

Advent Review

AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God and the Faith of Jesus." Rev. 14:12

VOL. 61, No. 34.

BATTLE CREEK, MICH., TUESDAY, AUGUST 19, 1884.

WHOLE No. 1578.

The Review and Herald,

ISSUED WEEKLY, BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

JUST FOR TO-DAY.

LORD, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain and sin,
Just for to-day.

Let me both diligently work,
And duly pray;
Let me be kind in word and deed,
Just for to-day.

Let me be slow to do my will,
Prompt to obey;
Help me to mortify my flesh,
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips,
Just for to-day.

Let me in season, Lord, be grave,
In season gay;
Let me be faithful to thy grace,
Just for to-day.

So for to-morrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day."

—Sel.

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

IMPORTANCE OF EDUCATION.*

BY MRS. E. G. WHITE.

TEXT: "The fear of the Lord is the beginning of wisdom." Ps.
111:10.

THE true object of education should be carefully considered. God has intrusted to each one capacities and powers, that they may be returned to him enlarged and improved. All his gifts are granted to us to be used to the utmost. He requires every one of us to cultivate our powers, and attain the highest possible capacity for usefulness, that we may do noble work for God, and bless humanity. Every talent that we possess, whether of mental capacity, money, or influence, is of God, so that we may say with David, "All things come of thee, and of thine own have we given thee."

Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and

help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard.

The fear of the Lord lies at the foundation of all true greatness. Integrity, unswerving integrity, is the principle that you need to carry with you into all the relations of life. Take your religion into your school-life, into your boarding-house, into all your pursuits. The important question with you now is, how to so choose and perfect your studies that you will maintain the solidity and purity of an untarnished Christian character, holding all temporal claims and interests in subjection to the higher claims of the gospel of Christ. You want now to build as you will be able to furnish, to so relate yourself to society and to life that you may answer the purpose of God in your creation. As disciples of Christ, you are not debarred from engaging in temporal pursuits; but you should carry your religion with you. Whatever the business you may qualify yourself to engage in, never entertain the idea that you cannot make a success of it without sacrificing principle.

Balanced by religious principle, you may climb to any height you please. We would be glad to see you rising to the noble elevation God designs that you shall reach. Jesus loves the precious youth; and he is not pleased to see them grow up with uncultivated, undeveloped talents. They may become strong men of firm principle, fitted to be intrusted with high responsibilities, and to this end they may lawfully strain every nerve.

But never commit so great a crime as to pervert your God-given powers to do evil and destroy others. There are gifted men who use their ability to spread moral ruin and corruption; but all such are sowing seed that will produce a harvest which they will not be proud to reap. It is a fearful thing to use God-given abilities in such a way as to scatter blight and woe instead of blessing in society. It is also a fearful thing to fold the talent intrusted to us in a napkin, and hide it away in the world; for this is casting away the crown of life. God claims our service. There are responsibilities for every one to bear; and we can fulfill life's grand mission only when these responsibilities are fully accepted, and faithfully and conscientiously discharged.

Says the wise man, "Remember now thy Creator in the days of thy youth." But do not for a moment suppose that religion will make you sad and gloomy, and will block up the way to success. The religion of Christ does not obliterate or even weaken a single faculty. It in no way incapacitates you for the enjoyment of any real happiness; it is not designed to lessen your interest in life, or to make you indifferent to the claims of friends and society. It does not mantle the life in sackcloth; it is not expressed in deep-drawn sighs and groans. No, no; those who in everything make God first and last and best, are the happiest people in the world. Smiles and sunshine are not banished from their countenance.

Religion does not make the receiver coarse and rough, untidy and uncourteous; on the contrary, it elevates and ennobles him, refines his taste, sanctifies his judgment, and fits him for the society of heavenly angels and for the home that Jesus has gone to prepare.

Let us never lose sight of the fact that Jesus is a well-spring of joy. He does not delight in the misery of human beings, but loves to see them happy. Christians have many sources of happiness at their command, and they may tell with unerring accuracy what pleasures are lawful and right. They may enjoy such recreations as will not dissipate the mind or debase the soul, such as will not disappoint, and leave a sad after influence to destroy self-respect or bar the way to usefulness. If they can take Jesus with them, and maintain a prayerful spirit, they are perfectly safe.

The psalmist says: "The entrance of thy words giveth light; it giveth understanding to the simple." As an educating power the Bible is without a rival. No scientific works are so well adapted to develop the mind as a contemplation of the great and vital truths and practical lessons of the Bible. No other book has ever been printed which is so well calculated to give mental power. Men of the greatest intellects, if not guided by the word of God in their research, become bewildered; they cannot comprehend the Creator or his works. But set the mind to grasp and measure eternal truth, summon it to effort by delving for the jewels of truth in the rich mine of the word of God, and it will never become dwarfed and enfeebled, as when left to dwell upon commonplace subjects.

The Bible is the most instructive and comprehensive history that has ever been given to the world. Its sacred pages contain the only authentic account of the Creation. Here we behold the power that "stretched forth the heavens, and laid the foundations of the earth." Here we have a truthful history of the human race, one that is unmarred by human prejudice or human pride.

In the word of God we find subject for the deepest thought; its truths arouse to the loftiest aspiration. Here we hold communion with patriarchs and prophets, and listen to the voice of the Eternal as he speaks with men. Here we behold what the angels contemplate with wonder,—the Son of God, as he humbled himself to become our substitute and surety, to cope single-handed with the powers of darkness, and to gain the victory in our behalf.

Our youth have the precious Bible; and if all their plans and purposes are tested by the Holy Scriptures, they will be led into safe paths. Here we may learn what God expects of the beings formed in his image. Here we may learn how to improve the present life, and how to secure the future life. No other book can satisfy the questionings of the mind, and the cravings of the heart. By giving heed to the teachings of God's word, men may rise from the lowest depths of ignorance and degradation to become sons of God, associates of sinless angels.

The more the mind dwells upon these themes, the more it will be seen that the same princi-

* An address delivered before the teachers and students of Battle Creek College at the time of the General Conference, in Battle Creek, Mich., Nov. 15, 1883.

ples run through natural and spiritual things. There is harmony between nature and Christianity; for both have the same Author. The book of nature and the book of revelation indicate the working of the same divine mind. There are lessons to be learned in nature; and there are lessons, deep, earnest, and all-important lessons, to be learned from the book of God.

Young friends, the fear of the Lord lies at the very foundation of all progress; it is the beginning of wisdom. Your Heavenly Father has claims upon you; for without solicitation or merit on your part he gives you the bounties of his providence; and more than this, he has given you all heaven in one gift, that of his beloved Son. In return for this infinite gift, he claims of you willing obedience. As you are bought with a price, even the precious blood of the Son of God, he requires that you make a right use of the privileges you enjoy. Your intellectual and moral faculties are God's gifts, talents intrusted to you for wise improvement, and you are not at liberty to let them lie dormant for want of proper cultivation, or be crippled and dwarfed by inaction. It is for you to determine whether or not the weighty responsibilities that rest upon you shall be faithfully met, whether or not your efforts shall be well-directed and your best.

We are living in the perils of the last days. All heaven is interested in the characters you are forming. Every provision has been made for you, that you should be a partaker of the divine nature, having escaped the corruption that is in the world through lust. Man is not left alone to conquer the powers of evil by his own feeble efforts. Help is at hand, and will be given every soul who really desires it. Angels of God, that ascend and descend the ladder that Jacob saw in vision, will help every soul who will to climb even to the highest heaven. They are guarding the people of God, and watching how every step is taken. Those who climb the shining way will be rewarded; they will enter into the joy of their Lord.

(Concluded next week.)

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 TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY ELD. W. H. LITTLEJOHN.

MR. THOUGHTFUL.—"You see, Mr. Biblist, that I have not forgotten my appointment. The subject of last evening's conversation would not permit me to do that, as it has been in my mind during nearly the whole day. Pardon me, sir, for entering your study without the usual formalities; but I believe that in doing so, I am simply acting upon your own suggestion."

MR. BIBLIST.—"Yes, Mr. Thoughtful, be free to come in at any time without stopping to knock. It saves me the necessity of answering the door-bell, and I confess I rather like the informality that such a course betokens. Our interviews should be characterized by the familiarity of a family chat, rather than the stiffness of a formal call. To-night we are to consider the third thesis in our series. It runs like this: 'The services of the earthly tabernacle and temple, with their priesthood and their offerings, shadowed forth the priesthood and services of the heavenly temple.' You will observe that this thesis is but an extension of the last one considered. According to that, the tabernacle was a type of the temple in heaven. If this one be true, the services and priesthood

of the Mosaic tabernacle were typical of the services and priesthood of the heavenly temple. The latter thesis would almost seem to be a necessary consequence of the former one. That is, if the tabernacle typified the heavenly temple, it would naturally be inferred that the services and priesthood of the former typified the services and priesthood of the latter. It is a fact, also, that in proving the second thesis, the third has been proved, so far as the priesthood is concerned. In quoting Heb. 8:3, these words have already been introduced: '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.' Nothing could be plainer than the testimony of this text. It teaches distinctly that the Mosaic priesthood shadowed forth, or typified, the priesthood of the heavenly temple. Standing alone, it would establish all that has been claimed on this point. It might not be out of place, however, to call attention to some things that are spoken respecting the high priest. You will recollect that we have had occasion to use Heb. 8:1, 2, and that we found in it these words: 'We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.'

"I am very anxious, Maud, that you should understand this question in all of its parts and bearings. There are few persons with whom I have met, who comprehend it more fully than your mother did in her lifetime. I do not see, therefore, why you cannot master it in all its details. Let me ask you a question or two about the passage just read, in order to determine whether you fully comprehend its bearing upon the subject. What is meant by the expression, 'The tabernacle not made with hands?'

Maud.—"Why, it is an appellation given to the heavenly temple to distinguish it from all earthly temples and tabernacles. The latter were made with hands, the former, by God, or without human hands."

MR. B.—"That is capital, my daughter. Now tell me what the passage teaches about a high priest."

Maud.—"It declares, in substance, that Christ is our high priest, and that he ministers in the temple in heaven."

MR. B.—"Precisely so. When you have leisure, if you will read the ninth chapter of Hebrews carefully, you will find that Paul, in a very able argument found therein, shows both the parallelism and the contrast between the Jewish high priest and Christ when acting in the capacity of high priest."

Maud.—"How is this, father; how can the Jewish high priest be a type of Christ as a high priest, and yet be contrasted with him?"

MR. T.—"Exactly, Miss Maud; that is the very question that I was about to ask."

MR. B.—"Well, I see that I must mind my logical p's and q's when conversing with two such critics as I have before me to-night. I suppose Maud reasons that as 'turn about is fair play' she has a right to question me as fully as I have questioned her. But let me see if it is not possible to explain the seeming discrepancy which has troubled both of you. I think that a single declaration of Paul will do the work if I can only succeed in finding the passage in which it is contained. If I mistake not, it is located somewhere in the Epistle to the Hebrews. Yes, here it is, the tenth chapter and first verse: 'For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect.' You are aware that a shadow is frequently distorted, and that it seldom gives the exact outlines and proportions of the body that casts it.

The shadow of a man at noon, for example, is about three feet long, whereas about the time of sunset, it measures several rods in length. So too, according to Paul, the types and figures of the Mosaic law give but an imperfect outline of their antitypes. Sometimes they resemble the latter only in a single particular, differing from them as widely as possible in every other respect. Take, if you please, the paschal lamb. It resembled Christ, perhaps, only in the time and manner of its death, and the docility of its character. Aside from these, the contrasts were infinite. The lamb was a four-footed animal, with little or no reasoning power; while Christ was the divine Son of God, infinite in wisdom and power.

"Returning, now, to the ninth chapter of Hebrews, let me make good my statement that Paul both compares and contrasts the Jewish high priests with Christ the high priest of the heavenly temple. In verse 7 of that chapter we read that the high priest went into the most holy place every year, where he offered blood for himself and for the people. In verse 12 it is shown that Christ, unlike the priests in question, will only enter the most holy place of the heavenly temple once. It is obvious also, since he was without sin, that he will not need to offer his own blood for himself as the Jewish high priests, being transgressors, were compelled to offer the typical blood for themselves. Again, the latter were subject to death, and therefore had successors; whereas Christ, being immortal, will need no successor. Thus much by way of proving that there were contrasts between the Jewish high priests and our High Priest.

"Now I wish to demonstrate that the parallelisms between the former and the latter are so marked that they prove that the one was the type of the other. To do so, I shall use the same ninth chapter of Hebrews. I read the 6th and 7th verses: 'Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.' Please notice that it was the high priest alone who entered the most holy place of the Mosaic tabernacle. This he did once a year, carrying with him the blood of a slain victim. That blood, it was stated, he offered 'for himself and for the errors of the people.' The question that now arises is, Was that a genuine or a typical work merely, which the high priest performed? That is, Did the blood offered really make an atonement for sin, or did it simply prefigure the veritable atonement to be made by the blood of Christ? This question is answered by inspiration in verse 9: 'Which [the first tabernacle] was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience.' Here it is distinctly taught, in harmony with reason, that the service of the tabernacle could not remove guilt from the conscience of the sinner. The blood of bulls and goats cannot remove sin.

It must be, therefore, that the ceremony in question performed by the high priest was merely a typical one, that represented a genuine one to be made at some future time in the use of better blood and at the hands of a greater high priest.

"Let us see if we can find the antitypical blood and the antitypical high priest. I read verses 11 to 14 inclusive: '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, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how

much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Words could hardly set forth a great truth more clearly than the foregoing do the fact that Christ is our high priest in the heavenly temple not made with hands, and that he, as the antitype of the Jewish high priest, will offer before the throne of God in the behalf of penitent transgressors, not the worthless blood of bulls and goats, but the antitypical blood shed by himself, which alone can make men perfect as to the conscience. The service performed by the Jewish high priest was not altogether an empty one, since it was appointed by the Lord, and, as the apostle says in the passage quoted above, availed to the cleansing of the flesh; *i. e.*, brought the sinner into such a relation to God that his worship was acceptable. Furthermore, through it the people were enabled to give such an expression of their faith in the anticipated atonement to be made by Christ, that God could accept this outward expression of their desires to avail themselves of the plan of salvation, and grant them conditional pardon of their sins.

"The only remaining feature of the tabernacle service not yet considered is the sacrificial offerings. There is such a universal agreement that these, generally speaking, represented the sufferings and death of Christ, that I need not discuss that point here. I suppose that you, Mr. Thoughtful, are in harmony with the popular theory in the particular in question."

Mr. T.—"Decidedly so, sir."

Mr. B.—"Then we are united in the opinion that the offerings of the ceremonial law were typical so far that they shadowed forth the sacrificial death of our great high priest, Christ."

Maud.—"Yes father, but that occurred on the earth; how, therefore, can you make the offerings that represented it types of something that is to take place in heaven?"

Mr. B.—"A very pertinent question, Maud, and one that deserves a candid answer. This is my reply: So far as the death of the victims is concerned, of course it related to the death of Christ on the earth. Not so with the offering of their blood before the ark in the most holy place on the great day of atonement. That, beyond all controversy, typified the presentation of the blood of Christ before the throne of God."

Mr. T.—"How do you prove that?"

Mr. B.—"In this way: We have seen that the shekinah was simply a type of God; that the mercy-seat, or cover of the ark, represented the throne of God; that the ark and the tables of the law have their antitypes in the temple in heaven, and that the Jewish high priest was a type of Christ, who is also in heaven. In fine, it has been proved that the whole service of the tabernacle of Moses, so far as considered hitherto, was a typical service merely. It remains to be seen whether the offering of the blood before the ark on the day of atonement was an exception to the rule. If it was a type—as we have presumed that it was—then we should be able to find something answering to it in the antitype. Happily this can be done with but little trouble.

"Turning again to the ninth chapter of Hebrews, I read verses 11 and 12 once more: '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, having obtained eternal redemption for us.' Comment is hardly required. The passage tells the story so clearly that it is difficult to misapprehend its import. You notice that it is speaking, not about the tabernacle of Moses, but about that which was made without hands, *i. e.*, the one in heaven. It says that Christ entered the

holy place of that tabernacle—not with the blood of calves and goats—but with his own blood, having obtained eternal redemption for us. Here, then, is that for which we have been looking,—the antitype of the service performed by the Jewish high priest when he entered the most holy place of the Mosaic tabernacle to make atonement with the blood of animals. We see that the ceremony which he enacted then and there, was to have its counterpart in the act of Christ in offering his own blood in the heavenly sanctuary for the sins of his people. With this text we complete the line of evidence to prove our third thesis; *i. e.*, 'The services of the earthly tabernacle and temple with their priesthood and their offerings shadowed forth the priesthood and services of the heavenly temple.' If there are any points in what we have been over this evening that are not quite clear to your mind, Mr. Thoughtful, I shall be glad to elucidate them more fully before closing our interview."

Mr. T.—"I do not know that there are any questions that I would like to ask at this time. I think I have a very clear apprehension of that branch of the subject that has been before us at this sitting. I am more and more impressed with the thought that God's hand is leading us in this investigation. My heart is filled with gratitude to him, and to you under him, for the light that I am receiving."

Mr. B.—"If Maud has no inquiries to make, we will consider this sitting closed, remembering that to-morrow night we shall discuss a thesis of most thrilling interest."

SECRET GIVING.

BY S. ISADORE SUTHERLAND.

"But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly." Matt. 6:3, 4.

SILENTLY falls the dew,
From the windows of heaven above;
Gently falling the long night through,
Sent by the God of love.

Refreshing the dusty earth,
Lifting the drooping flowers;
Then away without listening for voice of praise,
Vanished with night's still hours.

So let thy good deeds be,
Silent as heaven's own dew;
Lifting the clouds from the sorrowing heart,
Letting the sunbeams through.

Soothing with gentle words,
Cheering with simple song,
The soul that is sick of its weary task
And the way that is rough and long.

Leaving the token seen,
When the giving hand is not;
Content to know that a kindly deed
Has gladdened some dreary lot.

Looking not for the praise
That the tongues of men might give;
Silent on earth, but sung in heaven,
That hymn of praise shall live.

Thus shall thy work seem sweet,
Sweeter thy rest shall be;
For the Lord who seeth thy secret gifts
Shall reward thee openly.

Battle Creek, Mich.

THE LAW AND ITS PENALTY.—NO. 7.

THE PENALTY INFLICTED RENDERS A JUST PUNISHMENT.

BY ELD. R. M. KILGORE.

WEIGHED in the standard of God's character, proof would seem unnecessary. A false conception of that character, and of the "doctrine of eternal judgment," may demand it. A righteous judge will render a just judgment. Paul asks, "Is God unrighteous who taketh vengeance? . . . God forbid: for then how shall God judge the world?" Rom. 3:5, 6. God is righteous, therefore every one will be judged according to the sins he has committed. Paul says, "We are sure that the judgment of God is according to truth." Rom. 2:2. It will not be instantaneous annihilation simply.

That would be unjust. Some are more wicked than others; their punishment should be more severe. To these the apostle addresses himself: "But after thy hardness, and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doth evil." Rom. 2:5-9; 2 Cor. 5:10; Rev. 22:12. Language is inadequate to describe the pain and suffering of the lost. Christ says that the unfaithful servant and hypocrite shall be cut asunder; and that there shall be weeping and gnashing of teeth. Matt. 24:51. The prophet says, "Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue consume away in their mouth." Zech. 14:12. How long shall it endure? The objector to the doctrine of an endless hell says that an unending torment for a life of sin is not just. And if Cain was sent to hell six thousand years ago for murder, he will be in torment that much longer than Jesse James, who, as we are taught, was sent to hell last year. And, besides, Jesse James was thirty-fold more wicked than Cain, because his crimes were more. Where is there any justice in punishment of that character? But hold. The Bible teaches no such hideous doctrine as that, and we are not responsible that such a view should exist. It is a false application of the truth and the facts in the case. Let us inquire, What saith God? He says that "no murderer hath eternal life abiding in him." 1 John 3:15. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ." Rom. 6:23. How then can the murderer be tormented eternally if he has no eternal life in him, and has failed to obtain it through Jesus Christ? He cannot. God sent his Son that whosoever believeth on him should not *perish*. To look and believe is to live eternally; to reject the offered gift is to *perish*. David sings of him who trusts in the Lord, "His righteousness endureth forever; his horn [symbol of power] shall be exalted with honor. The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish." Ps. 112:9, 10. Do not all the wicked men now desire to be saved? Yes. Will they not desire to be kept out of that place of torment? Yes. While they are in the fire, will they not desire to get out? They certainly will. If their torment is endless, will their desire ever perish? No.

He has expected all along that the penalty of a broken law would not be inflicted; and if it was, it would not be severe. As he had escaped justice in this life, he has always expected to escape punishment in the future. He has always hoped that the threatenings of the Bible were not true; that it did not mean fire when it said fire; that it was only a guilty conscience. He has not enjoyed the service of God nor the society of God's people, and he hopes it is a banishment from the presence of God, where he can enjoy the fellowship of those whose society he loved here. But the Lord says "the expectation" and "hope" of the wicked "shall perish." Prov. 10:28; 11:7. But when shall their "desire," their "hope," and their "expectation" perish? When the wicked themselves shall perish. Ps. 37:20.

The penalty of the law is death, and when fully executed puts an end to sin and the sinner. This was the original penalty for the violation of the law. Why should God change it to something else? He will not alter the thing that is gone out of his lips. Ps. 89:34. Though man is brought to life from the death

blow which fell upon him in consequence of Adam's transgression,—a cause in which he was not implicated, and a result which he could not avert,—it is reasonable that he should still be held responsible for his own acts; and the death penalty, in this case again, could in no way be considered unjust. For if the Creator had created and endowed with life any creature, it would be his right to undo what he had done, and place that creature back just where he had found him. He could not lay any claim to life for which he had not made any compensation. It was given him without price, a free gift. He cannot complain if it shall be taken from him when he has not made a wise use of that life. No one can say that God is unrighteous or unjust to take from man what God had given, and reserved the right and power to control. The attribute of wisdom is impeached with that view that attributes to man a life co-equal with God himself; for then indeed sin must always exist, and the sinner and rebel must live to curse his Maker, since he is in possession of a nature and a life so tenacious that God himself cannot destroy it. But God has said, "The soul that sinneth, it shall die," and "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." Eze. 18:4, 20, 26. He first dies *in* his iniquity, and then he shall die *for* his iniquity. Here are two deaths. We cannot escape the first death; but "he that overcometh shall not be hurt of the second death." Rev. 2:11. The converse must be true, that those who fail to secure eternal life through Christ, and overcome, shall inherit the second death. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." "And death and hell [the grave] were cast into the lake of fire. This is the second death." "And the devil that deceived them was cast into the lake of fire and brimstone." Rev. 20:6, 10, 14; 21:8.

The fire was prepared for the devil and his angels. He is the root of all evil because he is the author of sin. The branches which are rejected, and have borne thorns and briars, must share the same fate as the root. Their "end is to be burned." Heb. 6:8. "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. But, says one, the Bible teaches that the fire is unquenchable, and therefore will burn eternally. Is it a fact that an unquenchable fire will burn eternally? Jerusalem was burned with a fire that was not quenched, but it is not burning now. Jer. 17:27. 2 Chron. 36:19, 21. The nature of an unquenchable fire is to *burn up* whatever is cast into it, and when it has nothing more to prey upon, it will then *go out*, as it did when Jerusalem was consumed. John the Baptist says the chaff [the wicked] shall be burned up with unquenchable fire (Matt. 3:12); and Isaiah says, "They shall be as stubble; the fire shall burn them; they shall not deliver themselves [their souls, margin] from the power of the flame; there shall not be a coal to warm at, nor fire to sit before it." Chap. 47:14. Then the fire burns the wicked angels and men; they cannot quench or put it out, but when it *burns them up*, it *goes out*.

Again, says one, does not the Bible say that the wicked shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb for ever and ever? Yes. Read Rev. 14:10, 11. Does it not also say that the wicked shall go into everlasting punishment? Yes. Turn and read

Matt. 25:46. Well, do not these prove that the punishment is forever? Yes. But "forever" is not always unlimited in its meaning. When applied to that which can be "burned up," it must have a limited application. It is not like the term "endless" or "eternal;" these cannot be limited. "Forever" may not be any longer than Jonah was in the whale's belly, for he was there "forever," and that was but three days. Read Jonah 2:6, and Matt. 12:40. Isaiah says positively that "*none shall pass through it [Idumea] for ever and ever.*" Chap. 34:10.

The second text referred to does not state what the punishment is. It only gives its extent. Whatever the punishment is, it is to be everlasting or eternal. We must look elsewhere to learn with what the wicked are punished. Paul says, "They shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thess. 1:9. He does not say everlasting *destroying* and *never* to be destroyed; but everlasting *destruction from the presence* of the Lord. Now where are they, when they are destroyed from the presence of the Lord? They do not exist. The first text declares that while they are being tormented, they are *in* the presence of the Lord, and the second most unmistakably teaches that their punishment ends in their destruction *from* his presence. They are destroyed; reduced by this destruction to the second death. How long will they remain in this condition? Just as long as the righteous live. The one is the opposite of the other. The plain teachings of the Scriptures are that the end of the wicked is "destruction;"¹ they "shall be destroyed together,"² and that "affliction shall not rise up the second time";³ that "they shall be consumed as the fat of lambs,"⁴ and "devoured as stubble, fully dry;"⁵ that they shall be "cut off" from the land of the living; "plucked out," and "rooted out;"⁶ that "they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven of the whirlwind out of the floor, and as the smoke out of the chimney";⁷ that they "shall not be,"⁸ for they shall be "blotted out,"⁹ and "be as though they had not been;"¹⁰ that their "lamp shall be put out in obscure darkness,"¹¹ and they themselves shall be consigned to "outer darkness,"¹² where they shall dwell in the "blackness of darkness for ever."¹³ This cannot be, if they are to be tormented in a lake of fire eternally; for where all surrounding them is a flame of fire, it cannot be darkness.

God brought angels and men into existence and gave them life. They have failed to glorify their Creator, and make a proper use of that life. When he has punished them according to their sins, and then placed them back where he found them, he has dealt with them justly, and none can utter a single complaint, if they "shall never be any more."¹³

—As is the fresh air to a close, infected room, so is the keen, invigorating breeze from the throne of God, which peers into the narrow chamber of the heart, stuffed with the prejudices, and passions, and fancies of our own little circle, of our own little thoughts, whose doors have never been opened to new ideas or bright feelings, whose windows have been closed against all wider and higher views.—*Dean Stanley*.

—And still, to the end of time, the clear waters of unfailing springs, and the pasture lilies in their clothed multitude, and the abiding of the burning peaks in their nearness to the opened heaven, shall be the types and the blessings of those who have chosen the light, and of whom it is written, "The mountains shall bring peace unto the people, and the little hills by righteousness."—*Ruskin*.

¹ Phil. 3:19; ² Isa. 1:18; ³ Nahum 1:9, 10; ⁴ Ps. 37:20; ⁵ Ps. 52:5; ⁶ Hosea 13:8; ⁷ Ps. 37:10; ⁸ Ps. 69:28; ⁹ Obad. 16; ¹⁰ Prov. 20:20; ¹¹ Matt. 8:12; ¹² Jude 13; ¹³ Eze. 28:19.

Special Mention.

HEAVEN A REAL PLACE.

REMARKABLE ACKNOWLEDGMENTS.

THE REVIEW has always held that heaven is a real, tangible place. But we were hardly prepared for such an acknowledgment as we find below from the *Interior* of Aug. 7, 1884. In reply to a correspondent, who inquires respecting the nature of Christ's body after his resurrection, it says:—

"But the Scriptures are entirely silent about any change in the body of Christ. He lifted up his hands and blessed his disciples, and then ascended out of their sight. There is no question that his resurrection body was the same body that hung upon the cross—that is not disputed, we believe. Beyond that there is no proof whatever, nothing but conjecture, that the physical became 'pneumatic,' or air-like, at or after the ascension. There is nothing to indicate that the body which hung upon the cross is not the identical body in which Christ now sits upon the universal throne. It would follow, if it be true that Christ dwells in his human body, that the heavenly world has a material basis, and that there is less of hyperbole adapted to our powers of apprehension in the descriptions of that land than some imagine. The resurrection and ascension of Christ is the key to the Unseen Universe. In employing it, you may, and indeed must, indulge in conjecture, but that conjecture should not be applied to the key itself. We have no right to imagine facts and place them in the same rank of authority and truth with the historical facts. It is not intimated, and we think cannot be proved, that the resurrection body of Christ is not the body in which he now is made manifest in the heavenly world."

KNOW WHAT YOU DRINK.

BUT if you use any artificial drinks, except they are home-made, you do not know what you are drinking. Better confine yourself to water and be sure. The *Scientific American* of Aug. 2, 1884, says:—

"Most people think if they buy coffee in the berry, roast and grind it at home, they are sure of having obtained a healthy article—the Simon pure Java. But it may be they have been both deceived and poisoned. In Brooklyn the health inspectors recently found several well-known coffee dealers who were in the habit of doctoring cheap Central American coffee so as to make it resemble and sell for the true Java. This was accomplished by polishing the coffee berries in rotating cylinders, with the addition of such stuffs as chromate of lead, Silesian blue, yellow ochre, Venetian red, drop black, burnt umber, charcoal, soapstone, chalk, and Prussian blue. Some of these substances contain lead, copper, and arsenic, and when the doctored coffee was subjected to chemical test these metals were found in poisonous quantities. The Health Board promptly ordered the discontinuance of this mode of coffee adulteration, and the enterprising dealers will now have to move across the river into New Jersey or some other State where their nefarious traffic may be conducted without interference of the authorities."

FREQUENT STORMS.

A "CONSTANT READER" writes to the *Interior* concerning recent storms as follows:—

"It appears from published accounts that storms have been numerous recently in various parts of the country. Those which the writer will now describe have occurred in Atlantic, Cass county, Iowa, within the past ten days, and have all commenced about 7 o'clock P. M. The first of these was attended with but little wind, and hail-stones fell as large as large hens' eggs, and would have done great damage had the wind blown hard. As it was, but little injury was done by the hail. The second storm arose very suddenly, and was attended with a powerful wind—almost equal to a cyclone. It prostrated corn in the fields and broke

down some that will prove to be a loss to the farmers. After two or three days, the wind blowing in an opposite direction raised the unbroken corn to an upright position. The storm was attended with rain, thunder, and lightning, and continued about two hours. The third storm occurred on the evening of the 23 inst., after a hot and sultry day. The wind was so powerful and terrific that it prostrated almost everything in its way. Stacks of hay that had just been put up were blown in all directions, and probably cannot be gathered up and re-stacked. The rain descended almost like a water-spout, and has done much damage to small bridges. The thunder and lightning were incessant and beyond description. The flashes of lightning were of the most brilliant character, and the peals of thunder were loud and startling, following each other constantly for hours in succession. How to account for these frequent and destructive storms, the greatest weather prophets cannot tell. It becomes all to remember that though clouds and darkness are round about many of the dispensations of Providence, righteousness and judgment are the habitation of the Divine Throne."

NOT PROVEN.

MR. W. F. CRAFTS, in the last two numbers of the "Pulpit Treasury," brings together a great number of testimonies, from both theological and purely scientific teachers, on the subject of evolution. Among them are Huxley and Tyndall. Their substantially unanimous testimony respecting evolution as an hypothesis to account for the phenomena of the universe is that it was "not proven." To quote the words of Tyndall: "Those who hold to the doctrine of evolution are by no means ignorant of the uncertainty of their data, and they only yield to it a provisional assent." We recommend these quotations to the attention of our readers, at least to any of them who are inclined to accept this fascinating theory of the universe without questioning, either because it is fascinating, as all such theories are, or because they like to emphasize their intellectual independence, or because they are carried away by the strong and too dogmatic assertions of such writers as Haeckel and Spencer. The most that can be said to-day of evolution as a solution of the mystery of life is that it is an unproved hypothesis. That life proceeds from the simple to the complex, that it is a growth, that it flows like a constantly broadening river or grows like a constantly enlarging tree, is indeed beyond a question; and that many of the changes of structure, whether of individual or of social organism, are due to these processes of growth, is indeed no longer a matter of doubt in the minds of any real thinkers; but that all changes in either material or moral structure, in that of the individual or that of society, are due to this cause is, so far as we can judge, believed by very few cautious thinkers; and what other forces than those which are apparent to observation are at work in producing these changes, is still an open question. The truly wise man will not shut his eyes and jump at a conclusion on so important a matter, but will wait while the process of investigation goes on, and allow it time to bring forth its finished results. We can afford to be patient and to wait.—*Christian Union*.

EFFECTS OF DESTROYING FORESTS.

THE climatic effects of the destruction of forests have never, until very recently, attracted the attention of careful observers and investigators. They are now beginning to be carefully watched. While this watchfulness comes, we fear, too late to save many sections of the eastern and western continents from becoming comparatively fruitless, it may, if followed by suitable action, save large and fertile sections of both continents from barrenness and desolation. The destruction of the timber on the Appenines in Italy seems to have entirely changed the climate of the valley of the Po, and now the withering and deadly sirocco scourges the country on the right bank of that river and in the territory of Patma. The removal of the pine forests near Ravenna, in Italy, has brought to that section the same desolating scourge, and the destruction of the old forests of Vosges and of the Cevennes has been followed by like climatic changes. Per contra : The planting of orange trees by Mehemet Ali brought rain and fertility to

large sections of Egypt, which for centuries had been treeless and rainless wastes of sand. Under such circumstances the rapidity with which our American forests are disappearing begins to attract the attention of thoughtful people. It has been satisfactorily demonstrated that, as a rule, every country will become a desert unless one-seventeenth of its whole area is timbered land; and reliable investigations have disclosed the alarming fact that only a little more than one-sixteenth of the territory embraced by the United States is in that condition. In the face of all these facts, and while we stand almost on the line that divides fertility from barrenness, the destruction of our forests goes forward with a criminal recklessness by men who seem willing that posterity should starve if their present greed can be satisfied. This destruction must be arrested, and we were glad when, at its last session, the legislature of New York took measures to prevent a destruction of its Adirondack forest which was already seriously threatening the water supply of the Hudson. Other legislatures should take efficient action in the same direction. And our national legislature should cease from the folly of even debating, as it did at its last session, the question of a repeal of the provision for tree culture land-claims by settlers upon our treeless public domain. War "makes a solitude and calls it peace;" shall we make a desert and call it prosperity!—*Interior.*

MINISTERS' VACATIONS.

MINISTERS tell us, with considerable emphasis of utterance, that it is one of the peculiarities of the evil one that he never takes a vacation, but keeps steadily at work in heat and cold alike. If they are not playing upon our imaginations, but dealing in hard facts, it seems a little queer, that they should themselves take a vacation, and thus give the evil one an uninterrupted sweep over the whole field. The arch enemy does not neglect his work, and proposes to keep at it until sunset, with sleeves rolled up and with deadly earnestness of purpose, while the clergy doff their robes of office once a year, and leave the hot and disagreeable city to get on as best it can without their ministrations. Their language is to the effect that religion is equally necessary at all seasons ; but their practice leads us to the conclusion that while it may be extremely important in January, it can be dispensed with in August. Perhaps, however, they lay this flattering unction to their souls, that they give us such a push in the spring that we shall keep going until the autumn, when they will get behind us once more. We hardly like to believe that this exodus to the country indicates any indifference on their part, for it may be that the effort to keep us up to the moral standard is so exhausting that ministerial human nature really can't stand the steady strain, and must seek recreation and refreshment. It has always seemed to us that ministers ought to be able to endure the summer if Satan can, and that his majesty should not be given the heavy odds of dumb pulpits for a couple of months out of every twelve.—*See.*

—Laws are like cobwebs, where the small flies are caught and the great break through.

—Perfect valor consists in doing without witnesses all we should be capable of doing before the world.—*Roche foucault.*

—My principle method for defeating heresy is by establishing truth. One proposes to fill a bushell with tares ; now if I can fill it first with wheat, I shall defy his attempts.—*Newton.*

—You want to be true, and you are trying to be ; learn these two things : Never to be discouraged because good things get on so slowly here ; and never to fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord. Be charitable in view of it. God can afford to wait ; why cannot we, since we have him to fall back upon ? Let patience have her perfect work, and bring forth her celestial fruits. Trust to God to weave your thread into the great web, though the pattern shows it not yet.—*George Mc Donald.*

Our Tract Societies.

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

ENOUGH TO DO.

LABOR with what zeal we will,
Something still remains undone,
Something uncompleted still
Waits the rising of the sun.

By the bedside, on the stair,
At the threshold, near the gates,
With its menace or its prayer,
Like a mendicant it waits.

— Sel.

VERMONT TRACT SOCIETY.

Report for Quarter Ending June 30, 1884.

No. of members,	237
" " reports returned,	74
" " members added,	1
" " missionary visits,	582
" " letters written,	132
" " <i>Signs</i> taken in clubs,	107
" " subscriptions obtained for periodicals,	290
" " pages tracts and pamphlets distributed,	56,709
" " periodicals distributed,	8,882

Received on membership and donations, \$2.85 ; on sales, \$33.69 ; on periodicals, \$137.23.

LIZZIE A. STONE, *Sec.*

NEW YORK TRACT SOCIETY.

Report for Quarter Ending June 30, 1884.

No of members,.....	427
“ “ reports returned,.....	195
“ “ members added,.....	3
“ “ “ dismissed,.....	4
“ “ missionary visits,.....	581
“ “ letters written,.....	297
“ “ <i>Signs</i> taken in clubs,.....	1,315
“ “ new subscriptions obtained for <i>Signs</i> ,....	1,300
“ “ “ “ for other periodicals,...	86
“ “ pages tracts and pamphlets distributed,	126,397
“ “ periodicals distributed,.....	5,023

Received on membership and donations, \$81.44; on sales, \$372.72; on periodicals, \$317.13; on College and other funds, \$1,324.50. MAY TAYLOR, Sec.

MAY TAYLOR, Sec.

TEXAS TRACT SOCIETY.

Report for Quarter Ending June 30, 1884.

No. of members,	125
" " reports returned,	58
" " members added,	2
" " " dismissed,	4
" " missionary visits,	29
" " letters written,	97
" " Signs taken in clubs,	35
" " new subscriptions for Signs,	7
" " subscriptions for other periodicals,	93
" " pages tracts and pamphlets distributed,	27,067
" " periodicals distributed,	1,193
" " annuals "	16

Received on membership and donations, \$21.45; on sales, \$12.40; on periodicals, \$47; on other funds, \$52.27.

The Society at Savoy failed to report.

CLEMENT ELDRIDGE, *Sec.*

ANNUAL REPORT OF NORTH PACIFIC TRACT SOCIETY.

THE eighth annual session of the North Pacific Tract Society was held on the camp-ground at East Portland, Or. The first meeting was called by the president, June 22, at 9 A. M. Prayer by Eld. Loughborough. After the passing of a vote to invite all the ministering brethren who were not entitled to do so by being members of the International Tract Society, to participate in the deliberations of the Society, last year's report was read. The financial report for the year ending June 1, 1884, was read and accepted. The report of labor was also read, which, on being compared with that of last year, showed an increase of labor performed in the several branches of the work. The Chair appointed the following committees: On Nominations, W. L. Raymond, G. W. Davis, and John Burden; on Resolutions, W. C. White, John Burden, and J. C. Hall; on Auditing, R. D. Benham. The remainder of the time devoted to the meeting was occupied by Eld. Loughborough in giving interesting and instructive remarks concerning the work, what is being done, and what still remains to be accomplished.

SECOND MEETING.—The Committee on Resolutions submitted the following:—

Whereas, Portland is an important commercial center, from which steamers and railroad lines radiate to all points in the great Northwest; and—

Whereas, It is also visited by ships from foreign lands, thus making it a point from which the present truth can be sent to all parts of the world; therefore—

Resolved, That we proceed at once to establish in East Portland a ship and city mission to be conducted on the same plan as adopted by our people in San Francisco, Boston, and similar places.

Whereas, The public reading-rooms, and the parlors and reading-rooms of our best hotels, offer most favorable opportunities to place our papers before the public; and—

Whereas, These papers if placed in a binder will be more readily accepted, and will also be preserved so as to be read by many persons; therefore—

Resolved, That we recommend our local Societies to furnish these and similar places with *Good Health* and the *Signs of the Times*; also that a binder be furnished for the *Signs*, and that whenever practicable the paper be placed in the binder by some member of the Society.

Resolved, That this Society will accept the general agency of our subscription works, and that we will encourage workers to engage in the canvassing enterprise.

Resolved, That for two weeks after this meeting we hold a class for the instruction of canvassers and colporters, and that we invite Eld. Wm. Ings to remain here and assist in conducting the same.

Whereas, The necessary enlargement of our work calls for commodious rooms in which to keep our publications and do the work of the State Society; therefore—

Resolved, That we heartily approve of the action of our President in building the rooms now occupied as State depository and reading-room; that we now assume the expenses of the enterprise; and that we make it the headquarters of our ship and city missions.

The resolutions were taken up separately, and after interesting and profitable remarks by Elds. Waggoner, Loughborough, White, Ings, and others, they were unanimously adopted.

THIRD MEETING.—The following additional resolutions were presented by the Committee:—

Whereas, There are great responsibilities resting upon us in the opportunities we have to give the present truth to the people in this large Conference, and—

Whereas, We have but few ministers and colporters; therefore—

Resolved, That it is our duty to engage more vigorously in the work of mailing the *Signs* to persons who may become interested readers, and of circulating our publications in our own neighborhoods.

Whereas, Experience has shown the good results of systematic and continued labor put forth in one locality by the vigilant missionary workers; therefore—

Resolved, That we recommend each local Society to select some special territory to which to mail the *Signs*, and to give it a thorough canvass before leaving it for another field.

Resolved, That we put forth our earnest efforts to secure subscriptions for the *Sabbath Sentinel*, and that we give it a wide circulation in all parts of our Conference.

In response to questions raised, remarks were made by Elds. Waggoner, Loughborough, and White; following which these resolutions were adopted.

The committee appointed to audit the accounts of the State Secretary reported them correctly kept.

FOURTH MEETING.—The Committee on Nominations presented the following report: For President, Chas. L. Boyd; Vice President, John Burden; Secretary, Mrs. C. L. Boyd; Directors, Dist. No. 1, J. C. Bunch; No. 2, T. H. Starbuck; No. 3, John Burden; No. 4, G. W. Davis.

The names were acted upon separately, and the nominees unanimously elected.

The appointment of an Assistant Secretary was referred to the President.

The financial report for the quarter ending June 1, 1884, is as follows:—

ASSETS.	
Due from Societies,	\$ 12.88
“ on periodicals,	140.93
“ from individuals,	36.75
“ from individuals on periodicals,	32.75
“ “ colportage,	187.79
“ “ general expenses,	106.20
“ “ N. P. Conference,	13.67
“ “ Sabbath-school Association,	.75
“ “ tent and camp-meeting fund,	50.73
Books, tracts, etc., on hand,	591.40
Cash on hand,	384.33
Total,	\$1558.18

LIABILITIES.

Due <i>Signs</i> Office,	\$553.71
“ REVIEW “	316.73
Total,	\$870.44
Present standing of Society,	\$687.74
CASH STATEMENT.	
Cash on hand June 1, 1883,	\$201.44
Received on periodical fund,	633.06
“ “ Tract Society fund,	361.57
“ “ reserve “	325.34
“ “ tent and camp-meeting fund,	219.29
Total,	\$1740.70
Paid <i>Signs</i> Office,	\$913.00
“ REVIEW “	106.00
“ on general expenses,	70.63
“ “ tent and camp-meeting expenses,	266.74
Total,	\$1356.37
Cash on hand,	\$384.33

The report of labor for year ending June 1, 1884, was read as follows:—

No. of members,	136
“ “ reports returned,	235
“ “ members added,	37
“ “ “ dismissed,	14
“ “ missionary visits,	2,457
“ “ letters written,	1,374
“ “ new subscribers obtained,	735
“ “ <i>Signs</i> taken in clubs, from	175 to 476
“ “ pages tracts and pamphlets loaned,	163,357
“ “ “ “ “ given away,	129,035
“ “ “ “ “ sold,	48,165
“ “ periodicals distributed,	9,152

CHAS. L. BOYD, Pres.

MRS. C. L. BOYD, Sec.

MISSIONARY CORRESPONDENCE.

HAVING received a number of very interesting letters from persons to whom I have been sending the *Signs*, I transcribe a portion of them for the interest and encouragement of our missionary workers. The following interesting letter is from a colored lady. She says: “Your postal and papers gladly received. I thank you for them and enjoy them much, as I do all things that have anything to do with Christian living. I am so delighted to know one whom I can love so dearly in Christ. It is a joy to think that though I have never seen you, that you are my sister in Jesus. I am far away from my relatives; but I trust we shall all live so that we may meet in our heavenly home. I know I will meet you there, for you love our Father. I love all my church friends, and the love of God is over all. . . . I am so glad to have the papers. I trust I will meet the gentlemen who acted as agent for them in heaven. He is doing a good work. Remember me in your prayers, as I shall remember you. May God bless you and help you always. Your loving sister in Christ.”

Another says: “Your postal of July 23 received. Accept thanks for the kindness of sending the *Signs of the Times*. They have been partly read and passed to others. I have found many interesting things in them; and I must say they have been received with pleasure, for knowing that some one has taken the interest in me to send me these good papers is a pleasure in itself. If I have ever had the pleasure of your acquaintance I cannot now place you. I shall be glad to hear from you at any time, and feel that you with good motives have taken now and then a passing interest in me. Thanking you kindly for the same, and trusting that I may some day see you or hear from you again, I am very respectfully yours.”

Still another writes: “Kind Friend: Your pleasant letter of the 10th is at hand. Please accept my thanks for the *Signs of the Times*, which I have been receiving, and reading with interest for some time. Although I cannot accept all of its doctrines as the truth, I find the paper very interesting, and thank you for it. Yours very truly.”

To the missionary workers I would say: “In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.” God has promised that his word shall not return to him void. Shall we not take courage and labor more earnestly and more perseveringly in the future than we have in the past? I hope we may. May God bless our efforts.

Pleasant Grove, Minn.

SOME GOOD RESULTS OF THE SIGNS CANVASS.

For the encouragement of our tract workers and canvassers, I wish to speak of the results of a few days spent in canvassing for the *Signs*. In the city of Springfield we have a church which, through removals and other causes, has been greatly reduced in numbers. For several years past it has been impossible to get any outsiders to attend our meetings when any of our ministers visited the place, and the brethren there had almost despaired of getting any additions to their number. Last fall Eld. St. John pitched a tent there; but, getting no turnout whatever, he closed his meetings in a few days. In connection with this meeting, Bro. G. W. Anglebarger spent several days in canvassing for the *Signs* in a part of the city that the truth had not before reached. The seeds of truth took root in the hearts of several persons, and Bro. Anglebarger has just written to me that four have begun to keep the Sabbath, and that for the first time in years there is an interest to hear preaching on the present truth in that city. So in consequence of the interest stirred up by the *Signs*, Bro. Anglebarger is speaking to the people three times a week, and canvassing for the *Signs* in the surrounding towns. Thus we see the results of a few days spent in canvassing. And are there not many churches in Ohio that might be recruited by taking a similar course? I believe there are. Many all around our churches know of our faith, but know nothing whatever of our reasons for that faith. The *Signs* coming to their homes for several weeks might create an interest that would be the means of their conversion.

Brethren in Ohio, why not try the experiment? Why should not every church thoroughly canvass the territory around it for the *Signs*? There are persons within five minutes' walk of all our churches that are not acquainted with the reasons of our hope. These should be warned of the coming Judgment, or their blood will be found upon our garments. We are happy to say that our canvassers in Ohio are using six-hundred copies of the *Signs* every week. Why not raise this number to one thousand in the near future? The harvest truly is great; but where are the laborers that should be going out into the already whitening fields?

E. H. GATES.

The Sabbath-School.

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

LESSON FOR THE FIFTH SABBATH IN AUGUST.

(See Instructor of Aug. 20, 1884.)

(The Resurrection.)

CRITICAL NOTES.

TITUS 2:11, 12: See last REVIEW.

John 14:3: See REVIEW of July 1.

1 Thess. 4:16, 17: See REVIEW of July 1 and of July 8.

LUKE 14:12-14: *Call not thy friends, etc.*—“Our Lord certainly does not mean that a man should not entertain at particular times, his friends, etc.; but what he indicates here is *charity to the poor*; and what he condemns is those entertainments which are given to the rich, either to *flatter* them, or to procure a similar *return*; because the money that is thus criminally laid out properly belongs to the poor.”—Clarke. *Thou shalt be recompensed at the resurrection of the just.*—Again our attention is called to the fact that the righteous enter upon their reward, not at death, but at the resurrection. The Saviour here “distinguishes, like Paul (1 Thess. 4:16; 1 Cor. 15:23) and John (Rev. 20:5, 6) between a first and second resurrection (compare also Luke 20:34-36), and impresses thereby on this oft-controverted doctrine the stamp of his own unerring word. . . . That which according to Paul and John intervenes between the first and second resurrections, the Saviour here leaves untouched, without, however, in any respect contradicting it.”—Lange. So favorable testimony as the above concerning the doctrine of the second resurrection is so seldom obtained from popular commentaries that the reader

would do well to preserve the quotation for future reference.

JOHN 6:40: *Him that sent me.*—God the Father. See verse 39. *This is the will, etc.*—It is God's desire that all should believe on the Son and have everlasting life. "The power without which they could not believe, he freely gave them, but the use of that power was their own. God gives the grace of repentance and faith to every man; but he neither repents nor believes for any man. Each must repent for his own sins, and believe in the Lord Jesus through the grace given, or perish."—*Clarke. Which seeth the Son.*—Those anciently who saw him by faith in the typical services of the sanctuary; those who saw him literally when he was upon earth; we who see him by faith in the inspired account of his life, labors, and death;—all in every age who perceive him to be the Son of God, the Saviour of the world. John 12:45; 14:9. *I will raise him up at the last day.*—The first resurrection is here again brought to view. The passage corresponds to 1 Thess. 4:16. The "last day" is the day of Christ's coming when the Lord himself will descend with a shout, and the dead in Christ shall rise first. The rest of the dead are not raised until one thousand years afterward. Rev. 20:5. The promise, then, to those who believe, that they will be raised up at the last day, clearly implies that those who do not believe will not be raised *then*; but it does not imply that they will *never* be raised; for it must be interpreted in harmony with Acts 24:15, which plainly declares that there will be a resurrection, "both of the just and unjust," and with Rev. 20:5, which fixes the resurrection of the latter one thousand years after that of the former.

PSALMS 17:15: "The full satisfaction in the blessed enjoyment of thus beholding the divine glory comes only in eternity and pre-supposes the awaking from the sleep of death."—*Lange. With thy likeness.*—Compare with 1 John 3:2.

ACTS 26:6-8: Paul before Agrippa declares that he is judged by the Jews for entertaining the hope of the promise which God made to their ancestors. He says the twelve tribes hope to come to this same promise, yet for this very hope he is accused of the Jews. How inconsistent this appears, that the Jews should accuse Paul on account of the very hope which they themselves also entertained! What does Paul mean? The eighth verse explains. The Jews were looking for a temporal fulfillment of the promise in this present state of existence. Paul saw clearly that their only hope of realizing the promise was through a resurrection from the dead. He therefore taught the resurrection of the dead. This offended the Sadducees who did not believe in the resurrection. But Paul also preached that Christ had been raised from the dead, thus establishing the doctrine of a general resurrection through him. This offended and condemned both Pharisees and Sadducees, who had taken the Saviour's life. Hence they had Paul arrested, and were trying to secure his condemnation to death. Now, as the hope of realizing the promise made to the fathers depended upon the resurrection from the dead, and the resurrection of Christ, for teaching which Paul was apprehended, we understand how Paul could say, "For this hope's sake, king Agrippa, I am accused of the Jews." That this is the true explanation of the passage is made certain by Paul's question in the eighth verse, "Why should it be thought a thing incredible with you, that God should raise the dead?" With this passage compare Acts 23:6; 24:15, 21, and 28:20.

HEBREWS 11:17-19: God had promised Abraham that he would give to himself and to his seed the land of Canaan for an everlasting inheritance. Gen. 12:7; 13:15; 17:8. He had also promised that his seed should be called in Isaac, or should spring from him. Gen. 21:12. But the time came when God commanded Abraham to slay his son, and offer him as a sacrifice. At once the question would come up, How about the promise? How can that be fulfilled? Thus was Abraham's faith tried. Chrysostom says that the Apostle "there proceeds to a far greater triumph of faith, in a matter in which God seemed to contradict himself, and faith contended with faith, and command with promise." But the faith of Abraham triumphed. The only way he could see for the promise to be fulfilled, in case the life of his child should be taken, was to be found in the fact

that God could raise him from the dead. His faith grasped this thought. There was the promise, and there was the command. They seemed to conflict. He would obey the command and trust God to fulfill the promise. Hence Abraham was called the father of the faithful.

ACTS 24:15: This passage furnishes overwhelming proof of the resurrection of the wicked. Says Hackett, "The resurrection of the wicked in order to be punished is as clearly taught here, as that of the righteous to be rewarded. The apostle represents this hope as the prevalent Jewish faith."

THE SABBATH-SCHOOL TEACHER.

STUDYING HIS SCHOLARS.

THERE is one subject connected with Sabbath-school teaching to which too little attention is given, although it is one of the greatest importance. I refer to the matter of making an individual study of your scholars. Children are not all alike any more than grown people. They should not be treated alike. The wise teacher will try to discover their peculiarities, and adapt his teaching to them, "making a difference" in his methods of work to correspond with the difference of character in his pupils.

It is to be feared that many do not realize the importance of this subject, scarcely thinking of their scholars except in the class, and then only in a general way; yet nothing is easier than to show the necessity for such a personal study. This is one of the first principles of education, to study the one to be taught, and learn his peculiarities. The teacher in the common school understands this. He finds out as soon as may be what his pupils know and what they do not know (if the latter were possible); he learns how far they have gone in their studies, and how thoroughly they have mastered what they have been over. If he is an experienced teacher, it takes him but a few days, or hours perhaps, to comprehend the general character of the school, to learn who are leaders, and to gain quite a deep insight into the peculiarities of certain individuals. He is then prepared to engage successfully in the work of managing and teaching. But his study of the school does not stop here. He continues it from day to day as he has opportunity. He extends his general acquaintance among the students; and he looks more deeply into the life and character of particular individuals; for there will always be a few cases that will require more study and attention than all the rest of the school put together. As the teacher's knowledge of his pupils increases, his power to control and benefit them increases; and if a teacher has not the tact thus to study his scholars, he might as well give up the profession, and he usually does so. Is this a matter of importance to the secular teacher? Of how much greater consequence is it to the Sabbath-school teacher! The former studies his pupils with special reference to their mental improvement; the latter should study his with a view to their eternal salvation.

To illustrate the importance of "making a difference" in the management of children, let me relate a circumstance which occurred in the experience of a Sunday-school teacher. This lady had in her class a little girl who was exceedingly bashful. She would sit back in her seat, scarcely lifting her eyes, afraid to answer a question, seldom speaking when spoken to. In vain had the teacher tried to draw her from her retirement, and she had about given up the task as hopeless. One day, right in the midst of the lesson upon some Bible story, this little girl, to the great astonishment of all, broke forth with, "I went to the circus yesterday!" "Did you?" said the teacher kindly, putting her arm around the little girl, and drawing her gently to her side, as she recognized the opportunity she had been so long waiting for, "tell us all about it." Thus encouraged, she gave an animated description of the horses and animals and other things which she had seen, without the least trace of embarrassment. Then the teacher adroitly turned her mind back to the lesson; and from that time she began to overcome her bashfulness. Now if that teacher had reproved the little girl for interrupting the recitation with her exclamation about the circus, and had delivered her a sharp lecture about the wickedness of going to such a place (as would have been best with a bold, forward scholar, and

as many teachers would have done regardless of the disposition of the pupil), the girl would have been driven back into her retirement, and the one golden opportunity to help her where she most needed help would have been lost. But the teacher was wise. Knowing her pupil's peculiarity, she treated this seeming breach of propriety as it would not have been right to treat the same conduct on the part of a bold scholar; and the result justified the wisdom of her course.

C. C. L.

DAKOTA SABBATH-SCHOOL ASSOCIATION.

THE first meeting of the sixth annual session of this Association convened at Madison, Dakota, July 3, at 9 A. M. The President in the chair. After singing, prayer was offered by Eld. G. C. Tenney. The minutes of the last annual meeting were called for, read, and approved. The financial standing of the Society was read, showing it to be as follows:—

Total receipts for the year,	\$25.57
Expenditures,	2.60
Cash on hand to balance,	\$22.97

On motion, the financial report was approved. Remarks were made by Eld. O. A. Olsen on the advisability of supplying the Association with helps, maps, etc., for use at camp-meetings and conventions. The matter was referred to the committee on resolutions. Eld. G. C. Tenney then spoke of the importance of the work and the progress made during the past year. The superintendents present from different schools then gave interesting statements concerning their schools, and nearly all reported greater interest and more courage in the work than had ever been seen before. Eld. R. Conradi reported the same for the Germans. The Chair being authorized to appoint the usual committees, the following were announced: On Nominations, R. Conradi, E. O. Burgess, L. C. Nelson; on Resolutions, G. C. Tenney, I. D. Van Horn, S. B. Whitney.

Adjourned to call of Chair.

SECOND MEETING, JULY 6, AT 5:30 A. M.—Eld. O. A. Olsen offered prayer. Minutes of the last meeting were read and approved. The Committee on Resolutions presented the following report:—

Resolved, That we hereby express our gratitude for the degree of success which has attended the Sabbath-school work during the past year, and that we will in the future endeavor to devote that attention and interest to this work which its importance demands.

Resolved, That it is the judgment of this Association that our S. S. officers and teachers should cultivate, by every available means, an ability to perform their duties in an acceptable manner; and that in our judgment a formal knowledge of the lessons is not a sufficient preparation; but that as officers and teachers we need that preparation of heart which is from the Lord, and the spirit of piety and wisdom which will enable us to lead the youth and children to a practical knowledge of the truth as it is in Jesus.

Whereas, It is essential that in the general meetings of this Association the Sabbath-schools held should be models in plan and management; and—

Whereas, It is necessary in order to attain this that proper helps should be at hand; therefore—

Resolved, That the Executive Committee be requested to obtain those maps, books, and other helps, which in their judgment may be necessary for the use of the Association on general meeting occasions.

These resolutions were considered separately and adopted.

The Committee on Nominations submitted the following report: For President, A. D. Olsen; Secretary and Treasurer, Mrs. A. A. Powell; Executive Committee, A. D. Olsen, S. B. Whitney, Geo. Powell. These names were acted upon separately and elected with the exception of Secretary and Treasurer, the name of Vesta J. Olsen being substituted for that of Mrs. A. A. Powell. There being no further business, the meeting adjourned *sine die*.

A. D. OLSEN, Pres.
VESTA J. OLSEN, Sec.

—As the sunlight tints the flower and colors the rock; as it alternately sparkles in the dew-drop and shines in the broad ocean; so the true religious spirit should be present in the humblest bargain and the lowliest acts of life, as much as in the great songs of the Hebrew bards and the profound teachings of Paul.

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 19, 1884.

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

THE NEW YORK CAMP-MEETING.

WE reached the ground Aug. 14, and at this writing, the 15th, two religious services have been held, and one meeting each of the N. Y. Conference and Tract Society.

The meeting has opened very encouragingly. Nearly one hundred tents are already pitched, and the ground presents a scene of lively activity as new tents are going up, and all are working to put things in order before the Sabbath. The feeling in the city is exceedingly friendly, and the prospect for a large attendance is good.

Two pavilions are pitched side by side, forming an auditorium which will seat several thousand people. Eld. Haskell from Massachusetts, and Eld. Burrill from Vermont, are present; and Sister White is expected next week. More anon.

AT THEIR OLD TRICKS.

THOSE who have read the "History of the Sabbath" have marked how almost utterly impossible it has seemed to be for those who were working in support of the Sunday to refrain from fraud or interpolation when dealing with the history of the question. Finding something about the Lord in the writings of some old Father, they would slip in the word "day," and make "Lord's day" of it, and then parade it before the world as indubitable testimony for the Sunday Lord's-day Sabbath.

Strange to say, the same feature appears in the modern handling of what is called the "new find," of the 19th century, the "Teaching of the Twelve Apostles." The REVIEW has refrained from saying anything in regard to this document, well knowing that it would not fail to receive thorough examination and criticism from those who possessed the requisite facilities to do justice to the work. In this we have not been disappointed; and the developments begin to be startling. A correspondent of the N. Y. *Observer* throws serious doubt upon the whole document as a forgery. But aside from the question of its genuineness as a whole, it appears from the Greek text that one important word is slipped into the translation which is not in the original.

The translation, by Hitchcock and Brown, chapter 14, says: "But on the Lord's day do ye assemble and break bread and give thanks, after confessing your transgressions," etc. And not a few have made themselves exultant over this as good and early proof for Sunday keeping. Now it would make no difference to us, if the document were genuine, if it dated back to the middle of the second century, as is claimed, and if it really contained the words above quoted in reference to the Lord's day; for it would only prove that Christians then regarded a day which they called the Lord's day, and which we have much more reason to suppose was the seventh day than the first day.

But as has been so often proved in reference to other quotations, so in this, the important and essential word "day" is not in the original at all, but has been inserted by the translators. On this point we find an article from the pen of Dr. Potter in the *Outlook* of July, 1884, which so well sets forth the facts in the case, that we are happy to lay it before our readers as follows:—

"The newly found Greek manuscript, called the 'Teaching of the Twelve Apostles' has created much furor and comment in the ecclesiastical world. Much is claimed for it as settling many disputed questions of religious doctrine and practice. Among

others, it is claimed that this *new find* teaches that the first day of the week was very early called the Lord's day. The translation by Hitchcock and Brown, Chap. 14, says: 'But on the Lord's day do ye assemble and break bread and give thanks, after confessing your transgressions, in order that your sacrifice may be pure.' In their notes on this chapter they say: 'The Lord's day is the day for worship and for the Eucharist. No mention is made of the seventh day of the week.' The note here given, as well as the translation, tends to mislead the reader, by giving an idea which the text does not warrant.

"The text says nothing whatever about the Lord's day. The words are, 'κατὰ κυριακὴν δὲ Κυρίου συναχθέντες κλῆσατε ἄλλον καὶ εὐχαριστήσατε,' etc. The word *day* in the translation is entirely gratuitous. The word *ἡμέραν* is not in the text, and other words are as much entitled to the place as this. The chapter is devoted to the Lord's Supper and the qualifications necessary to enable one to become a partaker thereof. Should the word *τράπεζαν*, table, be supplied instead of *ἡμέραν*, unity would be maintained and the sense complete, reading as follows: "Coming together to the Lord's table, break the bread and give thanks, after confessing your transgressions," etc.

"The note says, 'No mention is made of the seventh day of the week.' Now why this remark, except to insinuate, contrary to the fact, that mention is made of the first day of the week. Even if the word *ἡμέραν* be supplied, and the text be made to read Lord's day, it does not prove that this day refers to the first day of the week. Much more appropriately would it refer to the Sabbath, the day which Christ particularly says he was the Lord of. It is claimed that this manuscript was written in the first half of the second century. If so, it must have been fifty years or more before there was any well authenticated evidence that the 'Lord's day' was applied to the first day of the week, and the presumption is, if this text be genuine, and was written when it is claimed to have been, and if the word *day* instead of *table* or some other word, be supplied, that the *day* refers to the seventh, and not the first day of the week.

"There is, further, very strong evidence that the time for celebrating the Lord's Supper was on the seventh and not the first day. Chap. 8, as translated by Hitchcock and Brown, begins as follows: 'But let not your fastings be appointed in common with the hypocrites; for they fast on the second day of the week and on the fifth; but do ye fast during the fourth and the preparation day.' Now what is this preparation day? For what is it to prepare? Why were they to fast, and what else were they to do on this day? The chapter first quoted from, determines just what the preparation was for; 'coming together to the Lord's table, break bread, and give thanks, after confessing your transgressions, in order that your sacrifice may be pure. But every one that hath a controversy with his friend, let him not come together with you, until they be reconciled, that your sacrifice may not be profaned.' Fasting and prayer and a confession of sins, the settling of all controversies, was the preparation for the Holy Communion, and a time preceding this communion was set apart for this purpose. When was this preparation day? The writings of the church fathers, from the earliest times through a dozen centuries, all prove that the fourth and sixth days of the week were set apart as days of fasting. This eighth chapter also proves, if it proves anything, that the preparation day was not the second, fourth, nor fifth, day. The Greek text says: 'ἡσυχάζουσιν γὰρ δευτέρα σαββάτων καὶ πέμπτη.' 'For they fast on the second from the Sabbath and the fifth.' As the word Sabbath is here used, as often elsewhere, to denote the week, or the period of seven days beginning from the Sabbath, the word *σαββάτων* would have been used if the fasting was to be on the seventh day. Therefore this preparation day and the fasting must have been on the sixth day of the week, and the coming together to the table must have been on the next day, the Sabbath, and not on the first day, as some are led to believe; because if a day should intervene between the confessing of sins and the settling of controversies, the transactions of the day would often bring many more sins and controversies, which would again prevent their coming together to the table. The testimony of many writers proves that the Sabbath, or seventh day of the week, for several centuries, was a day on which

the sacred emblems were partaken of. Socrates, the church historian who wrote about A. D. 450, says: 'Almost all churches throughout the world celebrate the sacred mysteries on the Sabbath (*σαββάτων*) of every week.' No one will deny that *σαββάτων* means the seventh day of the week.

"From the above reasons it becomes evident that the teaching of the twelve apostles, if it can be relied upon to prove anything, teaches that the seventh and not the first day of the week, 'is the day for worship and for the Eucharist.' The translation of *κυριακὴν* into Lord's day and the note on the 14th chapter, given by the Rev. Drs. Hitchcock and Brown, prove conclusively that our most eminent scholars and teachers are often led from the truth by preconceived opinions or personal inclination."

THE SABBATH AND THE FIRST DAY OF THE WEEK IN THE FIRST CENTURIES OF THE CHRISTIAN ERA.—NO. 3.

WE have now passed over the first two centuries of the Christian era in search of testimony in favor of first-day observance; and what have we found? Simply one clear *allusion* to that day as the eighth day,—the day of the resurrection of Christ,—and this in the writings of an unknown person calling himself Barnabas, the name of an apostle, but whose writings are generally condemned by the learned as deserving no credit. Here is a tremendous gap, a chasm of two hundred years in breadth, in the way of those who would trace Sunday keeping up to the time of the apostles. What! a new Sabbath introduced, and the one that had come down from the creation of the world discarded by a new sect, and yet no controversy elicited by this strange movement for a period of two hundred years! Controversies did arise concerning the two days, before the first day was established by the authority of the Roman Church, as we shall see as we proceed; but how shall we account for this silence on the subject for the first two centuries of its observance? First-day writers have said that the change was made "gradually." The grade must have grown much steeper, the degrees of the graduating scale must have greatly increased in succeeding centuries, or the council of Orleans, in A. D. 538, could not, by that time, have made a Sabbath of Sunday by forbidding agricultural labor on that day, a thing which had never before been done.

It is true that the writers of the New Testament mentioned the first day of the week eight times during the first century, but they never designated it by any sacred title. At the same time they always distinguished the seventh day by its sacred title, the Sabbath. If we follow apostolic example we shall do the same; and we shall not load the Sabbath by any epithet, such as "old" or "Jewish," to cast odium upon the sacred day, for the apostles did not do so.

Paul foretold of a falling away which would result in the establishment of the man of sin, predicted by the prophet Daniel. Dan. 7: 25. He said to the elders of the church at Ephesus, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." He also declared that "the mystery of iniquity,"—the secret wickedness,—was already at work, which would eventually reveal "that wicked" power whom the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming. See 2 Thess. 2: 3-8. Compare with Dan. 7: 25, 26. Considering these revelations of what was coming in the future, the greatest wonder is that no more was done during the first two centuries toward advancing the first day into the place of the Sabbath of the Lord.

But the epistle of Ignatius of Antioch to the Magnesians is quoted as a proof of Sunday observance. He is represented as saying:—

"Wherefore if they who are brought up in these ancient laws came nevertheless to the newness of hope; no longer observing Sabbaths, but keeping the Lord's day, in which also our life is sprung up by him, and through his death, whom yet some deny (by which mystery we have been brought to believe, and therefore wait that we may be found the disciples of Jesus Christ our only master): how shall we be able to live different from him; whose disciples the very prophets themselves being, did by the Spirit expect him as their master."

Many eminent writers who observe the first day admit these epistles of Ignatius to be spurious. A few of them are accepted by some as genuine; but that to the Magnesians, from which the above quotation is taken, is not included in the number of those claimed to be genuine. And this one would say nothing of the day, were it not fraudulently inserted by the translator.

Of the epistles of Ignatius, Dr. Killen says:—

"In the sixteenth century, fifteen letters were brought out from beneath the mantle of a hoary antiquity, and offered to the world as the productions of the pastor of Antioch. Scholars refused to receive them on the terms required, and forthwith eight of them were admitted to be forgeries.

In the seventeenth century the seven remaining letters, in a somewhat altered form, again came forth from obscurity, and claimed to be the works of Ignatius. Again discerning critics refused to acknowledge their pretensions; but curiosity was roused by this second apparition, and many expressed an earnest desire to obtain a sight of the real epistles. Greece, Syria, Palestine, and Egypt, were ransacked in search of them, and at length three letters were found. The discovery creates general gratulation. It is confessed that four of the epistles so lately asserted to be genuine, are apocryphal; and it is boldly said that the three now forth-coming are above challenge. But truth still refuses to be compromised, and sternly disowns these claimants for her approbation. The internal evidence of these three epistles abundantly attests that like the last three books of the Sibyl, they are only the last shifts of a grave imposture."

Dr. Killen also states the opinion of Calvin thus: "It is no mean proof of the sagacity of the great Calvin, that, upwards of three hundred years ago, he passed a sweeping condemnation on these Ignatian epistles."

Prof. C. F. Hudson admits three of these epistles to be genuine, namely, those addressed to Polycarp, the Ephesians, and the Romans. But these do not include the one from which the testimony for the first day is taken; and they contain nothing relating to the first day. Those who would see a critical examination of the claims of these epistles, especially of the one which by interpolation is made to speak of the day, are referred to the "History of the Sabbath" by Eld. J. N. Andrews, pp. 238-242. This work is for sale at the Office of the REVIEW AND HERALD, Battle Creek, Michigan. In the chapter following the above reference, Eld. A. has ferreted out and exposed a famous falsehood, which asserted that in Pliny's time and onward the Christian martyrs were examined by their persecutors with the question, "Have you kept the Lord's day?" If they had, they were Christians. This, it was affirmed was the most evident token and badge of their Christianity. This, Eld. A. has proved to be entirely false by the most explicit and reliable testimonies, in which it is shown how some men love a lie, and will deliberately repeat it, after it has been fully exposed. It is truly remarkable how in order to support an institution which has no foundation in the Scriptures, they have made lies their refuge, and under falsehood have hid themselves. See Isa. 28:15-17.

R. F. COTTRELL.

—We are all inventors, each sailing out on a voyage of discovery, guided each by a private chart, of which there is no duplicate. The world is all gates, all opportunities strings of tension waiting to be struck.—Emerson.

NORTHERN DAKOTA.

AFTER attending the Minnesota and Dakota camp-meetings I came directly to this country. Looking at the map before coming, it was thought that Casselton would be a favorable location, and as it was desirable to open a correspondence at once with those living in this region, that place was given as our address. But a brief visit to both Casselton and Fargo showed the latter to be the better place in which to locate. Fargo is quite a large and growing town in the fertile Red River Valley. It is already quite a railroad and commercial center, and the cost of living is, rather strangely, less than in the smaller town of Casselton. August 6, we arrived in Fargo safely with our goods, thankful for the prospering and protecting hand of God which we feel has been over us.

It has not been without regrets and some apprehension that we left Wisconsin, our home since childhood, for this new field. We have left many friends whose love and kindness are deeply impressed upon our memories. It will perhaps be some time before we can regard another place as home. But we have come to Northern Dakota with a deep desire to do good, and with a trust in the guiding hand of the Lord. In his strength we shall humbly try to consecrate ourselves anew to his work. There are difficulties to be met here, which are peculiar to this country. It is almost impracticable to work in the country on account of the scattered condition of the inhabitants. The farms are very large generally, and houses far between. The winters are long and bleak, and the people are intensely bent on getting rich. But that God has a people here and a great work to be done, we have no shadow of doubt. Whatever the obstacles are, they may be overcome by the exercise of proper energy and the wisdom which comes from above.

As far as we have learned, there are no Sabbath meetings held at any point embraced in this mission. But there are quite a number of isolated families living at different places, and at some of these places there is an interest to hear the truth. Although we have been here but a few days, a large amount of work is already opened up before us. This is undoubtedly a good field for the canvassing work. People must have reading for the long winters and they generally have the money to pay for it.

In starting the work here, one of the first objects to be attained is to unite the interests and efforts of all the friends of the cause.

As the first step toward this, it is proposed to form a tract and missionary district embracing all that portion of Dakota on or tributary to the Northern Pacific, Manitoba and Fargo, and Southern railroads to be known as the North Dakota district of the Minnesota Tract Society. G. C. Tenney is appointed director, and Elsie L. Tenney, secretary. Our address is Fargo, Dakota. We invite all friends of the cause to become members of this Society by sending to the secretary the membership fee, one dollar, which entitles the member to draw tracts for free distribution, and to all the other privileges of the Society. We shall keep a good supply of publications, and will receive orders for periodicals, and do all the business pertaining to the Society. We hope there are those who can devote their time, or a portion of it, to the work of canvassing, and shall be glad to hear from such.

Another important point we shall have to consider, is the support of the mission. In order to start the work here, sacrifices must be made. The Minnesota Conference has kindly consented to foster this new enterprise for the present. We should be very reluctant to impose ourselves upon those who already have sufficient burdens to bear. It may reasonably be expected that those who are the most directly interested in this work will mani-

fest a corresponding spirit of liberality and sacrifice. God is blessing this country with a bountiful harvest. Let us "honor him with the first fruits of all our increase." Tithes and offerings may be sent to Allen Moon, Eagle Lake, Minn., preferably, or to Elsie Tenney, Fargo, who will forward them, and they will be placed to the credit of this mission. It is hoped that we shall not be a great burden to our Minnesota benefactors.

Another object in view is the holding of a general meeting late in October at some favorable point. At this meeting we shall have the help of Eld. O. A. Olsen.

There are several calls for labor, which we shall fill as fast as possible. But we will first visit some of the brethren, until the harvest is over, and then engage in a series of meetings if the way opens. We are of good courage, and believe God is willing to bless and help us in this work. We hope to continue to hear from our friends throughout this field.

G. C. AND ELSIE L. TENNEY.

Fargo, Aug. 10.

COLORADO CAMP-MEETING.

It is decided to hold this meeting in the city of Denver, on the ground now occupied by our mission on 23 St., between Cal. and Welton. The location is good, and the grounds ample. The time is Sept. 10-16. In choosing this time we have taken into consideration all surrounding circumstances and thought it the most favorable. Eld. Butler, President of the General Conference, will attend, which he could not do if it were later. Other ministers will also be present. The importance of this meeting cannot be overestimated by our people in this State. We are very anxious all should attend. It will be a rare opportunity to learn more fully the nature of the work of God, and the necessary qualifications on our part to successfully carry it forward in this Conference. Not a single Sabbath-keeper in this State can afford to lose the benefits of this meeting. The cause of God is moving onward, and we certainly do not wish to be left behind. Let no consideration deter you from coming. The committee will make full preparations as far as possible for the comfort of those who come, and also for their teams. The present prospect is that we cannot rent tents as we did last year, and we hope this will be borne in mind by all in their arrangements to attend. Let those who cannot bring tents nor buy them when they get here, write us, and every reasonable effort will be made to secure them. Do not fail to bring plenty of bedding and such provisions as are convenient to carry. The Conference will hold its business session at this meeting, and all will be deeply interested in its doings. One feature of no small interest to our people is the mission in this city. Our brethren have subscribed liberally to its support, and at this time steps will be taken for its more permanent location. We sincerely hope and pray that in preparation for the meeting all will fervently seek a full preparation of heart for the reception of the abundant blessing of God. Sabbath, Sept. 6, is appointed as a day of fasting and prayer in which to implore God's special blessing on this meeting, and that he will prosper his work in this State.

E. R. JONES.

—Faith without repentance is not faith, but presumption; like a ship all sail and no ballast, that tippeth over with every blast. And repentance without faith is not repentance, but despair, like a ship all ballast and no sail, which sinketh of her own weight.—Sanderson.

—Take away from mankind their vanity and their ambition, and there would be but few claiming to be heroes or patriots.—Seneca.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

THE SIMPLICITY OF PREACHING.

I WAS much interested in reading in the REVIEW, Vol. 61, No. 29, of Martin Luther's rule on the simplicity of preaching.

He says, "I try to preach as simply as possible." Again he says: "When you preach, take care that Jack and Polly may be able to carry home part of your sermon. We must preach for the poor, and show them that white is white and black is black, so plain that the humblest gifts can understand."

I was much more interested in what he says of our Saviour's preaching. He says: "Our Lord himself spoke in plain words and in parables,—about sheep, shepherds, wolves, vineyards, fig-trees, sowing, plowing,—things every one could understand."

If the above view of our Lord's preaching in parables is true, then they were designed, not so much for the better informed, as for the more stupid and ignorant class of hearers. I have many times wondered why it should be thought that our Lord's parables were for the more intelligent class, while he would leave those who were dull of hearing without further help. While he sat in the boat, he said to the farmers assembled on the shore, who had left their plowing and sowing to hear him, "Behold a sower went forth to sow;" to the fishermen on the sea of Galilee, "Follow me and I will make you fishers of men;" to those of the city, who knew more about raising fowls than they did of plowing or sowing, "How often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not." Our Lord never designed his parables to harden the hearts or blind the eyes of his hearers; but he wished to use every possible means to soften hard hearts and to open blind eyes.

Brethren, let us give to the people simple, plain truth, attended by power divine.

J. BYINGTON.

ACCEPTABLE SERVICE.

GOD can be served as acceptably on the farm, in the workshop, in the kitchen, or in the wash-room, as in a more conspicuous position, not excepting the pulpit. All depends upon our motives and our unfeigned consecration to the cause and work of God. The danger to all is to forget the cause of God and the eternal interests of our fellow-men, and labor to advance our selfish interests. The minister of the gospel, and others occupying leading positions in the church, are liable to fail to keep in view the glory of God and their responsibility to men. Unless they watch and guard their motives, and keep constantly in view the sacred responsibilities of the calling which they have accepted or assumed, they are in danger as well as others. And knowing the strong temptation to the minister to please, rather than to save men; to gain popularity and advance self-interest; to neglect the unpleasant duty of reproving sin; and instead of standing against the tide of worldliness and worldly conformity in the church, the strong tendency to fall in with it; and instead of correcting traditional errors which make void the word of God, the tendency to excuse, defend, and perpetuate them; all these things taken into consideration render it probable that a greater proportion of ministers will be lost, than of private members of the church. And further, considering their superior advantages of education and opportunities to know the truth and the right way, the supposition is still more probable.

But this is a little aside from what was in my mind to write. Whatever may be our place in life, it must be by constant and untiring vigilance and persistent effort that we hold our minds to the great object for which we ought to labor. We can work with our hands with the single object to glorify God. We may be nerved to our daily labor by the pure motive to advance the cause of God, and at the same time be planning how we may do something directly in the work of enlightening and sav-

ing men. We can find some time to devote to the work of spreading the truth by the use of papers and tracts, and this will help to keep the true object in view while we are laboring with our hands. With consecration to God, constant and true, we may glorify him in whatever labor may be demanded at our hand; without this we may hold a prominent and favorable position in the cause, and fail to glorify God and meet his approval. No station of trust in the cause can insure to any of us the "well done," if we fail of a true and hearty consecration to the work, having the glory of God and the salvation of men the motive which moves us to action.

R. F. COTTRELL.

"YE WANT NOTHING BUT THE FIRE."

THE ministry of Rev. Burnish Brighter produced a sensation in Ease-in-Zion. His preaching became popular. The invitation committee, with few exceptions, thought they had made a fortunate hit in securing such a man for the circuit. Certainly he was not the kind of a man Father Damper wanted. He was ornate, both in person and preaching. His garb was faultless in its ecclesiastical cut, and his sermons were, like his garments, prepared and finished with much care; only, as in his attire the tailor was as manifest as Rev. Burnish Brighter, so in his discourses there was not the sermon only, but the sermon-maker; or perhaps a better illustration of the reverend gentleman's sermons would be a well-trimmed pleasure garden, laid out and kept very nicely, beds and borders full of flowers and colors, but nothing natural; that is to say, the work showing more the hand of man than the hand of God.

Nevertheless, Rev. Burnish Brighter was a popular man. The local newspaper frequently gave glowing reports of his services, and congratulated the Methodists of Ease-in-Zion on having secured a pastor whose gifts commanded such important influence in the town.

Elias was a close observer of Mr. Brighter's ministry. He believed it to possess qualities which, if ruled and vitalized by the Holy Ghost, would make his preaching powerful, both to the edification of the church and to the salvation of sinners. He felt that mental glow was substituted for the "unction of the Holy One;" and believing as he did that no preaching in the absence of divine influence could be right in its aims, or satisfactory in its effects, he was greatly exercised in mind upon the subject. He determined to seek an interview with his pastor, in the hope that an honest conversation with him might lead to good results. After special prayer that he might be enabled to approach his minister wisely and lovingly, that nothing should escape his lips to chafe or irritate, but that their mutual conversation might be overruled to the divine glory, he went, and was duly introduced to Rev. Burnish Brighter in his study. "Good morning to ye, sir," said Elias. "Ye must forgive me taking up yere time, for I know it's precious; but something in my heart has been pressing me so hard, I could not rest without coming to ye."

"What is it, Mr. Power?" asked the minister.

In that moment Elias followed the example of Nehemiah, who, when questioned by the Persian king, said, "So I prayed unto the God of heaven." The lips were silent; nevertheless, communication passed between his uplifted soul and heaven. In the strength of the heavenly answer, he replied:—

"I've been praying for ye, sir, ever since ye came to Ease-in-Zion, that God would do for ye what St. Paul asked the people to pray God to do for him, namely, open to him 'a door of utterance.' I've been trying on my side to get that door to open to ye; and I thought if ye tried on yours, it would open all the sooner."

"I thank you very much," said the minister, "that you will pray for me. I hope that you ever will; but do you think my sermons too short, that you pray for utterance?"

"No, no!" replied Elias, "Good milk is made no better with watering, nor good meat with over-roasting. A short shot will often hit the bull's-eye, when a long one flies wide of it."

"Then do you complain of my language?" asked the minister.

"I don't," said Elias. "I find no fault with what ye say; yere words are right enough."

"Then do you object to my thoughts, Mr.

Power? Do you consider my mind too feeble to deal with divine things?"

"No, sir, I'm sure ye don't spare yere brains to find us thoughts."

"Then what is the 'utterance' that you so much wish to open to me?"

"It's the utterance of the Holy Ghost," replied Elias. "Ye come into the pulpit with nice fuel, and ye lay it very nicely, plenty of shavings, plenty of timber, and plenty of coal; but forgive me, sir, if I say ye never get it fired, and so no heat comes out of it. Don't ye think that if ye sought for the fire as much as for the fuel ye would preach all the better for it? Ye know, sir, the timber burns just as well, and throws out as much heat, when used a little in the rough, as when it's placed so smooth. Ye want nothing but the fire, sir, nothing but the fire!"

"Are you quite sure," asked the Rev. Burnish Brighter, "that you judge me fairly in thinking my ministry to be destitute of fire? Don't you think that a sermon well prepared and carefully thought out is in itself fire?"

"Ay, sir; but when is a sermon well prepared without fire?"

"Then do you really think," inquired the Rev. Burnish Brighter, "that thoughtful, brilliant preaching is powerless without the fire?"

"I do," said Elias. "Ye may build a sermon as ye build a machine,—every bit of brass and steel so polished that ye can see yere face in it. The water's in the boiler, and the coal in the tender, but the piston never moves inside the cylinder; and why? Because ye have no fire, and therefore ye have no power. Without fire to boil the water and bring the steam, yere beautiful engine is as helpless as a cold, tin kettle; and without the unction of the Holy Ghost, yere thoughtful preaching will have no spirit or life in it. But don't mistake me, sir. God don't want weak preaching, and the people don't want it. The more thought ye can put into your sermons, the more fuel for the fire; but the preaching of man's thoughts without divine fire is preaching of impertinence."

The conversation impressed the minister. He felt that, although Elias was so plain spoken, he was nevertheless an honest and godly man. He thanked him for his visit, and promised to consider further the subjects of this conversation. Elias asked to be allowed to pray, and he did pray, until that little study was felt to be hot with the fire about which they had been talking. He then departed, but with doubts as to the impression made upon his pastor.

For some time after Elias Power had taken leave of Rev. Burnish Brighter, the minister sat motionless, his arms folded, his head upon his breast, his eyes closed, his meditations absorbing his entire being. After awhile he turned to the unfinished manuscript which was lying on the desk, and wrote in it where he had broken off to receive Elias:—

"Ye want nothing but the fire, nothing but the fire!" He then fell upon his knees, with his manuscript before him, and wept until his half-written sermon was soaked with tears, sobbing again and again, "Lord Jesus, I want nothing but the fire, nothing but the fire!"—Sel.

THE PREACHING OF FIFTY YEARS AGO.

SOME of the marked characteristics of the preachers and preaching of fifty years ago were recently portrayed by T. K. Fessenden in the *Christian Union*. Some of these characteristics are worthy of perusal and imitation, and they are therefore given below:—

"The preaching of the men and times has already been so fully described that I shall only briefly refer to some of its most marked characteristics.

"And first of all I emphasize the fact that it was eminently evangelical; and by this I mean that it was the preaching of the way of salvation for lost men through the Lord Jesus Christ. It was the same gospel which our Lord preached to Nicodemus, which the apostles preached on the day of Pentecost, and which is taught in the Epistles,—that all unconverted men are in a dreadful condition, selfish, blinded, and enslaved by sin, and justly exposed to eternal death; that for the salvation of our fallen race a full and free provision has been made by the atonement of the Lord Jesus Christ; that its benefits are offered to all who will truly repent

of and forsake their sins, and believe in Christ; that all men ought at once to comply with these terms; and that the Holy Spirit's office work is to show men their guilt and danger and a way of safety, and that he was now convincing them of their sin and drawing them to a new and holy life. Great prominence was given to this truth as a reason for their accepting the offered pardon. The motives urged to enforce it were God's desert of their love, and what he had done and was still doing for their salvation; that a full and free pardon was offered to all who would accept of the terms of the gospel, and that there was not a ray of hope for those who should continue to reject them in this world or the world to come. Such was substantially the gospel preached.

"It was so preached as to commend it alike to the reason, and consciences, and best convictions, and feelings of their hearers. There was nothing in it that gave unnecessary offense. It was not mere commonplace exhortations, no cold and dry discussions of philosophy and theology. It was not apologetic and barely intellectual. The conviction forced itself at once upon the hearers that the preachers were fully persuaded of, and deeply imbued by, the spirit of the gospel, that they regarded themselves as Christ's ambassadors sent by him to preach the acceptable year of the Lord, and knowing the terrors of the Lord they entreated men in Christ's stead to be reconciled to God. They preached with so much of mingled earnestness, and tenderness, and power as to make them in the highest and best sense eloquent and effective. I have never heard or read discourses which had more of the highest qualities of pulpit excellence than some of those of which I have spoken.

"I would emphasize the impression often made upon the audience by the devotional exercises of those men and times—by their prayers and reading of the word of God and of the hymns. There was no want felt of a devotional spirit, or of a ritual, or of responsive readings to give solemnity or interest. The serious and reverent manner, the breathing of the soul's gratitude and love and earnest desires, the attention given to God's word as his voice and message, the reading of the hymns, in which the best men in their best hours had given utterance to their best thoughts, unconsciously prepared the minds and hearts of the hearers for the reception of, and obedience to, the truth.

"The preachers of that day were accustomed to make a close, and personal, and often most effective application of the discourse; to ask in God's name for a right decision, and for an immediate compliance with God's claims. There was a manifest expectation of the conviction and conversion of men, and of a quickened zeal and religious life—an expectation which was often fulfilled.

"Finally, they pressed upon the converts the duty of a public profession of religion, without unnecessary delay. After setting before them the true tests of Christian character, they called upon all to take their stand boldly and promptly on the Lord's side by a union with God's people in whatever fold they conscientiously preferred.

"And thus were the churches of Christ everywhere increased in numbers and in their piety and efficiency. And thus was wrought a work of grace, the blessed fruits of which were, as I believe, as rich and as lasting and as truly pleasing to Christ as those of any revival which has ever blessed his cause.

"May we not hope and pray that the spirit of those times and the mantles of those preachers may again descend upon the churches and ministers of our own and other days? Shall we not earnestly pray for similar and more wonderful outpourings of the Holy Spirit? Shall we not imitate the example and labors of the men whom God has so signally honored? And can we doubt that God is waiting to pour out his Spirit upon our churches when his influences are rightly sought?"

—Be not ashamed of thy virtues; honor's a good brooch to wear in a man's hat at all times.—*Ben Jonson.*

—Good temper is like a sunny day; it sheds its brightness everywhere.—*Sir P. Sidney.*

—Strength of mind is exercise, not rest.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

254.—THE PENALTY FOR THE VIOLATION OF THE SABBATH BY THE ISRAELITES.

D. G.: The penalty of stoning for the violation of the Sabbath by the Israelites was abrogated at the same time that the civil penalties for the violation of the other commandments of the decalogue were repealed; i. e., at the crucifixion of Christ. Since that point of time, the ten commandments are all alike enforced without the aid of the civil law, so far as religion is concerned; and their violation will subject the offender to the second death.

255.—PAUL'S STATEMENT THAT THE ELDERS OF EPHESUS SHOULD SEE HIS FACE NO MORE.

Can the statement that Paul, after his imprisonment at Rome, traveled around and visited the churches that he had before raised up, be harmonized with Acts 20:25, "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God shall see my face no more?" W. H. W.

Ans.: The language which you quote is taken from a conversation between Paul and the elders of Ephesus. There is no evidence, or even any claim, that the common conversations of the apostle were inspired. It is probable that Paul did visit the churches in Asia after he uttered the language you quote; if so, it simply proves that he was mistaken at the time in question in supposing that he would never again do so.

256.—THE REVIEW AND THE TITHES.

J. T. A.: I do not think it would be admissible to pay for the REVIEW out of the tithes. They are designed especially for propagating the truth through the preaching of the word, etc.

257.—ACCORDING TO MEN IN THE FLESH, BUT ACCORDING TO GOD IN THE SPIRIT.

What is the meaning of 1 Pet. 4:6? Does it teach that the wicked will not be resurrected? N. N. L.

Ans. It does not teach that the wicked will not be resurrected, because if it did so, it would conflict with a great number of texts which positively declare that all the dead will have a resurrection. John 5:28, 29. The passage is quite obscure, but its signification can be reached by taking it in its connection. In verse 3, the apostle says to his fellow-Christians that the time past in which they had wrought the will of the Gentiles by indulging in drunkenness, etc., should suffice. In the 4th verse, he says that the Gentiles thought it strange and spoke evil of them (the Christians) because they no longer continued with them in their course of debauchery. In the 5th verse, he seeks to fortify the Christians in their new and better course of life, by calling attention to the fact that those who condemned them for right living would have to give account to Him who was ready to judge the quick and the dead. In the 6th verse, he seeks still farther to establish them in well doing by calling attention to the circumstance that, according to the very genius of the gospel itself, it would follow that those who live according to God in the Spirit would be condemned by those who lived according to the flesh. A paraphrase of the 6th verse that would harmonize with the context as given above, would run as follows: For, for this cause was the gospel preached also to the martyrs in their lifetime, that they might be able, while being condemned to death by men in the flesh, to live in the spirit (mind or soul) according to the will of God.

The thought contained in the passage as expressed in the foregoing paraphrase is this: The martyrs, inspired by the hope of the gospel, obeyed God at the cost of their lives; we, therefore, should not hesitate to do right because men speak against us; but we should remember that both we and our accusers will soon stand before the bar of God to be judged according to deeds done in the body. In making the word "judge" in 1 Peter 4:6 the equivalent of "condemn," I have merely given to that word a meaning which very frequently attaches to it in the Scriptures.

258.—THE OLD DISPENSATION.

A. M. B.: The old dispensation ended practically at the crucifixion of Christ; completely, at the resurrection of Christ.

259.—S. D. A. POST-MASTER.

J. M. S.: In my estimation a Seventh-day Adventist could not act as post-master,—receiving and giving out mail on the Sabbath,—without violating the fourth commandment.

260.—SELLING TO THE ALIEN THAT WHICH DIETH OF ITSELF.

A. M. J.: Deut. 14:21 presents several perplexing questions. It is difficult to see how, under some circumstances, one would be justified in selling to another for food that which he regards as positively unwholesome. I am inclined to think, however, that the permission to sell to the alien or give to the stranger to eat, did not cover those animals that died of protracted disease, but rather those that came to their death suddenly, through strangulation, or an accident of some sort. It was then quite a general practice among the Gentiles to eat the bodies of such animals. Indeed, the same practice is in vogue among many nations at the present time. Even among us, fish are eaten almost universally, though it is seldom if ever the case that they are bled before they die. The same is true many times of small birds and even large fowl. No doubt the practice is more or less pernicious, and yet it is not generally thought that any moral principle is violated thereby. The provisions of the Mosaic law in these matters were very largely ceremonial, and therefore were not enforced upon those outside of the Jewish theocracy. Then, as now, it was thought best to allow as large liberty as possible in matters of diet. The Gentiles ate the things in question habitually, and therefore it was not thought advisable to prohibit the Jews from selling to them animals that died from accident while their blood was in their veins, even though they themselves were not permitted to eat them. God had chosen them to become a peculiar people for himself, and he sought at one and the same time to teach them lessons respecting the atonement and to prolong their lives and secure to them good health by restricting them in the matter of preparing flesh for food.

261.—TRINE IMMERSION.

W. R. F.: For an exhaustive discussion of the trine immersion doctrine, see a pamphlet on that subject by J. H. Wagoner which is for sale at the REVIEW Office. The story of the two angels, and their visit to B. C., is a myth.

262.—SICKNESS NOT UNTO DEATH.

E. U.: I harmonize John 11:4 with John 11:14 in this way: In verse 4 the Saviour meant to be understood as saying that Lazarus was not to die and remain dead as men do in the ordinary course of things; but that his sickness would result in the glory of God through the resurrection of the former. In the 11th verse Christ referred to the fact that Lazarus was dead temporarily without reference to his resurrection.

263.—THE SEVENTH ANGEL.

L. M. H.: Probation will end before the plagues commence to be poured out. The expression, "It is done," heard in connection with the work of the seventh angel (Rev. 16:17-19), does not refer to probation, but rather to the end of all things.

264.—FAITH WITHOUT LOVE.

L. W. W.: I do not think that it would be possible for any one destitute of love to exercise a faith that could remove mountains. I understand the apostle in 1 Cor. 13:2 to mean that, even though it were possible for one without love to exercise a faith that would enable him to remove mountains, such a capability would not save the individual possessing it, as no act which has not in it the element of love possesses any merit in the sight of God.

265.—1 CORINTHIANS 5:5.

J. R.: For an explanation of 1 Cor. 5:5; see REVIEW, Vol. 60, page 683.

—We ought not to judge of men's merits by their qualifications, but by the use they make of them.—*Charron.*

—The company in which you will improve most will be least expensive to you.—*George Washington.*

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.

EYE HATH NOT SEEN.

God of the sun that shines afar;
God of each distant, rolling star;
God of the how that bends on high;
And all the splendors of the sky:
The heavens thy glory, Lord, declare;
Thou art the fount of glory there;
But still thy splendors overflow
And paint and gem the world below;
Till each bright cloud, each heauteous form,
Each purpling tint of eve and morn,
Each flower that blooms in beauty rare,
Its Maker's glory doth declare.

Not princes in their best estate,
Nor Solomon in glory great,
Have worn such robes of matchless hue
As, spangled with the morning dew,
The lilies of the field array,
And deck the hedges of the way.
Through the wide earth God's hand doth spread
With beauty all the paths we tread,
That we may feast with wondering eyes
On forms that speak of paradise.

Oh, if such splendors from thee flow,
Through heaven above and earth below,
If in this narrow realm of time
Thou spreadest forth such scenes sublime;
What matchless sights shall they behold,
To whom eternal years unfold,
Through all the wide expanse above,
God's wealth of wisdom and of love:
When heavy's flood, as from a fount,
Shall flow from Zion's holy mount,
Where in the ages yet unknown,
The riches of God's grace are shown:
When He that planted Eden's flower,
And formed and fashioned every flower,
And gave to all this heavy earth,
To lighten this dark, weary birth,
Shall banish clouds and gloom from view,
And make the old creation new;
Hush the dark waves by tempest tossed,
Restore the bloom of Eden lost,
Bring down his palace from above,
Enswathe the earth in light and love;
Until his glory, like a sea,
Its ever radiant robe shall be.

Eye hath not seen, nor mortal heard
The wonders written in his word;
Nor can the human fancy dream
What heavities then shall shed their gleam
Through every vale, o'er every hill,
And all the earth with rapture fill;
Till this whole world, renewed, shall be
The temple of thy majesty,
Where thy redeemed shall reverent fall,
And hail and crown thee Lord of all.

—H. L. H. in *The Christian*.

ILLINOIS.

OBLONG.—Our meetings still continue with a fair interest. On first-day, Aug. 10, three were baptized, and we hope for more. We organized a band of six, and appointed a leader. The outside interest seems to increase. We expect to stay here another week. Pray for us that the work of the Lord may prosper in this part.

Aug. 11.

T. M. STEWARD.
R. H. BROCK.

MISSOURI.

MAPLE, AUG. 12.—I have been here now twelve days, giving sixteen discourses. Am in the midst of the Sabbath question with a good interest. The people last Sunday night, there being at least four hundred and fifty out. I hear of some who say they shall obey, and keep the Sabbath from this time onward. Have had great freedom in preaching, and my heart is full of my Saviour's love. To his dear name be all the glory. I ask an interest in the prayers of all who love his appearing.

C. H. CHAFFEE.

VERMONT.

TROY AND WARREN.—JULY 26 and 27, I held meetings with the church at Troy. There has recently been an increase of interest in some directions with this people; and yet there are much greater attainments in the Christian warfare. There is power in Bible truth and the Holy Spirit to sanctify the heart and life. One sister was baptized and received into the church. Held meetings with

the Granville and Warren church Aug. 2, 3. Bro. G. W. Page was with us, and assisted in speaking and otherwise. There was freedom in presenting the truth, and bearing testimony to the word spoken. Two were baptized, and three received into the church. At Troy and at this place the ordinances of the Lord's house were celebrated.

A. S. HUTCHINS.

BELVIDERE AND WATERTOWN.—The interest is still increasing, and the work steadily going forward in both these places. Last Sabbath five new ones were with us, keeping their first Sabbath. They took a good stand upon the truth, and bore clear, firm, and decided testimonies. This makes twelve who have embraced the Sabbath since we came to Belvidere, and others are almost persuaded. One week ago last Sunday we took up the Sabbath question, and since that time the interest has been growing instead of decreasing. Sunday night the seats in the tent were crowded, some coming from a distance of seven or eight miles; and the same evening at Belvidere the school-house was more than full.

There is no noise or excitement. We have no organ, and the singing, on the whole, is rather indifferent; but the quiet, convicting influence of the Spirit of God is felt in every meeting. We hope, pray, and believe, that the work will go forward until every honest soul in these places is brought into the fold.

Aug. 12.

H. W. PIERCE.
H. PEEBLES.

MAINE.

DANFORTH.—We still continue our meetings here. Last Sabbath was another good day for us in the tent. Some more took their stand for the truth, and the Spirit of God was present to witness confessions that were made, and hearts were melted into tenderness. There is power in the present truth, and some who never made a start to serve the Lord are reached by the third angel's message. There is a strong opposition at work secretly, but some are taking hold of the truth and seem firm. May the Lord still help us in our prayer. We will keep our tent up one week longer, and hope to see more keeping up of God's commandments and the faith of Jesus.

Aug. 11.

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

WISCONSIN.

SOLDIERS' GROVE, CRAWFORD Co.—We commenced meetings in the tent July 13, and have continued till the present time with a fair interest. Our congregations range from fifty to one hundred. Have held occasional meetings in neighboring school-houses with good success. Nearly all admit that we have the truth, and a few have decided to obey. We confidently expect others will do so very soon. We hope to walk humbly before the Lord that we may receive his blessing.

Aug. 7.

C. W. OLDS.
W. S. HYATT.

ELROY, AUG. 10.—We still continue our meetings in the tent at this place. The interest has been good, considering the attendance, which has been small since the first week. There has been considerable opposition, though of a private nature, no public demonstrations being made. The Lord is blessing our efforts, and the truth prevails. Yesterday (Sabbath) twenty signed the covenant. We also organized a Sabbath-school of thirty-eight members. All seem of good courage, and we hope soon to organize a church, which will add to the interest, and benefit those starting in the truth. We realize that this is the work of the Lord, and to his name be all the praise.

N. M. JORDON.
C. F. STILWELL.

INDIANA.

DUGGER.—We took down our tent at Bloomfield Aug 4, there being no interest to hear. Commenced our meeting here the evening of the 7th. Six discourses have been given. Last night the tent was full to overflowing. Good order prevailed, and good attention was given to the word spoken. Six short term subscriptions for the *Signs* have been obtained in the congregation, and we are selling some books. We realize that of

ourselves we can do nothing, but pray that the Lord will work for us.

D. H. OBERHOLTZER.
J. W. COVERT.
J. S. LLOYD.

KNIGHTSTOWN AND SPICELAND, AUG. 11.—We have closed our meetings at Knightstown with some hopes of establishing an S. D. A. organization. The Old School Baptists have proffered us their abandoned meeting-house and we are now taking steps to remove and repair it. Citizens here cheerfully and liberally contribute cash for this purpose. Aug. 7, we removed the tent to Spiceland, about six miles from here. Spiceland is the head quarters of the Quakers; for, according to their own report, the congregation of Friends that assemble here is the largest in the world, being between eight and nine hundred. We were agreeably surprised to see about two hundred in attendance at our first meeting, and our fourth was attended by an immense concourse. Pray for the work here.

A. W. BARTLETT.
E. E. MARVIN.
J. T. RICHARDS.

OHIO.

Piqua, MIAMI Co.—We began meetings here Aug. 2, and have held seven meetings. The tent is crowded every night, and a good interest is manifested. Books are bought freely. We hope for fruit, and ask to be remembered at the throne of grace.

Aug. 8.

E. J. VAN HORN.
E. H. GATES.

GREENSBURGH, TRUMBULL Co.—Our meetings are still growing in interest. Several have decided to obey all the commandments of the Lord; others are deeply interested. The Disciple ministers of this place are showing opposition. Eld. R. A. Underwood is here a few days to aid in the work, which is moving forward. May the Lord help us all to keep pace with the message.

Aug. 11.

W. J. STONE.
O. J. MASON.

ST. CLAIRSVILLE AND GREENSBURGH.—After staying at St. Clairsville about eight weeks we moved our tent to another field. We remained about ten days and held meeting in a private house. We leave several keeping the Sabbath. We sold \$100 worth of books and papers. Although unable to organize a church at present, we hope to see a church here in the near future. One interesting item among others was that two of those who began the observance of the Sabbath learned after their decision, to their joy, that their grand-parents and great-grandparents kept the Sabbath of the Lord.

I reached the Lord at the commencement of the Sabbath, Aug. 9. I found Bro. Mason speaking to a full congregation on the proper observance of the Sabbath. About forty were out to the Sabbath meeting the next day. Several kept the Sabbath for the first time. This stirred the enemy's camp. Eld. Wakefield (Disciple) labored about two hours Sunday morning to demolish the Sabbath and law. We reviewed him at 3 P. M., also in the evening to large congregations. I shall remain here with Bro. Stone and Mason for some days. The Lord has been blessing these brethren in speaking the truth. The community is generally stirred. We hope to see a good work accomplished here.

R. A. UNDERWOOD.

SPRINGFIELD, AUG. 11.—The work is onward in this place. The interest has grown partially from the reading of the *Signs*, for which I canvassed last fall. One lady that subscribed for the paper for a year became so much interested that she thought she would attend our meeting one Sabbath. The Lord came very near and blessed us at that time, as he always does when we meet in his name. This lady was so well pleased with her visit that she persuaded another lady to come with her the next time. They continued to come, and when we saw that the Lord had opened the way, we thought it would be well to hold more than our usual Sabbath meetings. So we commenced holding meetings three times a week. The interest has increased till our hall is almost filled at every meeting. So far, four have commenced to keep the Sabbath; others are investigating, and seem

anxious to hear. The Lord comes very near and blesses the word spoken. We are of good courage in the Lord, and hope that a good work may be accomplished here. Last Sunday the M. E. minister spoke against the Sabbath, and tried to show how it was changed by Christ meeting with the disciples on the first day of the week after the resurrection, etc. We reviewed his positions the following evening in our hall, to the satisfaction of all present. Pray for the success of the truth in this place.
GEO. W. ANGLEBARGER.

MICHIGAN.

BLOOMINGDALE, AUG. 13.—The interest at this place still continues. We have thus far given nine discourses on the Sabbath question. We still find our tent too small to seat those who are anxious to hear in regard to it. The Disciple minister has given two discourses against the Sabbath. He charged Paul and James with dishonesty. One hour was all that was necessary to answer him. The country is being stirred for miles around, and calls are coming in for us to hold meetings in various school-houses. We have more visiting than we can do. We desire the brethren to remember us in their prayers.

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

GAINES, AUG. 6.—Closed our meetings here Aug. 8. Gave thirty-five discourses at the tent, and six in other places. The interest was not very good. Our congregations ranged from fifty to two hundred. Much opposition was manifested throughout. Elds. Levington and Bruce from abroad, together with Eld. Jewell of this place, gave lectures against us. Thirteen signed the covenant, and several others are keeping the Sabbath. Sold \$5.43 worth of tracts and pamphlets. Next Sabbath we organize a Sabbath-school. We will hold Sabbath meetings with them, our tent being now pitched at Vernon, where we begin a course of lectures, Aug. 9. We hope to see an organization at Gaines in the near future, which will include the brethren at Dufield, who came out last spring. Pray for the success of the work here.

H. P. HOLSER.
I. H. EVANS.

OTISVILLE, AUG. 7.—Our meetings here still continue, and six or more have decided to observe God's holy rest-day. We had hoped to get through here by this time, so as to pitch our tent at North Branch; but present indications are that in order to finish the work here, we shall have to consume nearly the entire tent season, thus preventing our doing as much as we had hoped to do. Our three days' meeting, Aug. 1-4, was, we think, an occasion of profit to the brethren and sisters who took the pains to come from different parts of the district and elsewhere. Eight tents in all were pitched on the ground, and we had a camp-meeting in miniature. The early morning social-meetings were seasons of special interest, and the Lord favored us with some of his blessing. Eld. Fargo was with us. Our congregation on Sunday evening numbered nearly four hundred. In the afternoon of that day, two were baptized.

F. D. STARR.
G. H. RANDALL.

MINNESOTA.

BYRON, MERIDEN, AND RICELAND.—When I wrote my last report I had just come to Byron. We had many good meetings, some in both languages. On Sunday I spoke twice in a grove on the Sabbath question, and after the last meeting the people bought two dollars' worth of tracts and pamphlets. In the evening we had an interesting meeting in the village, the subject being the signs of the times. We held two business meetings. An elder was chosen and ordained, and one person was disfellowshipped. Two joined the Tract Society, and a librarian was appointed. July 24 I came to Meriden, and held meeting the same evening. This church has lost some by removals; but some young persons and a family from Denmark have been received, so the membership is about the same. The meetings were well attended, both by brethren and outsiders, and the word spoken was well received.

July 31 I came to Bath, Freeborn Co. Here a part of the Riceland church reside, and the meetings were held there over Sabbath, but on Sunday we held them in the meeting-house at Riceland. Three were baptized and received into the church. The two last named churches were among the first Scandinavian churches organized, and I hope and pray that they may not be behind in preparing for the soon coming of the dear Saviour.

Aug. 10.

L. JOHNSON.

COLORADO.

DENVER, AUG. 8.—Our meetings in connection with the mission in this city have continued about four weeks. The congregations have been small, still deep interest has been manifested by some of those who have attended. There are over five hundred taking the *Signs*, and a few reading the *Sentinel*. We see some tokens for good, and are of good courage in the work. Thursday, Aug. 7, we were very happy to have Sr. White call on us on her way from California to the east. She had about six hours to stay, and we hastily sent word to our people in the city to meet at the tent at six o'clock. At that hour quite a company had gathered, the most of whom had never seen her before. Her earnest prayer and words of comfort and instruction made a deep impression on the minds of all. She spoke of the necessary preparation of those who would do work for the Lord: they must themselves walk with God and know the power of his salvation; they must drink daily of that living water, and have the light of the Lord reflected upon them, and from them to the people. She spoke of difficulties that would arise in the family, and perplexities in our work; but the grace of God could help us, and Christ would be honored to have us bring them all to him. As we go out to labor for others, we should look upon them as being the purchase of Christ's blood, and our efforts should be diligent and untiring to save them; our words should be well chosen, and deportment blameless. The sweet joys of the service of Christ were mentioned, to which an experience of more than forty years was made to testify. And finally, as the glories of the better world were set before us in expressions that moved all present, the feeling of every heart may be expressed by the words, "We long, oh! we long to be there." Her words will not soon be forgotten. In the evening as the train bore her away to bless others with like words of comfort and instruction, she was followed by the good wishes and prayers of all.

E. R. JONES.

PENNSYLVANIA.

FLEETWOOD, AUG. 11.—Commenced meetings at this place Aug. 1. Have delivered so far fourteen sermons, and held three Bible-readings. We are now on the Sabbath question. Our attendance has been very good, ranging from one hundred to two hundred. We have enlarged our tent by spreading out the wall and putting seats all around, yet last night all could not be seated. Last Sabbath we partially organized a Sabbath-school, and about a dozen of outsiders attended our Sabbath meeting. Have received so far one subscription for *Review* and three for the *Stimme*, and have sold about two dollars' worth of tracts. We hope to be remembered in the prayers of God's people. The following is taken from one of the papers:—

"The work of the Seventh-day Adventists is still going on here. They have services every night, and the tent is crowded to overflowing with eager and attentive listeners. Those who conduct this meeting do not believe in creating an excitement for the purpose of gaining converts. They do not believe in the exciting revivals, where the preacher jumps over benches, and deals in incongruous harangues. A rational and fervent piety is what they teach,—a piety that makes us think less of earth and time, and more of God, the soul, and eternity; that the spiritual faculties given naturally to every human being must be revived and kindled; that we must not only read and believe, but see and feel that there is a God. We must have the love which embraces, uplifts, and competes all other love, brought into action. We must have the hope which amid all the fluctuations of our earthly lot is an anchor to the soul. We must have the motive power that is to be found in simple Christian love, a religion that acts on the soul

as the breath of spring does on the brown and withered earth, to nourish and revive it, unfolding the flowers to brighter beauty and the grass to greener hues. Instead of the old rallying cry, 'Repent, for the kingdom of hell is near,' they use Jesus' own words, 'Repent, for the kingdom of heaven is at hand.'"

R. AND L. CONRAD.
A. SNYDER.

PENNSYLVANIA H. AND T. SOCIETY.

The sixth annual session of the Pennsylvania Health and Temperance Society was held on the camp-ground at Emporia, Pennsylvania, June 11-17, 1884.

FIRST MEETING, JUNE 11, AT 6:45 P. M.—Prayer by Eld. D. B. Oviatt. The minutes of the last annual session were read and approved. By vote the Chair appointed the usual committees as follows: On Nominations, Isaac N. Williams, J. L. Baker, and C. O. Holden; on Resolutions, L. C. Chadwick, Wm. Arnold, and O. F. Bowen.

Adjourned to call of Chair.

SECOND MEETING, JUNE 15, AT 9 A. M.—The Committee on Nominations being called, presented the following: For President, Eld. D. T. Fero; Vice President, Eld. J. G. Saunders; Secretary and Treasurer, Mrs. L. A. Fero; Executive Committee, Edgar Russell and Wm. Morehouse. This report was adopted by considering each name separately, and the persons named were elected to their respective offices.

The Committee on Resolutions presented the following:—

Whereas, Past experience has proved that under our present circumstances the sustaining of club-work has been deemed by some to be impracticable in some parts of our field; and—

Whereas, The maintenance of our interest in the temperance cause requires some active exercise on our part; therefore—

Resolved, That we recommend to all the members of our Temperance Societies that we raise the standard of our work to such a practical basis as shall be most efficient in all parts of the field, and awaken a new interest among our people in the temperance work.

Whereas, There seems to be a lack of interest among our members in regard to the circulation of our health and temperance publications; therefore—

Resolved, That we make a special effort to increase the subscriptions to *Good Health* among our members, and put forth a greater effort for the increased circulation of all our temperance literature.

After considerable discussion these resolutions were adopted. An opportunity to sign the tectotal pledge was given to those who wished.

Adjourned *sine die*.

MRS. L. A. FERRO, Sec. D. T. FERRO, Pres.

Our Basket.

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

—Men's lives should be like the days, growing more beautiful toward the evening.

—Afflictions are the rough touches and hard rubs that we get to polish us for use and for shining.

—The strength and safety of a community consist in the virtue and intelligence of its youth, especially of its young men.—*Hawes*.

—There are many who despise half the world; but if there be any who despise the whole of it, it is because the other half despises them.—*Colton*.

—Who is wise? He that learns from every one. Who is powerful? He that governs his passions. Who is rich? He that is content.—*Miscellanies*.

—The strongest passions allow us some rest, but vanity keeps us perpetually in motion. What a dust do I raise! says the fly upon the coach-wheel. And at what a rate do I drive! says the fly upon the horse's back.—*Swift*.

—It is a secret known to but few, yet of no small use in the conduct of life, that when you fall into a man's conversation, the first thing you should consider is, whether he has a greater inclination to hear you, or that you should hear him.—*Steele*.

Special Notices.

WANTED.

WILL all the brethren and sisters of Ohio, that have *clean* old papers (copies of the *REVIEW, Signs, Good Health, Stimme, Instructor or Sentinel*) please bring them to the camp-meeting?

IDA GATES.

NOTICE.

WILL all persons who may wish to correspond with any of the tent's company in Burlington, Vermont, or with any who may attend the camp-meeting there, please put "No. 2, North Avenue" on the correspondence, and the mail will be brought to us.

F. S. PORTER.

FREE RETURN CHECKS.

ON the camp-ground at Burlington, Vt. we shall have free return checks over the following named railroads: The Central Vermont and its branches, the B. and L., the M. and W. R., the Pass., the St. J. and L. C., the Missisquoi, and the Bennington and Rutland. With the exception of one or two churches in the northern part of the State and the Jamaica church, our brethren throughout the State, with this arrangement, can take the cars at their nearest station, and be returned to the same free, provided they pay *full* fare coming to the meeting. And where these exceptions exist, it is not far to the roads over which the free returns will be furnished. This is a favorable opportunity, as far as expense is concerned, for our brethren and sisters to attend the meeting, and take their friends with them.

A. S. HUTCHINS.

HOW TO GET TO BURLINGTON.

THOSE who go down the Passumpsic road to St. Johnsbury should there change cars for Cambridge Junction, taking the morning train. The connection at the Junction with the B. and L. train will be close, reaching Burlington earlier than *via* Montpelier. Those who come to Bellows Falls wishing to return there, will do well to come *via* Rutland. If Jamaica friends come to Manchester and take the cars, they will be returned to that point free.

The camp-ground is less than one mile north of the station at Burlington. Those who prefer to walk to it will pass up College street a short distance, thence north to North Avenue. A carriage will be in readiness to take passengers to the ground. The agent may be known by his badge, "North Avenue Camp-ground." He will tell you what to do with checks. Baggage better be marked "Burlington, North Avenue," or it may go to Queen City Park.

A. S. HUTCHINS.

DIST. NO. 5, INDIANA TRACT SOCIETY.

ATTENTION, Mechanicsburg, Greensboro, Frankton, Noblesville, and Northfield. There is a small district debt unprovided for which must be settled. Again, there should be a fund in the hands of our secretary to meet incidental expenses, and to carry forward enterprises connected with this work that do not properly belong to the State or to any local society. Our district occupies the most central position in the State, and includes a population of about 200,000 souls. Very many of these have never even heard of the last warning message. For district purposes, please send liberal donations to John W. Moore, Box 81, Frankton, Madison Co., Indiana. The librarians will not charge the district with such donations. I would ask you to remember the Indianapolis mission also. It is located in your midst. You are blest with bountiful crops this season, and both money and provisions can be utilized at No. 14, Indiana Avenue, Indianapolis, Ind.

WM. COVERT, Director.

News of the Week.

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

DOMESTIC.

—The Arctic explorations have cost the lives of 180 men since 1845.

—For the week, 264 business failures are reported, against 276 last week, and 174 in the corresponding period of 1883.

—Reports from Fargo, D. T., state the wheat crop is the largest ever known in that part of the country. Harvesting will become general there this week.

—Quite a severe shock of earthquake was felt in the vicinity of New York City Sunday, and great excitement prevailed.

—Near South Perry, Ohio, three children under 10 years, were burned to death in a barn Monday, which they fired while smoking.

—At a height of 500 feet, the last layer of stone was placed Saturday on the Washington Monument. Work on the roof, which will be 55 feet high, will be immediately begun.

—Shocking stories are afloat to the effect that the survivors of the Greeley party subsisted upon the dead bodies of their comrades. Later developments prove the report to be absolutely true.

—Another shock of earthquake was felt in the villages along the south side of Long Island, Monday afternoon. It was not as heavy as Sunday, but sufficient to cause excitement.

—The business portion of North East, Pa., burned Wednesday morning, including hotels, banks, a church, and other structures, resulting in a loss of \$200,000, with \$104,700 insurance. Several dwelling houses were badly damaged.

—Governor Murray, of Utah, has asked that troops be used to drive back from San Juan County Utes from Colorado, who have killed two men, burned and destroyed property, and threatened other outrages. All the whites in the valley have been expelled by the marauding Indians.

—The Rev. Henry M. Collison, late pastor of the Fullerton Avenue Presbyterian Church, yesterday murdered his wife by shooting, and attempted to commit suicide. The scene of the murder was his home on Wrightwood avenue. He is expected to die. He leaves four children. Cause, insanity.

—The number of immigrants at the customs districts of Baltimore, Boston, Detroit, Huron, Minnesota, New Orleans, New York, Passamaquaddy, Philadelphia, and San Francisco, for the year ending June 30, 1884, was 509,834, being 82,490 less than during the preceding year, and 260,586 less than two years ago.

—The Agricultural Department at Washington announces an improvement in the condition of cotton since last report, and that the corn average is higher than in any August since 1880. Oats have fallen off a fraction, while barley and buckwheat are up to the average. The prospects for large crops of tobacco and potatoes are favorable.

—The Chicago & Grand Trunk will sell round trip excursion tickets to Battle Creek, for the Re-union, Aug. 18 to 22, to all ex-soldiers and sailors holding honorable discharge papers from the United States service as well as those who wear the badge of the G. A. R. and to their friends. Beyond doubt a very large number of the soldiers and sailors will arrange to be on hand, as the rates offered are very low.

—Near Iowa City, Iowa, Wednesday, two brewers were on trial for violating the liquor law, when a mob, inflamed by whisky, seized the prosecuting attorney, stripped him of his clothing, and tarred and feathered him. A constable who interfered was seriously cut. The rioters then went to Iowa City, awed the town officers, and attempted to kill the principal prosecuting witness and his brother. The ringleaders are known, and warrants have been issued for their arrest.

FOREIGN.

—Jaslo, a town of 2,000 people in Austrian Galicia, was almost destroyed by fire Sunday.

—Foo-chow will be attacked Tuesday by Admiral Courbet unless China accepts the proposed French indemnity proposals.

—Arthur Richard Wellesley, the second Duke of Wellington, dropped dead at Brighton yesterday. Marshal Serrano, of Spain, is dying at Biarritz, France.

—There is a possibility that the difficulties between France and China may be "temporarily settled" by the arbitration of Mr. Young, the American Ambassador to Peking.

—The spring wheat crop in Ontario will exceed last year's yield 10,500 000 bushels. Corn in the Province is not promising, and hay will be 1,000,000 tons less than in 1883.

—On the European continent are 947,400 miles of telegraph wire, with 39,100 stations, under government management. In the United States there are 142,000 miles of line, 520,000 of wire, and 17,500 stations.

—Dr. Robert Koch, the discoverer of the cholera bacillus, is now forty-one years old, and took his degree of M. D. eighteen years ago. He is a native of the Hartz Mountain country, and has reached his present high rank after many years of poverty and struggling for bare existence. He is henceforth to fill the position of professor of hygiene at Berlin.

RELIGIOUS INTELLIGENCE.

—The Waldensian mission in Italy reports about 500 converts last year, chiefly from the Roman church.

—Susan B. Anthony has been heard from. To the amendment party she says: "The best recognition the men of this nation can make of God in the Constitution is to secure exact justice to their mothers."

—The venerable Dr. McCosh, of Princeton, in his farewell remarks at the recent General Council in Belfast, Ireland, said concerning Edwards and Witherpoon: "I hope to lie with them in the same graveyard, and to rise together with them on the great resurrection morning."

—El Hazar, the authoritative Mohammedan University at Cairo, after a secret conclave, has pronounced in favor of El Mahdi's religious claims. It had heretofore denied his pretensions. It is believed that this decision will have an important influence on the Arab tribe.

—For the last thirty-four years, the Bible Societies of England and America have printed over 10,000 copies for each business day. At an outlay of about \$65,000,000, over 145,000,000 copies of the Scriptures have been published by these two Societies since their formation in 1804 and 1816. If, as has been estimated, the numerous Bible Societies and private publishers have issued as many more copies, the number of copies of the Scriptures printed would about equal a copy for every family now living on the globe.

—Sunday-school statistics for the United States are: Schools, 98,203; teachers, 1,043,718; scholars, 7,768,883. Canada: Schools, 5,213; teachers, 45,511; scholars, 382,967. Total: schools, 103,516; teachers, 1,089,229; scholars, 8,056,849. Crossing the water, England and Wales have 593,436 teachers, and 5,200,776 scholars; Scotland 53,113 teachers, and 561,262 scholars. In all the world there are 1,883,431 Sunday-school teachers, and 15,775,093 scholars. To this estimate should added the 100,000 Sunday-school pupils in India.

Obituary Notices.

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

DEVINNEY.—Died Aug. 2, 1884, Alice V., infant daughter of A. J. and Anna Devinney, of Golden Spring, Neb., aged 3 months and 7 days. Her little baby life was cut short by cholera-infantum. She was sick but five days, and was a great sufferer the last two days of her life. Bro. and Sr. Devinney, though in deep affliction, remember that ere long our dear ones will come again from the land of the enemy. The funeral was held at the Mt. Pleasant school-house. Words of comfort spoken by Bro. D. House.

G. A. KIRKLE.

CLOUGH.—Died at Dyer Brook, Aroostook Co., Me., Apr. 2, Mrs. Eunice Clough, aged 68 years. She was formerly a consistent member of the Baptist church at Linneus. She embraced the truth of the third angel's message about nine years ago, and while health lasted was a zealous worker in the cause. During her last sickness, sorrow and disease weakened her mind; yet in her rational moments she praised the Lord, and rejoiced in the truth. May God grant that when the grand reunion comes, her prayers for her children may be answered.

P. A. CLOUGH.

EDSON.—Died in Kalamazoo, Mich., at the home of James K. Gilbert, Aug. 13, 1884, Berthie E. Edson, daughter of Elliott A. and Libbie Edson, aged 10 years, 4 months, and 7 days. She possessed an amiable and winning disposition. Her last work was to improve the graves of her friends. Her last words were those of prayer. Words of comfort were spoken on the day of burial from Jer. 31:15-18 and John 11:25.

W. W. PUTNAM.

Row.—Died near Valley Crucis, N. C., June 23, 1884, Emma Victoria, daughter of Jefferson and Mary Row, aged 2 years and 23 days. They sadly miss their darling, but if faithful they hope soon to meet her again where parting will be no more. Words of comfort by S. H. Kinne from Job 14.

Mrs. ELLEN E. KINNE.

MAIN.—Died at his residence, near Edgcomb, in Sedgwick Co., Kan., July 25, 1884, Bro. H. C. Main, aged 47 years. Bro. Main accepted present truth by reading about seven years ago. Soon after accepting the truth, there was a church raised up near him, and he was chosen elder, which position he held until his death. He was also director of Dist. No. 9, Kansas Tract Society, from the time of its organization, until his health failed last fall; since which time he has been a great sufferer. During his last days of consciousness he expressed a perfect resignation to the will of God. He leaves in bereavement a wife and five children, who mourn not as those who have no hope. A large and sympathizing congregation attended the funeral. Remarks by the writer from Rev. 14:13.

OSCAR HILL.

MOORE.—Died at the residence of his father, near Goodlettsville, Tenn., July 10, 1884, our dear brother Eugene Moore, in the 41st year of his age. He leaves a wife and two little children, an aged father, two sisters, and one brother to mourn their loss. He was among the first who embraced the truth under the labors of Bro. G. K. and Sr. J. A. Owen when they labored in Tennessee. Our dear brother loved the present truth, and his great desire was to see it advance, also to live out his profession and train his dear little ones in the fear of the Lord. Although a great sufferer at times for the past two years, I never heard him murmur. We laid him away to sleep a little while, feeling that the grave will give him back to his loved ones again when Jesus comes to awake the sleeping saints. Yes, he rests in peace,—his work is over. While we mourn his loss, we bow in submission to the will of God. May the Lord in much mercy comfort the bereaved ones, and help them to so live that when the Lord shall come they, with their sleeping loved ones, can sing the song of the redeemed around the throne of God.

MRS. D. LONG.

HATHAWAY.—Died at Crow Wing, Minn., July 12, 1884, Byron E. Hathaway, aged 1 year, 10 months, and 12 days. On the day before his death little Byron was running about the house at play with his little sisters, when, by accident, he fell backward into a pail of hot water, which burned him in a terrible manner. His sufferings were short. He now sleeps free from pain, and his parents are consoled with the thought that he will "come again from the land of the enemy." Remarks by the writer to a large and attentive congregation, from 1 Cor. 15:22, 23.

H. F. PHELPS.

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.

IOWA, Marshalltown,	Aug. 14—26
NEW YORK, Syracuse,	Aug. 14—26
ILLINOIS, Peoria,	" 19—26
NEW ENGLAND, Worcester,	Aug. 20 to Sept. 2
KANSAS, Concordia,	Aug. 21—31
MICHIGAN, North'n, Traverse City,	Aug. 27 to Sept. 1
VERMONT, Burlington,	" 28 to " 9
INDIANA, Southern, Farmersburg,	Sept. 2—9
MAINE, Portland,	Sept. 4—15
COLORADO, Denver,	Sept. 10—16
OHIO, Columbus,	Sept. 11—22
MICHIGAN, Jackson,	Sept. 18—29
INDIANA, Logansport,	Sept. 25 to Oct. 7
NEVADA, Reno,	Aug. 29 to Sept. 8
NEBRASKA, Omaha,	Sept. 24—30
KENTUCKY, Glasgow,	Oct. 9—20

THE Ohio Tract Society of the Seventh-day Adventists will hold its annual session at Columbus, Ohio, in connection with the camp-meeting, Sept. 11—22. Let librarians come prepared to carry home such tracts as they need. Let all whose pledges to the foreign missions are due, make an effort to pay them at that time. District secretaries and librarians should bring their books for comparison.

E. H. GATES, Pres.

THE Ohio State Sabbath-School Association will hold its next annual session in connection with the camp-meeting to be held at Columbus, Sept. 11—22. Each school should see that delegates are chosen to represent it in the Association.

VERNA N. MASON, Sec.

DIST. NO. 10. MICH.

As it is thought best that I should visit the churches in Dist. No. 10. before camp-meeting, I will do so, the Lord permitting, according to the following appointments. We

earnestly request every member to make a special effort to attend. We are owing quite a debt, which we are very anxious to cancel, and to this end let each member be ready to pay at these meetings all pledges due, and all arrears on the Review and other periodicals. The publishing houses are in need of the money. Services will be held at 10:30 A. M. and 2:30 and 7:30 P. M. on Sabbaths and Sundays, and at 7:30 P. M. on other days:—

Thetford,	Aug. 25.
Bancroft,	" 26.
Gaines,	" 27.
Fentonville,	" 28.
Mundy,	Aug. 29, 30.
Flint,	Aug. 31 to Sept. 1.
Imlay City,	Sept. 2, 3.
Lapeer,	" 5—7.
Otter Lake,	Sept. 8.
Otisville,	" 9.
Flushing,	" 10.
Hazleton,	Sept. 11—14.
Vernon or Duffield,	Sept. 15.
F. D. STARR.	

THE second annual session of the Colorado Conference of S. D. Adventists will be held at Denver, in connection with the camp-meeting, Sept. 10—16. The object of this meeting is to elect officers for the ensuing year, and to transact all business that may properly come before the Conference. Each church and class will please see that delegates are elected and furnished with credentials. Blanks will be sent by the State Secretary. Let delegates come prepared to give full information as to membership, spiritual and financial standing. Let those who have claims on the Conference, come with accounts fully prepared. It is expected that all indebtedness to the Conference will be promptly paid. The first meeting will be on Thursday, Sept. 11, at 9 A. M.

E. R. JONES, Pres.

Publishers' Department.

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

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.—R C Horton, Lew Phippeny, J H Mol-enhour.

Books Sent by Freight.—N E Tract Society, Geo Drew, The Present Truth.

Cash Rec'd on Account.—Ohio T & M Soc per Ida Gates \$450.00, J O Johnson 2.00, Kansas T & M Soc per C W Gibbs 584.00, Della Fitch 5.00, Isaac Bull 1.00, B O V M Soc per M A Edwards 53.81, Levi Turney 1.50, H T Hoyer 1.00, Iowa T & M Soc per L H Farnsworth 54.35, S B Wightney 9.00, S Thurston 10.00.

General Conference.—Penn Conf \$75.02.

Mich. Conf. Fund.—R B Owen and wife \$50.00, Bushnell 49.03, Bunker Hill per Della Bailey 5.00, Hickory Corners per C C Lewis 18.00, Sarah S Campbell 2.50.

S. D. A. E. Soc.—Allah Harper \$1.00, Helen Seivers 2.00, Donation L P Russell 25.00.

Michigan Reserve Fund.—Mrs Sarah Lane \$25.00.

Thank Offerings.—C H Stark 1.00.

Inter. T. & M. Soc.—Isaac Hughes \$10.00, M J Lippincott 5.00, Mary J May 3.00, J B Hall 5.00, Mrs L W Clark 2.00, P Z Kinnie 20.00, L M Kinnie 20.00, Ella M Kinnie 10.00, Mary L Kinnie 10.00, Nettie A Kinnie 10.00, Bennie B Kinnie 10.00, Eugenia Briggs 50c, Harriet Hibbard 1.25, Daniel Palmer 5.00.

European Mission.—Mrs Sarah Lane \$5.00, Isaac Hughes 5.00, Susan Shaw 5.00, M J Lippincott 5.00, Mary J May 3.00, Benj Hostler 1.00, Harriet Hibbard 1.25, Caroline Ferry 2.00, H A Ballou 1.00, Eugenia Briggs 50c, Mrs L W Clark 2.00.

English Mission.—Mrs Sarah Lane \$5.00, Willie Dixon 1.00, Mary J May 3.00, Isaac Hughes 5.00, Mrs L W Clark 2.00, Eugenia Briggs 50c, Harriet Hibbard 1.25, Benj Hostler 2.00.

Scandinavian Mission.—Isaac Hughes \$5.00, J B Hall 5.00, Mrs L W Clark 2.00, Eugenia Briggs 1.00, Harriet Hibbard 1.25.

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.

MATTER AND SPIRIT;

OR,

THE PROBLEM OF HUMAN THOUGHT.

By D. M. CANRIGHT.

A PHILOSOPHICAL ARGUMENT ON AN IMPORTANT THEME.

TABLE OF CONTENTS:—

Organization of Matter Imparts to it New Qualities—Confessions of Eminent Men—What is Matter?—What is Vegetable and Animal Life?—How Different Species of Plants and Animals are Perpetuated—God has Organized Matter in Certain Forms so that it does Think—The Beauty and Power of Matter Lies in its Organization—Cause and Effect Confounded—Instinct and Reason—From whence Comes the Immortal Spirit?—The Disembodied Spirit—Material and Immaterial—Cause of Infidelity among Scientists—Is Matter Naturally Corrupt? 66 pages, pamphlet form. Price, 10 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

THE MINISTRATION OF ANGELS, AND THE ORIGIN, HISTORY, AND DESTINY OF SATAN.

By D. M. CANRIGHT.

The following is the Table of Contents:—

PART FIRST.

MINISTRATION OF GOOD ANGELS.

INTRODUCTION.—They are not the spirits of Dead Men—The Heavenly Family—Number of Angels—Angels Real Beings—Their Exalted Character—Different Orders of Angels—They are Ministering Spirits—They execute God's Judgments—Saints have Guardian Angels—Angels Record the Deeds of Men—Angels Assist in the Judgment—Angels will Gather the Saints.

PART SECOND.

ORIGIN, HISTORY, AND DESTINY OF SATAN.

INTRODUCTION.—Devils are Real Beings—Why does God Permit Satan to Exist?—Origin of Satan—Satan a Wanderer—Satan Gains Possession of the Earth—Order of the Fallen Angels—Possessed with Devils—Satan an Accuser—Man in Prison—The Mission of Jesus—Redemption of Man—Satan Bound—Judgment of the Wicked—Will Satan be Destroyed?

Paper covers, 144 pages. Price, 20 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

CHICAGO, BURLINGTON & QUINCY R. R.

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

May 18, 1884.

LEAVE.	TRAINS TO AND FROM CHICAGO.	ARRIVE.
8.45 a.m.	Galesburg, Ottawa and Streator Express.	7.10 p.m.
10.00 a.m.	Freeport, Dubuque & Sioux City Express.	2.50 p.m.
4.45 p.m.	Amboy, Rock Falls, Sterling Express.	11.20 a.m.
12.01 p.m.	Kansas City & Denver Express.	2.10 p.m.
12.15 p.m.	Council Bluffs Express.	2.10 p.m.
12.01 p.m.	St. Joseph, Atchison & Topeka Express.	2.10 p.m.
12.30 p.m.	Denver Fast Express.	2.15 p.m.
12.30 p.m.	Montana & Pacific Express.	2.15 p.m.
3.20 p.m.	Aurora Passenger.	7.45 p.m.
4.45 p.m.	Mendota & Ottawa Express.	10.30 a.m.
4.45 p.m.	St. Louis Express.	10.30 a.m.
4.45 p.m.	Rockford & Forrester Express.	11.20 a.m.
5.30 p.m.	Aurora Passenger.	8.55 a.m.
9.30 p.m.	Freeport & Dubuque Express.	6.35 a.m.
10.00 p.m.	Des Moines, Omaha, Lincoln & Denver Exp.	6.55 a.m.
10.00 p.m.	Southern Pacific Express.	6.55 a.m.
10.00 p.m.	Texas Express.	6.55 a.m.
10.00 p.m.	Kansas City and St. Joseph Night Express.	6.55 a.m.
1.05 p.m.	Aurora Sunday Passenger.	6.30 a.m.

*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.

MICHIGAN CENTRAL RAILROAD.

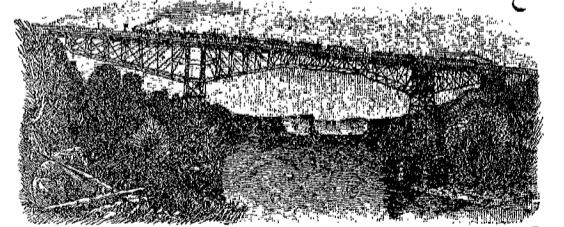
GOING EAST.					STATIONS.		GOING WEST.				
Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.			Pacific Exp.	Evening Exp.	Gr. Ry. Exp.	Day Exp.	Mail.
p.m.	p.m.	p.m.	p.m.	a.m.	Ar.	Dep.	p.m.	p.m.	p.m.	a.m.	a.m.
6.05	6.25	11.59	5.55	8.20		Detroit,	9.00	8.00	4.00	9.00	6.00
8.05	4.03	10.00	3.25	5.45		Jackson,	11.55	10.35	6.50	11.30	9.05
1.05	2.23	8.47	1.42	4.05		Battle Creek,	1.42	12.15	8.47	1.05	10.43
12.03	1.45	8.10	1.03	5.17		Kalamazoo,	2.27	1.07	9.40	1.45	11.58
5.58	11.08	6.02	10.42	12.10		Mich. City,	6.15	4.38		4.27	3.08
6.45	8.55	4.15	8.40	9.55		Chicago,	7.55	7.30		6.50	8.25
a.m.	a.m.	p.m.	a.m.	p.m.	Dep.	Ar.	a.m.	a.m.	p.m.	p.m.	p.m.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.45 A.M., Battle Creek 7.25, arrives at Detroit 11.45 A.M. All trains run by Nineteenth 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 & GRAND TRUNK R. R.

Time Table, in effect December 30, 1883.

GOING WEST.					STATIONS.	GOING EAST.				
Chgo. Pass.	Mail.	Day Exp.	Pacific Exp.	B. & O. Pass.		Mail.	Land Exp.	Atctic Exp.	Bus. Pass.	P.H.'s Pass.
a.m.	a.m.	a.m.	p.m.	p.m.	Dep.		a.m.	a.m.		a.m.
6.35	7.50	8.00	4.10	4.10	Port Huron	10.40	1.26	7.50		10.40
8.15	9.12	9.30	5.43	5.43	Lapeer	8.58	12.07	6.35		9.12
9.07	9.55	10.10	6.25	6.25	Flint	8.15	11.35	6.00		8.25
9.45	10.30	10.45	7.00	7.00	Durand	7.05	10.15	5.23		7.40
11.00	11.32	11.50	8.23	8.23	Lansing	6.01	10.15	4.15		6.09
11.40	12.06	12.22	9.08	9.08	Charlotte	5.24		9.37		6.32
12.40	1.01	1.18	10.20	10.20	A. & P. CREEK } D	4.20	8.55	2.35		4.35
6.00	1.25	1.28	p.m.	p.m.	D. } A	4.15	8.50	2.30		a.m.
6.48		2.15	2.17		Vicksburg	3.22	8.10	1.46		
7.50		2.23	2.28		Schoolcraft	3.08		1.36		
8.38		3.00	3.19		Cassopolis	2.16	7.21	12.51		
		3.50	4.08		South Bend	1.30	6.44	12.10		
		5.25	5.52		Haskell's	12.07				
12.30		7.45	8.10		Valparaiso	11.30	5.25	10.40		1.40
p.m.	p.m.	a.m.	a.m.		Chicago.	9.10	9.21	8.30	1.15	
					Arr.	Dep.	a.m.	p.m.	p.m.	p.m.

†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, P. H. n Passenger, and Mail trains, daily except Sunday.

Pacific, Limited, and Atlantic Expresses, daily.

Sunday Passenger, Sunday only.

GEO. B. REVE,

Traffic Manager.

W. J. SPICER,

General Manager.

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 19, 1884.

CONTENTS OF THIS NUMBER.

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

Poetry.

Just for To-day, <i>Sel.</i> ,	529
Secret Giving, S. ISADORE SUTHERLAND,	531
Enough to Do, <i>Sel.</i> ,	533
Eye Hath not Seen, H. L. H. in <i>The Christian</i> ,	540

The Sermon.

The Importance of Education, Mrs. E. G. WHITE,	529
--	-----

Our Contributors.

The Temple in Heaven, W. H. LITTLEJOHN,	530
The Law and Its Penalty.—No 7, R. M. KILGORE,	531

Special Mentions.

Heaven a Real Place,	532
Know what You Drink, <i>Scientific American</i> ,	532
Frequent Storms, <i>Interior</i> ,	532
Not Proven, <i>Christian Union</i> ,	533
Effects of Destroying Forests, <i>Interior</i> ,	533
Ministers' Vacations, <i>Sel.</i> ,	533

Our Tract Societies.

Vermont Tract Society, LIZZIE A. STONE, <i>Sec.</i> ,	533
New York " MAY TAYLOR, <i>Sec.</i> ,	533
Texas " CLEMENT ELDRIDGE, <i>Sec.</i> ,	533
Annual Report of North Pacific Tract Society, Mrs. C. L. BOYD, <i>Sec.</i> ,	533
Missionary Correspondence, HATTIE E. HARRIS,	534
Good Results of the Signs Canvass, E. H. GATES,	534

The Sabbath-School.

Lesson for Fifth Sabbath in August, C. C. L.,	534
The Sabbath-school Teacher, C. C. L.,	535
Dakota S. S. Association, VESTA J. OLSEN, <i>Sec.</i> ,	535

Editorial.

The New York Camp-meeting—At Their Old Tricks,	536
The Sabbath and First Day, etc., R. F. COTTELL,	536
Northern Dakota, G. C. AND E. L. TENNEY,	537
Colorado Camp-meeting, E. R. JONES,	537

Minister's Department.

The Simplicity of Preaching, J. BYINGTON,	538
Acceptable Service, R. F. COTTELL,	538
"Ye Want Nothing but the Fire," <i>Sel.</i> ,	538
The Preaching of Fifty Years ago, <i>Christian Union</i> ,	538

The Commentary.

Scripture Questions, W. H. LITTLEJOHN,	539
--	-----

Progress of the Cause.

Reports from Illinois—Missouri—Vermont—Maine—Wisconsin—Indiana—Ohio—Michigan—Minnesota—Colorado—Pennsylvania,	540-541
Pennsylvania H. and T. Society, Mrs. L. A. FERO, <i>Sec.</i> ,	541

Special Notices.

.....	542
-------	-----

News.

.....	542
-------	-----

Obituaries.

.....	542
-------	-----

Appointments.

.....	543
-------	-----

Editorial Notes.

.....	544
-------	-----

THE GENERAL CONFERENCE IS COMING.

AND when the Conference comes, there will be wanted, demanded, called for, expected, and great disappointment and some indignation felt if they are not forthcoming—What?—Reports from all the State Conferences, from the secretaries of the Conferences, giving all the statistics, as to churches, membership, increase, losses, finances, etc., called for by the blanks provided for the purpose. These reports have been heretofore more or less imperfect, but some have been much better than others. Can we not this year have a good, first-class job? To do this there must be co-operation all along the line. State Conference secretaries cannot report unless the churches report to them. If the rivulets dry up we can have no rivers. Will not all the members take an interest in this matter, and especially the church clerks, and still more particularly, Conference secretaries. Spur up the dila-tory, and by every available means gather the information needed, that it may be on hand by Conference time.

U. SMITH, *Gen. Conf. Sec.*

THE CATALOGUE AGAIN.

THE Battle Creek College Catalogue is now published. An edition of twelve hundred copies has been issued, and orders are being filled as fast as possible. The Catalogue is very neatly executed, so far as the typographical work is concerned. It has 46 pages, and contains names and addresses of last year's students. Send stamps for as many copies as you may desire, directing your letters to Battle Creek College.

W. H. LITTLEJOHN.

THE WORK.

OUR people are now regularly publishing periodicals in this country and in Europe, in English, German, French, Danish-Norwegian, Italian, Roumanian, and Swedish,—seven languages in all. This does not include a little in the way of tract

printing which has been brought out in the Spanish and Holland languages. All of the above has been done officially, though it is said that by individuals something has been accomplished in some of the Hindoo dialects, and in Chinese. But we can see enough right at home, before our eyes, to show that this work is steadily going to the nations of the earth. Our different periodicals, seventeen in all, are issued either weekly, monthly, semi-monthly, or quarterly. Many of the editions are somewhat limited, but if they should be all considered on a monthly basis, we should have a column of the present truth brought out every four weeks, reaching over *twenty-five hundred miles!* In ten months, or less, we should have a column of the Lord's truth reaching round the entire globe. Of course this is a small thing in comparison to what some of the great metropolitan publishing houses do, but when we take into the account the unpopularity of our work, the above figures are, at least, surprising. And may this good cause go forward till the Lord's jewels are sought out, is our prayer.

G. W. A.

TO THE BRETHREN IN NEBRASKA.

WE are now prepared to announce that we will be favored at our fall Camp-meeting with the presence, labor, and counsel of Sr. White. This news will be received with joy by many, and perhaps the meeting will be extended one week, reaching to Oct. 6, thus making it two weeks in length instead of one, as previously announced. A definite statement in reference to this will be made next week. The meeting will be held at Omaha. The State fair ground, with its numerous buildings and abundant water supply, also stalls for the protection of horses, has been secured free of cost for this occasion. In order that as much money as possible may be paid at that time to the Conference treasurer and to the Tract Society, let the church quarterly meetings, and the quarterly meetings of all the local tract societies, be held the first Sabbath and Sunday in September instead of October. Low rates of fare have been secured, as usual, over the railroads in this State, particulars of which will be given in the near future.

A. J. CUDNEY.

KANSAS SCHOOL.

THE subject of a school has been pressing itself on the minds of the brethren in Kansas for some time. Many have felt, and still feel, deeply over this matter. After deliberating upon the subject for more than a year, we have about concluded to give the matter a trial, by opening a school at Ft. Scott, Kansas, the first of November next, continuing it for a term of sixteen weeks. We start it simply as a church school. But our church is not strong enough to support a school alone. Now if we can obtain about twenty students to attend during said term of sixteen weeks, we will start the school at that time. But if we cannot obtain that number, it is thought the burden would be too heavy for the few at Ft. Scott. With that number, tuition would be reasonable.

Rooms can be had at a cost of about fifty cents per week per student, furnished, except light and fuel, which would be a light expense. Students could board themselves or obtain board for \$1.50 to \$2.00 per week. Now we do not desire to stop a single person from going to Battle Creek, but to accommodate those who can not go to that School. We hope to hear at once from all who could be depended upon as students on the above terms. The number that can come will decide at once for or against said enterprise for the present. Please address Eld. T. H. Gibbs, Ft. Scott, Kansas.

J. H. COOK.

VERMONT CAMP-MEETING.

IN a few days more the time for this annual convocation of our people and friends in Vermont will

have arrived. Yes, it will have passed, and the meeting will be numbered with seasons that were. Who will attend and reap the benefits and blessings of this occasion? As we have visited in different churches we have heard some express doubts as to going. Of this number, some are aged and feeble. If we meet them not here, we shall miss their presence, their testimonies, and prayers. I am sure the friends will do all they can to make such happy and comfortable if they come. We shall have but few more privileges of meeting with the people of God, favored as we hope to be this year. We expect Elds. S. N. Haskell, U. Smith, and E. W. Whitney, from abroad, and all will be much pleased to know that Sr. White will be with us. The grounds selected for the meetings are beautiful, giving a commanding view of the Lake Champlain. Here we hope to meet brethren from Canada and New York. We hope for a large measure of the divine Spirit to characterize the meeting, making the season solemn, leading men and women to love and obey the truth, and to seek a pardon of all their sins. We hope it may be a great and permanent blessing to all our churches.

As we write, we recall to mind the fact that it was upon the shores of this lake some seventy-two years ago, while Wm. Miller was a military commander, that he first was led to acknowledge that "there is a God." He sleeps, but his works follow him.

Burlington is a city of some fifteen thousand inhabitants. To be sure, it has its foreign element. But this message must go to "many peoples, and nations, and tongues, and kings." In the days of the apostle some "foreigners" were brought into the "household of God." Possibly it may be so here. Let us pray much for the prosperity and success of the meeting, and come attended by Jesus the Lamb of God. We trust the meeting may be one long to be remembered.

A. S. HUTCHINS.

A DAY OF FASTING AND PRAYER FOR MAINE.

ACCORDING to the suggestion of the President of the General Conference, we would invite all of our people in this State to join us in the observance of Sabbath, Aug. 30, as a day of humiliation, fasting, and prayer. Upon this day let us humbly seek God by confessing our sins, that we may be baptized anew with the Holy Spirit. As our camp-meeting this year is to be held in the largest city in our State, and will be by far the most important camp-meeting ever held in Maine, let us earnestly pray that God's blessing may rest upon his cause and people, and that many precious souls may be saved as the result; also that the Lord will especially bless those engaged in the canvassing work in our State.

CONF. COM.

THE MINISTRATION OF ANGELS, AND THE ORIGIN, HISTORY, AND DESTINY OF SATAN.

By D. M. CANRIGHT.

The following is the Table of Contents:—

PART FIRST.

MINISTRATION OF GOOD ANGELS.

INTRODUCTION.—They are not the spirits of Dead Men—The Heavenly Family—Number of Angels—Angels Real Beings—Their Exalted Character—Different Orders of Angels—They are Ministering Spirits—They execute God's judgments—Saints have Guardian Angels—Angels Record the Deeds of Men—Angels Assist in the Judgment—Angels will Gather the Saints.

PART SECOND

ORIGIN, HISTORY, AND DESTINY OF SATAN.

INTRODUCTION.—Devils are Real Beings—Why does God Permit Satan to Exist?—Origin of Satan—Satan a Wanderer—Satan Cains Possession of the Earth—Order of the Fallen Angels—Possessed with Devils—Satan an Accuser—Man in Prison—The Mission of Jesus—Redemption of Man—Satan Bound—Judgment of the Wicked—Will Satan be Destroyed?

Paper covers, 144 pages. Price, 20 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.