could to instruct them. July 1-10, we had some good meetings with the Winston church. Four were baptized, and three united with the church. July 11-15, was with the friends at Utica. Six were baptized, and five united with the church. July 16-20, was with the Boston church. We had excellent meetings, and three united with the church. July 21-29, was with Brn. Allee and Bunch at the tent. Gave seven discourses. We hope some will obey. I am now at Maple, Macon Co., which will bemy address for some time, as I commence a course of lectures in a large church here to-night.

I am of good courage, and ask the prayers of all who love our blessed Lord.

July 31.

C. H. CHAFFEE.

DAKOTA.

HURON, AUG. 5.—Came to this place July 22, in company with Bro. M. M. Ruiter, and commenced meetings the 24th. The first evening there was apparently a very good interest, though the attendance was not large. But the next afternoon a severe storm, which extended far into the night, broke up our meeting entirely; and as the weather continued stormy for several days the prospect was rather dark for getting up much of an interest. But we kept at work the best we could, and since the weather has changed for the better, there has been a corresponding improvement in our attendance, and the interest is gradually rising. Some of the leading citizens are steady listeners; the subjects presented are becoming a theme of conversation; the papers are giving us quite favorable notices; the Lord gives freedom in praying and speaking, and we hope for some good results. The proprietor of the best restaurant in town makes us welcome to his tables as long as we stay, urging us to come, and refusing to take anything. Bro. Streman is now with us to look after the work among the Scandinavians. Brethren, pray for us.

S. B. WHITNEY.

MAINE.

DANFORTH, AUG. 4.—The interest still is good, and new ones are coming out to obey the truth. Prejudice is giving way, and the Spirit of God is at work in the hearts of some. We praise the Lord for the truth; it never looked better. Our courage is good in the message. Pray for us.

J. B. GOODRICH.
C. W. GUERRIER.

AMONG THE CHURCHES.—Since my report of July 7, I have visited the churches at East Washburn, Monticello, Linneus, Oakfield, Hartland, and Clinton; and also the brethren at Blaine, East Blaine, Bridgewater, and Burnham. At East Washburn we tried to impress on the minds of the brethren the importance of *this message*, and the sacredness of the word of God.

A sort of "hail-fellow-well-met" spirit has prevailed in a great measure in the past, regardless of how much light and truth a person has heard and rejected; and there are some of our brethren in Aroostook Co. who are not free from it, and are too ready to join hands and have fellowship with those who are enemies of our faith, and who think that the Spirit of God is at work with those that

have rejected the message and are fighting against his law. Now, while I believe that we should be courteous to all and bear with those that God bears with, I think we should be careful how we join hands and have fellowship with those who have turned their backs on the truth of God. The apostle asks this question: "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" 2 Cor. 6:14.

Light and darkness, righteousness and unrighteousness, cannot mix together any better than oil and water. We cannot place too high a regard on the word of God, nor treat it too sacredly; neither can we realize too keenly the condition those place themselves in who reject it. The Psalmist says, "God has magnified his word above all his name." Ps. 138:2.

Again, many of our brethren do not realize the importance of sustaining the cause of God with their means. They make pledges to the cause, then fail to pay them. Do you realize, my brethren, that God regards this a sin? Read Deut. 23:21-23. The pledges we make are free-will offerings to the cause; and the Lord says, "Thou shalt not slack to pay it," and it would be sin if we should. Read also Num. 30:2. The Saviour says, "Render to God the things that are God's." Matt. 22:21. Compare this with Lev. 27:30-32, and see if we can live out the teachings of Jesus and withhold our tithes.

I was with Bro. Goodrich two evenings at Danforth. He is having a good interest there. May God impress hearts with the importance of obeying the truth.

S. J. HERSUM.

Aug. 1.

KANSAS.

LAWRENCE, JULY 30.—I have been here several weeks trying to follow up the interest created by the camp-meeting and missionary work. About twenty-five have signed the covenant, and we have quite an interesting Sabbath-school. Some are moving away, which will weaken the work here. Last Sabbath eight persons were buried in baptism.

R. F. BARTON.

AMONG THE CHURCHES.—From Hallowell we stopped at Stover, where there are a few Sabbath-keepers, and spoke a few times. Then we went to Snow Hill, where we remained five days. This is a young church, but we found the members sound on every point of faith. How hungry they were for the word! The attendance from the outside was so large that there was but little standing room for the speaker, and many who could not get in listened at the windows. Owing to the crowd, but little could be done in the evening for the church, but the meetings in the day time were excellent. Nearly all of the brethren and sisters came forward and sought God with all their hearts. The parting meeting was an excellent one. As we looked at the bright faces and tearful eyes, and listened to the cheering testimonies we felt that the Lord was indeed very near.

We next visited the Moline church. The Lord gave freedom in presenting the word, which was close and practical. Here we found some who needed to be taught the first principles of the oracles of God. Heb. 5:12-14. But, thank God, they learned the lesson, and once more returned to the Lord. The meetings here were also very good, and this dear people were much strengthened and benefited as the Lord fed them from meeting to meeting. The anxious seat was also offered, and not a few availed themselves of the offer, where hearty confessions of sin were made. "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin." 2 Chron. 7:14. After a good parting meeting we buried two willing souls by baptism.

From Moline we visited a small company of Sabbath-keepers who live between Longton and Howard. Several Sabbath-keepers moved to this place a few years ago, and through their labors others have accepted the truth. They were holding regular Sabbath-school and Sabbath meetings. Remained with them three days and held six meetings. They are no doubt ready for organization as soon as the preacher in charge can attend to it. Three went forward in baptism, and will be received into the Moline church. All these places

we have had to leave with reluctance and sadness, as we saw souls who, bound by the powers of darkness, could have been loosed with proper labor. May God clothe us with power from on high.

M. AND H. ENOCH.

NEW YORK.

ALBANY, AUG. 5.—On June 26 Eld. E. W. Whitney and myself arrived at this city to make further arrangements to start the mission work here, after which Bro. Whitney departed to fill his appointment. The next day I started for New York City to meet my sister and her family on their arrival from Holland, and render them necessary assistance for the remainder of their journey, as they are unable to speak the English language.

On my return to Albany, I found Bro. Hicks, from Rome, ready to join in the work. He has since been laboring among the canal boats as a faithful worker; while I have given my attention mostly to the large class that leave the great cities to seek rest and recreation during the summer, passing through Albany on both railroad and steamer. As there is so much travel through the city that our time is taxed to the utmost, very little has yet been done in the way of canvassing for our periodicals.

Bro. Crocket has helped us a few days, and it is hoped that in the near future he may be able to devote all his time to this precious work.

We find a good many Germans here, also some four or five hundred Hollanders. We have succeeded in placing before the former some of our German publications, and have obtained a few subscriptions for the *Stimme*. The latter class we cannot labor with to advantage, as we are unable to furnish them with any reading matter, not having publications in this language.

We have had regular Sabbath meetings, which have been precious seasons to us. We have found some interested ones inquiring after the truth, and with these we have had services in which were presented different points of our faith. We feel that the work done in this large city is as a drop in the great ocean; yet we expect to see at last, as the result of our labors, some precious souls saved in the kingdom of God. Our faith and courage are good. Pray for us, dear brethren and sisters.

J. F. STUREMAN.

INDIANA.

DUPONT, AUG. 4.—We have now been here over eight weeks. We had decided to take down the tent this morning, and move to Butlerville in Jennings Co. But many interested ones pleaded for us to remain longer. We then said that if it was duty for us to continue yet for a time, that it would be made known to us in some way. As five more have signed the covenant to-day, we take it as evidence that we should continue our meetings another week at least.

Twenty-four have signed the covenant, and about forty have given us their names to become members of the Sabbath-school. Our friends here desire to erect a house of worship in the near future. If we can secure a lot we will encourage the enterprise. Several are interested who are undecided, but we labor on in hope of seeing them obey. Some have begun the work of overcoming tobacco. Pray for the work here.

WM. COVERT.

M. G. HUFFMAN.

BROOKSTON, AUG. 5.—Have held twenty-two meetings. The interest apparently is second to none that we have seen. Our general average is above two hundred. The people come mostly from the country, yet this is a very busy season for the farmers. Have held one Sabbath-meeting with nearly one hundred present. Some have already decided to keep all of God's commandments. Books sell quite well, and our collections are good. Invitations to visit people at their homes are numerous, and in bringing eatables to the tent we find them equally liberal. Bro. David Overly, who is canvassing for the *Signs*, has taken twenty-nine trial subscriptions and has also sold quite a number of tracts and pamphlets. The outlook is really promising.

The Methodists are holding a camp-meeting in an adjacent town, but they are not having very

large congregations. To an outsider it appears more like a money-making scheme. They charge an entrance fee of from ten to twenty-five cents, according to the reputation of the man who is to speak. We inquired of one of the ministers concerning the prosperity of the meeting. He replied that the meetings were well attended, but that they were not very spiritual, as the people were mostly Christians and were taking a recreation. The import was that as there were no sinners to convert, meetings particularly spiritual were not called for. How does this compare with 2 Tim. 3:5, "Having a form of godliness, but denying the power thereof." A Methodist camp-meeting too Christian to enjoy much of the Spirit of God! Wonderful! A large gathering of "Christians" congregated together "to take a recreation," who perchance have been drinking at the fountain for a whole year, and here they are in their quiet retreat, and for the small sum of twenty-five cents you are privileged to behold them in their religious recreation. Oh where is the mantle of Wesley? Is it trailing in the dust? No, it is lost. We try to tell the people the difference between a gathering like this and our own good annual feasts; but to be appreciated, it must be realized. We are full of courage in the Lord.

J. M. REES.
J. S. SHROCK.

MICHIGAN.

OGDEN CENTER, LENAWEE CO.—Began meetings here July 13, and have now given twenty-four discourses. The interest to hear has been good from the beginning. At no time has our congregation in the evening been less than one hundred, and often it has been two or three hundred. Sunday evenings we have counted fifty and sixty teams from the country. Have held Sabbath-school every Sabbath with an attendance of fifty at the first school, sixty-five at the second, and seventy-five at the third. The people kindly supply us with provisions. Bro. Burnham was with us a short time, but has now gone to assist elsewhere. We labor looking to the Lord for his blessing to attend the work.

W. C. WALES.
G. W. CAVINESS.

BLOOMINGDALE, VAN BUREN CO.—We commenced meetings here July 25. The ground had previously been canvassed. Our tent is not large enough to seat all who come. We have never seen a better interest, and it increases as we present the Sabbath question. People come six and seven miles, and are not kept away by threatening weather. We see the same faces every night. We have plenty of visiting to do, and the people ask plenty of questions. We hear of one who expects to keep next Sabbath, and there are, no doubt, others. We will hold meetings every Sabbath at 3 P. M., and expect to see all the brethren here who can come. There are calls for meetings in the surrounding country. People say it is the largest religious meeting ever held in this place.

T. S. PARMELEE.
GEO. O. WELLMAN.
GEO. O. STATES.
HICKMAN MILLER.

MAYVILLE, JULY 26.—Our tent was pitched at this place June 26. Interest, order, and attendance continue good, even through harvest and since the Sabbath has been presented. Even after seating the people upon the rostrum and filling all the seats, we have quite a congregation around the tent on the outside on Sunday evenings. We have no meetings in the tent on Monday evenings, but hold Bible-readings and lectures four or five miles out in the country in different directions. Last evening at the Maple Grove school-house, all the aisles were filled, the children were seated upon the desks, and the room was packed solid. The rest of the audience listened outside on all four sides of the house. A minister was present who invited us to hold our meeting next Monday evening at the Smith school-house where he has a charge. We accept. Some begin to obey, and the interest spreads farther and wider. Bro. B. Sturman, Bro. Walter Webber, and Sr. Nellie Webber, are with us. We find them all good missionary workers, and find plenty for them to do. Our post-office is May, our village Mayville. We

have held two Sabbath meetings in the tent with the valuable and highly appreciated assistance of Bro. E. S. Griggs, and some of the brethren and sisters from Vassar. G. K. AND J. A. OWEN.

BLENDON.—On Sabbath, the 26th ult., friends from this place, Wright, and Allendale, met near Lamont, where we administered the holy ordinance of baptism to fourteen believers. In the afternoon social-meeting, fifty good testimonies were borne, and three arose for the prayers of God's people. Several who have been long in the truth, expressed the thought that it was the best meeting of the kind they had ever attended. The Spirit of God was manifestly present. Five more, heads of families, gave their hearts to God yesterday, and there will soon be more whole families. We are expecting to see a large church in Blendon, for even our enemies join us in praying God to break the power of Satan and drive him from the neighborhood.

On Sunday evening the tent was filled as usual with an attentive audience. The Lord gives freedom in the presentation of his word. Since our last report a few more have signed the covenant. With thankful hearts and abiding faith in God we move forward in the good work. Pray for us.

E. P. DANIELS.
MRS. E. B. LANE.

UNION CITY AND TEKONSHA.—We closed our meetings at Union City July 9, there not being an interest to warrant our staying longer. The people were kind, but seemed to care nothing for the truth. We moved our tent eight miles east to Tekonsha, and commenced our meetings July 24. We have a pleasant oak grove on Main street free of charge for our tent. Our interest thus far is quite good, extending for miles into the country. Our congregations average from eighty to two hundred and twenty-five. The people are mindful of our wants, supplying us plentifully with vegetables, and are quite liberal with their donations of money. We are now in the midst of the Sabbath question. A deep interest seems to be manifested, and we have reason to hope for some success. There are four ministers living in the place, but none of them come near our meeting. There were but few at their union service last Sunday evening, while our tent was well filled. The following is from the *Tokonsha News*:—

"Meetings at the 'tent' during the week have been somewhat broken up in consequence of the rain. The attendance, however, has been fair. The quiet, gentlemanly bearing of the managers commends their efforts here to the good sense of the community and the hearty co-operation of Christian people."

H. M. KENYON.
M. B. MILLER.
H. VEYSEY.

JEFFERSON.—Aug. 2 the church at Osseo and those interested at Pittsford met with the church at Jefferson. This church is about four miles from the tent-meeting at Pittsford conducted by Brn. A. W. Bather and C. J. Lamson. There has been a very deep interest at Pittsford, which still continues. There has not been a single small congregation, nor a meeting broken up by bad weather, and now, after seven weeks of meetings, the attendance at times reaches four hundred people. A large delegation from Pittsford enjoyed the meeting at Jefferson. This is the first general meeting I have been able to attend for more than two months, having been confined at home with rheumatism. We had a most interesting Sabbath-school, a sermon from John 12:38-41, after which eleven souls, all adults, and nine of them heads of families, were buried with their Lord in baptism. Eight of them were united with the church at Jefferson, two at Osseo, and one at Hillsdale. The churches contiguous to Pittsford have been refreshed and encouraged by the tent-meetings so near them, and quite a number have embraced the truth as a result of the meetings. The opposition is just now very strong. Several sermons have been preached against the truth, and more are to follow. May God bless the young men with valor for the truth and discretion in the work, that abundant fruit may be the final result of their labor.

D. H. LAMSON.

—The strongest link in the chain of society is true friendship.

NORTHERN MICHIGAN.—Some time has elapsed since my last report appeared in the REVIEW; yet I have not since that time been altogether idle, although I have not been able to devote as much time to the work as I have desired. During the past winter I held a series of meetings at Springville, and also at Sherman, Wexford Co., with some success. May 30, came to Petoskey, and preached three discourses to the brethren here. June 1, commenced meetings in the Fair Grove school-house, about eight miles west of Petoskey. The M. E. church have a class here. The majority of this people were convinced, and freely confessed to us, as we visited among them, that we had the truth, but were making their feelings their guide instead of God's word. However, a few of their number were constrained to obey. Four adults were baptized. Dr. Lay was with me, and rendered excellent help both in our meetings and in visiting from house to house. I became very much attached to this dear people, and earnestly hope the Lord may yet lead many of them out into the full light and liberty of gospel truth. We organized a small class here, and left them praying God to continue with them and lead them on by his precious Spirit.

Returned to Petoskey, and held a few meetings, which greatly encouraged the brethren, and resulted in the conversion of one soul, who we hope may become of service to the cause here. Thence we came to Gaylord to engage in tent labor. Here we have had quite a novel experience. By permission of the supervisors, we pitched our tent in the court-yard, got it all seated, and ready to commence meetings, and advertized in both the village papers to commence services in the tent July 5. July 3, just at night, we received an order by telegram from the Sheriff, who was out of town, to hold no meetings on that ground, also to move our tent as soon as possible. The next day being Friday, and a heavy rain setting in and continuing nearly all day, which prevented our immediate compliance with the order, our tent had to remain in the court-yard until Monday morning. Then we removed to another part of the village, pitched again, and commenced meetings July 9. There are a number of scattered brethren in and around Gaylord, who were greatly strengthened and encouraged by these meetings. Sabbath, July 19, was a good day for them. They all met at the tent, and we enjoyed a precious season; yet there was but little outside interest, and after much consultation and earnest prayer, we decided that our time could be more profitably spent in some other locality. Hence we removed Monday, July 21, to Vanderbilt, where we are now laboring with a good interest and a large and attentive audience. We find the people here kind and generous, and many seem hungering for the truth. Dr. H. S. Lay is still with me, and we earnestly request the prayers of our brethren that the Lord may give us success in winning some of these precious souls to Christ.

R. C. HORTON.

Our Basket.

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

—A man too busy to take care of his health is like a workman too busy to take care of his tools.

—No present is so barren but that there are fertile fields beyond.

—Never despise humble service; when large ships run aground, little boats may pull them off.

—God denies a Christian nothing but with a design to give him something better.—*Cecil*.

—Love inspires the songs of saints on their pilgrimage, and harmonizes all the harps of Paradise.

—We do not sail to glory on the salt sea of our own tears, but on the red sea of a Redeemer's blood.—*Secker*.

—In the dark cloud of great sorrow, the beautiful bow of God's promise is often seen if we look up.—*Chaplin*.

—A genuine revival means the trimming of personal lamps.—*T. L. Cuyler*.

—Though the Church's enemies may be waves to toss her, yet they shall never be rocks to split her.

Special Notices.

NO CAUSE FOR FEAR.

THE report has gone out that there is very much typhoid fever in Burlington, Vt. We are pleased to be able to report that none need to have fears about it, for there are only a few cases of it; no more than would be in any city of this size.

A. O. BURRILL.

REDUCTION OF FARE FOR THE SYRACUSE CAMP-MEETING.

THOSE coming over the N. Y. Central R. R. can purchase round trip tickets for our camp-meeting at one and one-half cents per mile each way without presenting any certificate from us. Those coming over the West Shore need a certificate from E. W. Whitney which will enable them to purchase a round trip ticket at the same rate. Those coming over the R. W. and O. and the D. L. and W. R. R. buy regular tickets to Syracuse, and on the camp-ground they will be furnished with a certificate which will enable them to purchase a ticket for return for one cent per mile. Those coming from Oswego, DeKalb Junction, Ogdensburg, or Norwood, over the R. W. and O. R. R. will be furnished with return tickets free. This notice would have been in last week's REVIEW, but by some means was overlooked.

CONFERENCE COMMITTEE.

NOTICE TO ILLINOIS.

PERSONS coming from Chicago to the camp-meeting at Peoria, can come over the Wabash and St. Louis R. R. for one fare for the round trip, by going to 109, Clark St., and asking of F. A. Palmer, Gen. Agt. W. St. L. and P. R. R. for a round trip ticket to the Seventh-day Adventist camp-meeting at Peoria. It will be well for our brethren when reaching Peoria not to make any bargains with cab-men, bus-men, or baggage-men, with reference to transferring themselves or baggage to the encampment, for we have arranged for teams with which to transfer much cheaper than they can do. The fair grounds can be reached by street cars, by taking a car at the Union depot and going to Main and Jefferson street-crossing, and then changing to a line that runs direct to the grounds; or by walking about five blocks north from the depot to the direct line.

R. F. ANDREWS.

INDIANA CAMP-MEETINGS.

As already announced in REVIEW, there will be two camp-meetings held in Indiana. These meetings will be the most important ones ever held in the Conference, and we hope every Sabbath-keeper in the State will arrange to be present. The Southern meeting will be held at Farmersburg, Sullivan Co., sixteen miles south of Terre Haute, on the line of the Evansville and Terre Haute R. R., on which road we shall probably get a reduction of fare. The meeting will be held Sept. 2-9. As the meeting is to be held only a few miles from the Illinois State line, we would like to have the brethren and sisters of Southern Illinois meet with us, providing they can do so and not neglect their own State meeting. We expect a large turn-out and hope we shall not be disappointed.

The State camp-meeting and Conference will be held at Logansport, a city of some 14,000 inhabitants, and an important railroad center. The city is now being canvassed, and we expect to advertise the meeting extensively. The General Conference Committee will furnish able ministerial aid. We hope also to secure the attendance of Sr. White. We expect to see a general rally from all parts of the State. Particulars in regard to R. R. fare will be given in the future.

S. H. LANE.

News of the Week.

"Tidings of these things came."—Acts 11:22.

DOMESTIC.

—Half a million dollars in gold bars reached New York Thursday from Europe.

—A company was organized at Denver Saturday to build a furnace for cremation purposes.

The present wheat crop of Colorado—2,100,000 bushels—is 5 per cent greater than any previous yield.

—In the St. Vincent (Minn.) district Saturday the heaviest rainstorm known occurred, $4\frac{1}{2}$ inches of water falling. The damage to crops is heavy.

—H. M. King, a farmer at Johnston, Mich., plowed up the petrified tooth of an animal measuring thirteen inches in length and six inches across the top.

—The city of San Francisco embarked nineteen Chinese lepers Thursday for their native land, giving each \$5 and paying full fare.

—Business failures in the United States for the week numbered 276, against 241 last week, and 166 for the corresponding period of 1883.

—The New Orleans Exposition Managers will negotiate to have Bartholdi's statue exhibited at New Orleans before it is placed in position on Bedloe's Island.

—In the House of Commons Monday, Gladstone announced that he would ask the House to vote a credit for the expedition to relieve General Gordon.

—The corner-stone of the Bartholdi statue, on Bedloe's Island, in New York Harbor, was laid Tuesday afternoon.

—The estimated corn crop of Nebraska this year is 120,000,000 bushels—nearly 19,000,000 bushels greater than last year.

—A credit of £300,000 for the Soudan expedition passed the House of Commons Tuesday by a vote of 74 to 14.

—The arrest of four young men at Schenectady, N. Y., Thursday night, who were involved in a disturbance with the Salvation Army, resulted in the assembling of a mob who threatened to throw the policemen in the canal and burn the army's barracks.

—The defendant in a "Mother Hubbard" dress case at Omaha was dismissed Thursday, reference to public opinion causing the police chief not to prosecute. The style of dress involved is now worn more than ever.

—The proposed National conference of health boards to be held at Washington Thursday, has, on account of the more favorable accounts from the cholera districts, been indefinitely postponed.

—In the House of Commons Saturday, Gladstone announced the failure of the Egyptian conference to arrive at any conclusion, which, after a brief session had adjourned *sine die*.

—Hail and thunder storms in Lancaster County, Pennsylvania, Monday, seriously damaged the tobacco crops. Several buildings and barns were struck by lightning, and many of the latter burned.

—Negotiations for a treaty of peace between France and China have been broken off. England declines to join European mediation in the troubles between the two countries. Admiral Coubert's squadron is said to have taken possession of the harbor of the treaty port of Kee Lung, in Formosa.

—The Cherokees, Choctaws, Creeks, Seminoles, and Chickasaws, constitute the five civilized tribes, and have their own internal government; while most of the remaining tribes in the Indian territory are still in the lowest depths of barbarism and paganism.

—Pleasant Valley, Clear Creek, Brunswick, and the section around those towns in Wisconsin, were swept Friday evening by a hailstorm, the frozen lumps being eight to ten inches in diameter. Dwellings were shattered, cattle, hogs, and sheep killed in large numbers, and crops entirely destroyed.

—In Democratic circles in Boston there is talk of putting John L. Sullivan, the slugger, in nomination for congress in the Fourth District, now represented by Mr. Patrick Collins. Some of Sullivan's friends are predicting that "John will sweep the District, and go to Congress as the Massachusetts Morrissey."

—The Philadelphia Press says that Dr. Steckler of New Jersey has been inoculating children with the virus of scarlet fever taken from horses, with good effect. It is an old story that scarlet fever originated in horses, the first cases being reported in the royal

stables in 1514. Shortly after that time, it appeared in human beings. It is not common now among horses. Dr. Steckler is reported to have inoculated young colts in order to obtain the equine virus. Of twelve children vaccinated with this virus all escaped on being exposed to the disease. If, as is supposed by many physicians, the germ of scarlet fever is the same as that of diphtheria, and if Steckler's discovery averts both, he will deserve to rank as high among the benefactors of the race as Jenner himself.

FOREIGN.

—Thursday there were five cholera deaths at Marseilles and six at Toulon.

—The Queen of Madagascar has proclaimed negotiations with France at an end, and has ordered her subjects to prepare for war.

—Dispatches from Foo Chow assert that the trouble between France and China is certain to be settled. John Russell Young, the American Minister, is to be arbitrator.

—Twenty-eight deaths from cholera at Marseilles Monday, and none reported at Toulon. The fact that the swallows and sparrows have not as yet returned to Marseilles is adduced as evidence that the atmosphere is still vitiated.

RELIGIOUS INTELLIGENCE.

—There are sixty French Catholic churches in Montreal.

—The Roman Catholics of Ireland have spent \$30,000,000 for the support of the Church of Rome during the past eighteen years.

—The London Wesleyan Conference has protested against Rev. Mr. Frankland preaching in the churches of that denomination, on account of a recent attack in a sermon by that gentleman on the doctrine of future punishment.

—A novel case of church discipline has arisen in Spencer, Mass. Mr. Ellis Hall, a member of the Baptist church, holding that the parable of Dives and Lazarus describes scenes beyond the present life, and learning that church does not hold this view, wrote a letter withdrawing from church relations. Being told that a member cannot withdraw at will, he has advertised that his connection with the church is at an end, in order to test the question whether a member can withdraw "when he believes heresy has crept into the church." The discussion and adjudication of this problem will be of interest beyond Baptist circles.

Obituary Notices.

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

BROWN.—Died, June 22, by drowning in Bushard's Bay, near Santa Ana, Los Angeles Co., Cal., John and James Brown, sons of Bro. Daniel Brown. John was aged 24 years, 8 months, and 7 days, and had been married but a few months. James was aged 13 years, 2 months, and 22 days. The mother, the wife of the elder brother, and other members of the family, witnessed the scene from the shore, but were unable to render any assistance. The family were on a fishing excursion, and the boy was swimming in the bay. He called for help, and his brother waded out some distance and handed him a pole, which he grasped, and by some unknown means both were drawn under the water. The bodies were not secured until several days after the occurrence. Funeral services were conducted by Bro. R. A. Morton, of Orange.

NELLIE A. BROWN.

HENDERSON.—Died at Reese, Tuscola Co., Mich., July 18, 1884, Bro. Jonathan Henderson, aged 80 years and 5 months. Bro. Henderson was born at Perrinton, Monroe Co., N. Y., Feb. 18, 1804. At the age of twenty-four years he was married to Miss Celesta Woodard, who shared his joys and sorrows until his decease. Of seven children, five still survive.

Bro. and Sr. Henderson emigrated to Michigan in 1835. Five years later he professed Christianity, uniting with the Christian church at Madison, Lenawee Co., Mich., of which he was deacon for ten years. Three years ago, when Eld. Wm. Ostrander and myself were at Reese with the tent, he accepted the advancing light of Bible truth, and has since tried to obey all the commandments of God and the faith of Jesus. He died trusting in the Saviour. His companion is cheered by the blessed hope of soon meeting him again in the kingdom of God. Sermon at the funeral from 2 Tim. 4:6-8.

ALBERT WEEKS.

SHIPTON.—Died at Waterloo, Grant Co., Wis., June 24, 1884, Willie F., adopted son of Wm. Shipton, aged 3 years, 9 months, and 24 days.

MARY E. PHINNEY.

PEAVEY.—Died at Fall River, Greenwood Co., Kan., July 8, 1884, Mary O., wife of Moses T. Peavey, aged 64 years. Our mother was a member of the Free Methodist Church for thirteen and a half years. Previous to her death she embraced the present truth, and died in full faith of a resurrection when the Lord shall come to wake the sleeping saints. Funeral service by a Baptist minister from 1 Cor. 13 : 22.

MARY A. PEAVEY.

WILCOX.—Died at Flint, Mich., July 17, 1884, Lewis, son of Nathan and Saloma Wilcox, aged 18 years, 8 months, and 1 day. On June 13 he had an attack of hemorrhage of the lungs, which increased in frequency and severity until about a week before his death. He had made no profession, but during his sickness often asked for some one to come in and pray and talk with him. At such times he talked quite freely, and seemed to derive much comfort thereby. He realized that he had been a great sinner, but felt that as he made confession and prayed for forgiveness, God had heard; and he had no fears of death. His last message to his associates was, "Tell them not to continue in such a course, but live Christian lives while in health and strength, for it is dangerous to wait." Though his sufferings were great, he bore them patiently, and closed his eyes in death with a pleasant smile upon his countenance. We have laid Lewie to rest with the comfort of a hope that God in his great love and tender mercy has forgiven his sins, and will bring him up in the first resurrection. A large congregation gathered at the S. D. A. church, where the funeral was held at 2 P. M. on Sabbath. Words of comfort were spoken by the writer from Job 14 : 10-12.

G. H. RANDALL.

DANA.—Died in Waitsfield, Vt., July 13, 1884, of paralysis, Calista, wife of Bro. S. Dana, aged 77 years and 9 months. About nine years ago she had a shock of paralysis, from which she never recovered. A second affected her mind somewhat. The third attack was sudden, and fatal in its effect. She had kept the Sabbath twenty-four years, and helped sustain the family altar, though never publicly uniting with the church.

Services at the funeral by the writer.

GEO. W. PAGE.

MORRISON.—Died near Sugar Grove, Howard Co., Ind., May 13, 1884, Charles Morrison, aged 17 years and 5 months. Charley, after his day's work was done, went hunting in the woods near by his home. A shot was heard about 6 o'clock; and as he did not come home as soon as his mother thought he should, search was instituted, and he was found about midnight cold in death with the contents of his gun in his heart. Charley was not a church member, but kept the Sabbath with his mother. We hope to meet him in the resurrection. Sister Morrison has the sympathy of the whole neighborhood. Words of comfort were spoken by the writer to a large and sympathizing congregation from 2 Sam. 14 : 14.

J. M. REES.

MOON.—Died of consumption and heart disease, near Eagle Lake, Blue Earth Co., Minn., June 14, 1884, Estella, daughter of Jeremiah and Dorinda Moon, aged 16 years, 4 months, and 26 days. She won the love and esteem of all who knew her, and was a faithful member of the Sabbath-school. She bore her long, lingering illness with patience and was resigned to the will of God. She leaves a dear father and mother, sisters and brothers, to mourn their loss; but they cannot mourn as those who have no hope, for they have the blessed assurance that when the Lifegiver comes, she will come forth clad in immortality and youthful bloom to receive from the hand of her Redeemer the boon of eternal life.

Words of comfort were spoken by Eld. O. A. Olsen to a large and attentive congregation from Rev. 14 : 13.

DAVID ALWAY.

EDMUNDS.—Died in Johnstown, Barry Co., Mich., July 7, 1884, of congestion of the stomach and brain, my beloved father, Loring Edmunds, aged 78 years, 6 months, and 8 days. In early life he gave his heart to God, uniting with the Baptist denomination, until situated so that he could not attend the services of that church, when he transferred his connection to the Christian church which formed an organization in his immediate neighborhood, where he remained until about thirty years ago. When he heard the joyful sound of the third angel's message, he embraced its solemn truths. After the organization of our people, Father Bates came into his neighborhood and formed a little church of which he then became a member. He has ever loved to welcome to his home any of like precious faith.

Living in the city of Ann Arbor at the time that Prof. Brownsberger, then a young man attending the State University, embraced the truth, he took great interest in him, and did all he could to encourage him in the faith, until he had the satisfaction of seeing him at the head of our denominational College at Battle Creek.

In less than two years from the departure of our dear mother he is laid by her side to await the coming of the Lifegiver.

MRS. E. B. LANE.

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.

Table listing camp-meetings for 1884 across various states including Virginia, Texas, Iowa, New York, Illinois, New England, Kansas, Michigan, Vermont, Indiana, Maine, Colorado, Ohio, Nebraska, and Kentucky.

If the Lord will, I will meet with churches in Nebraska as follows:-

Table listing meeting locations in Nebraska: Oxford, Richmond, and Lindon, with dates for Sabbath and Sunday.

Let all scattered brethren near these places be present. Circulate the appointment.

D. NETTLETON.

THE annual session of the Vermont Sabbath-school Association will be held in connection with the camp-meeting at Burlington, Aug. 28 to Sept. 9, 1884.

H. PEBBLES, Pres.

THE twenty-first annual session of S. D. Adventists of the Ohio Conference will be held in connection with the camp-meeting at Columbus, Ohio, Sept. 11-22, for the election of officers, and such business as may properly come before it. Delegates from all our churches should be properly chosen to represent them. Churches not belonging to the Conference, should by vote request admission, and instruct their delegates to present their request to the Conference. We request that each church treasurer collect and bring or send all the tithes on hand up to the date of the meeting.

CONF. COM.

MEETING at the tent in Tekonsha, Sabbath, Aug. 16, at 10:30 A. M. We extend an invitation to our brethren to attend this meeting, but you will have to come prepared to care for yourselves, as there are none of our brethren living in this place.

H. M. KENYON. M. B. MILLER.

Publishers' Department.

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

The address of Eld. J. F. Hanson is 267 N. May St., Chicago, Ill.

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.]

WANTED IMMEDIATELY.—A lady to do general housework for our small family. One that will do her work well and faithfully, will find a good home.

B. SALISBURY & Co., Manufacturers of Dress Reform and Hygienic Garments, Battle Creek, Mich.

FOR SALE.—As I wish to give my time more fully to proclaiming the message, I now offer for sale my farm of 160 acres. Water and grass in abundance. Well calculated for stock raising. For further particulars, address O. A. Frederickson, Swan Lake, Dakota.

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.—E H Gates, E H Gates, Geo O Wellman, N E Tract Depository.

Books Sent by Freight.—A B Oyen, Pacific Press, R F Andrews, E W Whitney.

Cash Rec'd on Account.—Mich T & M Soc per H H \$61.78, H R Johnson \$1.58, Ind T & M Soc per W A Young \$8.00, H P Rue \$90c, Ill T & M Soc per L S Campbell \$8.43, Iowa T & M Soc per L H Farnsworth \$411.63, Dakota T & M Soc per A H Beaumont \$500.00, J T Alverson \$7.13, Penn Conf Mrs S Graves & Fannie Graves \$2.00, Wm H Canfield \$1.80, N S Tenny \$13.56, J F Hansen \$10.00, Ind T & M Soc per W A Young \$65.69, Mich T & M Soc per H H \$15.05, Iowa T & M Soc per Mrs L P Pitsonberger \$3.31, Reuben Wright per Henry Workhoeff \$75.00.

Shares in S. D. A. P. Association.—Mrs L S Shear \$10.00.

Mich. Conf. Fund.—Decatur per Chas Thomas \$5.00, J Demill \$2.00, Wright per Chas Buck \$45.70, Watrousville per Wm McAllister \$8.00, Dr Hough \$2.00, Mundy per F D Starr \$10.57, Theford per F D S \$10.93, Jackson per L A Bramhall \$29.00, Lapeer per G A Crownhart \$22.00, A E Margerson \$5.00, Morley per F Howe \$6.41, Allegan per W H Littlejohn \$70.00.

Michigan Reserve Fund.—Wm Banks 50 00.

Thank Offering.—Name unknown 5c, F C Watson 2 00, Mrs E M Watson 1 00, W Dewey 1 00, Mrs W Dewey 1 00, A E Margerson 5 00.

Inter. T. & M. Society.—Z Nicola & wife, L. M. 25 00, J W Adams 2 50, Marten Peterson 5 00, N B Smith 5 00, A W Bunnell L M 25 00, Sine Christensen 5 00, Angie Goffredson 5 00, Carrie Jergensen 2 50, Ole Hangstad L M 10 00, Jas Bowles L M 15 00, C M Bowles 5 00, Mrs Martha Delhorbe L M 10 00, A E Rea 5 00, Wm L Wheeler & wife 2 50.

Chicago Mission.—Chas Morrell \$10 00, E Van Deusen 2 00, A Crawford 10 00.

European Mission.—Mrs Martha Delhorbe \$3 50, A E Rea 5 00, Carrie Jergensen 2 50, Jas Bowles 25 00, Martin Peterson 5 00, Alvin Griswold 10 00, J W Adams 5 00, Lucy Dean 5 00, Wm L Wheeler and wife 2 50.

English Mission.—Alice Morrell \$10 00, Jas Bowles 10 00, Marten Peterson 5 00, N B Smith 5 00, Sine Christensen 5 00, E L Acton 5 00, A E Rea 5 00, Mrs Martha Delhorbe 3 50, J W Adams 2 50, Carrie Jergensen 2 50.

Scandinavian Mission.—Sine Christensen \$10 00, Marten Peterson 25 00, N B Smith 10 00, Christine Nelson 6 00, Lena Nelson 30 00, E L Acton 5 00, Angie Goffredson 5 00, J Bowles 25 00, John Anderson 10 00, Carrie Jergensen 2 50, A E Rea, Mrs Martha Delhorbe 3 00, Miss Christine Peterson 2 00, John Anderson 25 00, N J Nelson 10 00, Wm L Wheeler & wife 2 50, Niels Clansen & wife 15 00, Miss D Jensen 2 00.

WHO CHANGED THE SABBATH?

A Tract of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts given from Catholic writers. Price, 3 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect December 30, 1883.

Table showing train schedules for Chicago & Grand Trunk R.R. with columns for Going West and Going East, including stations like Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, and Attle Creek.

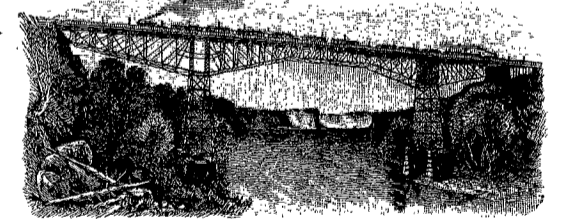
Stops only on signal. Where no time is given, train does not stop. Trains run by Central Meridian Time. The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday.

Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

MICHIGAN CENTRAL RAILROAD.

Table showing train schedules for Michigan Central Railroad with columns for Going East and Going West, including stations like Detroit, Jackson, Battle Creek, Kalamazoo, Mich. City, and Chicago.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M., Battle Creek 7:33, arrives at Detroit 11:45 A.M. All trains run by Ninetieth Meridian, or Central Standard Time. Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays. MAY 18, 1884. O. W. RUGGLES, Gen. Pass. Agt.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams. May 18, 1884.

Table showing train departure and arrival times for Chicago, Burlington & Quincy R.R. with columns for Leave, Trains to and from Chicago, and Arrive.

*Daily. †Daily except Sunday. ‡Daily except Saturday. §Daily except Monday. Freeport, Dubuque, and Sioux City trains leave and arrive from Central Depot, foot of Lake street. PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., AGUSUT 12, 1884.

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THE IOWA AND ILLINOIS CAMP-MEETINGS.

AFTER careful consideration, it is decided that Elds. Littlejohn, Van Horn, and S. H. Lane, will attend the Illinois camp-meeting; while Eld. O. A. Olsen, and myself, and possibly Eld. Cudney, with the ministers resident in the State, will attend the Iowa meeting. We hope there will be a large attendance at both. I expect also to be at the Northern Michigan and the Ohio meetings.

GEO. I. BUTLER.

COLLEGE NOTES.

STUDENTS living outside of the State of Michigan who wish to avail themselves of the reduced rates of fare which Bro. A. R. Henry is enabled to procure for them, should address him at this place immediately. By doing so they will secure to themselves a discount well worth saving.

Do not forget that the College year will commence Sept. 3.

A suitable building has been procured, so that the College can board and room the students from the commencement of the year.

Send stamps for Catalogues immediately, directing your orders to Battle Creek College. The teachers of the College are expected to be in Battle Creek one week before the commencement of the College year, in order that they may spend that length of time in a drill designed especially to fit them to labor to the best advantage possible in the College during the coming year.

W. H. LITTLEJOHN.

DIST. NO. 4. OHIO.

At our last camp-meeting pledges were made to different missions. There is still over \$200 unpaid in this district. Let those who can do so hand the same to me when I call on their societies; and let those at Clyde and Green Springs hand theirs to the State Secretary. By so doing it will help the cause in a time of need.

H. D. CLARK, *Director*.

GOOD OPPORTUNITY.

For twenty-five cents you can have the full report of the Vermont camp-meeting to be held at Burlington from Aug. 28 to Sept. 9, in nine issues of the *Daily Free Press and Times*. We are to take 200 of each issue. These reports will doubtless interest some that nothing else would. Why not order them mailed to those you desire to read? Of course, we can expect our people in Vermont to order, and shall be pleased to hear from our western friends. Address me at No. 2, North Avenue, Burlington, Vt. A. O. BURRILL.

NEW YORK CAMP-MEETING ONCE MORE.

WE would urge our brethren and sisters to bring extra bedding and ticks, plainly marked, to help supply new friends of the cause and those who are not familiar with these matters. We trust that all will, so far as possible, provide themselves with stoves of some kind, if they wish them. We shall endeavor to secure as many stoves as we can from Syracuse for general use, but where it is convenient it is better for brethren to supply themselves. This notice may be too late for some to carry out the suggestions, but we request all to do what they can, especially those who come the last week of the meeting.

All mail for those who attend the New York camp-meeting should be marked "Camp Ground."

M. H. BROWN.

TENTS FOR MISSOURI CAMP-MEETING.

THE annual camp-meeting for the Missouri Conference has been located at Independence, ten miles east of Kansas City. Perhaps this is the most central place that could have been selected that is accessible by railroad from all parts of the Conference. We shall expect a large turn-out of our people from all sections of the Conference. The time for the meeting will be decided and published in the REVIEW soon. It will probably be about the first of October. The weather may be cool, and all should come prepared to make themselves comfortable. There will be no buildings on the ground, so every family should have a good tent. We have made arrangements with a firm in St. Louis to furnish all the tents we want, 12x14 feet in size, for \$1.75 each, with freight added, which will make the net cost about \$2.50. We shall want to know several weeks before the meeting, how many tents will be wanted, so we can have them on the ground in good season. Let every one who wants to rent a tent write to me immediately at Kingsville, Johnson Co., Mo., and their tents will be on the ground and pitched the day before the meeting begins. Brethren we expect to have a ten days' meeting; so don't come expecting to stay in your wagons when comfortable tents can be rented so cheap, and the camp made neat and tidy.

DAN T. JONES.

NORTHERN MICHIGAN CAMP-MEETING.

AN APPEAL TO THE BROTHERS OF THIS DISTRICT.

HAVING seen nothing in the REVIEW concerning our coming camp-meeting, and feeling a deep anxiety that this important meeting should be well attended, I take the liberty to make this earnest appeal.

This meeting will be held, as previously noticed, at Traverse City, Aug. 27 to Sept. 1. Traverse City is one of the oldest places in Northern Michigan, and its beautiful location on Traverse Bay, one of the finest sheets of water in the State, with its numerous groves of oaks and evergreens, and many other natural attractions, make it indeed a lovely place. The camp will be located near the city, affording a fine view of the Bay, and is accessible both by land and water. Reduced rates will be obtained on the railroads and also on the boats.

Let no one say, I would like to go to the camp-

meeting, but cannot afford the time or the means. Dear brethren, have faith in God! Ask him to help you to attend this meeting. Make no other calculation but to go, and the Lord will open the way before you. Good ministerial help will be secured, and ample arrangements made to accommodate all that come.

We would be glad to see every Sabbath-keeper in Northern Michigan at this meeting. Many are young in the faith and cannot estimate the benefit to be derived from such a precious privilege. Let all such come feeling assured of an ample reward both for time and expense.

Come, brethren and sisters, and bring your unconverted children. Invite your neighbors to come. Come filled with the spirit of the Master, and we shall have a heavenly reunion in Christ.

We have many friends and brethren in the southern part of the State. To these we would extend an invitation to come. Gladly would we meet all at this annual gathering.

R. C. HORTON.

REDUCTION OF FARE TO THE TRAVERSE CITY CAMP-MEETING.

If those attending this meeting who take the cars at Elmira, Kalkaska, Cadillac, Reed City, or Howard City, will write me at Spencer Creek, Antrim Co., Mich., I will send them an order for an excursion ticket which will cost one and one-third fare for the round trip. Those taking the cars at intermediate stations can pay full fare to one of the above named places, and then present the order for excursion ticket. It will be necessary to attend to this matter immediately. Excursion tickets can be obtained at Grand Rapids or at any station south of that place without orders.

JOHN SISLEY.

SPECIAL FOR ILLINOIS.

IN harmony with the suggestion of the President of the General Conference, we appoint Sabbath, Aug. 16, as a day of fasting and prayer for the Illinois Conference. The circumstances under which we are placed at this time certainly demand that we afflict our souls, and in deep humility seek our God and his special blessing. The day of the Lord hastens. Agencies are being employed to militate against the cause of God. Many of our people are so engrossed with the cares of the world that spiritual things are dimly discerned, and the duties and dangers of the present are not realized. The prophet calls for a trumpet to be blown in Zion, and a fast proclaimed. The burden of our prayers should be that God will send us men of his own choosing who shall bear to us the message that is most needed; that we may awake to the duties and responsibilities of the present hour; that we may have a deeper experience in the things of God; that we may be sensible of sweet communion with Christ, and know that he reveals himself unto us as he does not unto the world; and that a signal blessing may be given at our camp-meeting, refreshing our souls and bringing many to Christ. The Lord will be found of all those that seek him intelligently with a contrite heart. We desire that all our people, on the day named, after having sought in secret prayer a spirit of humility and longing for God, shall repair to their several places of worship; and, after opening the meeting, let the leader, or some one who may be appointed, read to the congregation the article, "Our Camp-meetings," found in Testimony No. 31, pp. 158-163. Let the reading be followed by a prayer and social meeting, in which all should take part. May the Lord give us a special preparation for our camp-meeting.

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