

Adventist Review

AND SABBATH HERALD.

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

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THE CHRISTIAN'S CONSECRATION.

"Yea, let Him take all."

TAKE my life, and let it be
Consecrated, Lord, to thee.

Take my hands, and let them move
At the impulse of thy love.

Take my feet, and let them be
Swift and beautiful for thee.

Take my voice, and let me sing
Always, only, for my King.

Take my lips, and let them be
Filled with messages from thee.

Take my silver and my gold;
Not a mite would I withhold.

Take my moments and my days;
Let them flow in ceaseless praise.

Take my intellect, and use
Every power as thou shalt choose.

Take my will, and make it thine:
It shall be no longer mine.

Take my heart; it is thine own!
It shall be thy royal throne.

Take my love; my Lord, I pour
At thy feet its treasure-store!

Take myself, and I will be,
Ever, only, all for thee!

—Frances R. Havergal.

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.

A LESSON ON COVETOUSNESS.

BY MRS. E. G. WHITE.

As Jesus was departing from a certain place, a young man came to him with the inquiry, "Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these have I kept from my youth up; what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions."

Jesus quoted to the young man five of the last six commandments, also the second great commandment, on which the last six commandments depend. These he thought he had kept. Jesus did not mention the first four commandments, which define our duty to God. In answer to the inquiry, "What lack I yet?" Jesus said to him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven."

Here was his lack. He failed to love God with all his heart and his neighbor as himself. Jesus touched his possessions. Said he, "Sell that thou hast, and give to the poor." This pointed out the young man's idol. His love of riches was supreme; hence it was impossible for him to love God with all his heart, with all his soul, and with all his mind. And this supreme love for his riches shut his eyes to the wants of his fellow-men. He did not love his neighbor as himself; therefore he failed to keep the last six commandments. His heart was on his treasures, swallowed up in his earthly possessions. He loved the things of earth better than God, better than the heavenly treasure. Jesus tested him to see which he loved most, riches or eternal life. Did he eagerly lay hold of the eternal prize? Did he earnestly strive to remove the obstacle that was in the way of his having a treasure in heaven? Oh, no; "he went away sorrowful, for he had great possessions."

"Then said Jesus unto his disciples, Verily I say unto you that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

It is God's plan that riches should be used properly, distributed to bless the needy, and to advance the work of God. If men love their riches better than they love their fellow-men, better than they love God or the truths of his word, if their hearts are on their riches, they cannot have eternal life. Some would rather yield the truth than sell and give to the poor. Here souls are proved; and, like the rich young man, many go away sorrowful because they cannot have their riches and a treasure in heaven too. They cannot have both, and they risk their chance of eternal life for a worldly possession.

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." "With God all things are possible;" but he will not permit the rich men to selfishly hoard their riches, and yet enter into his kingdom. Truth, set home to the heart by the Spirit of God, will crowd out the love of riches. The love of Jesus and the love of money cannot dwell in the same heart. The love of God so far surpasses the love of money that the possessor breaks away from his riches and transfers his affections to God. Through love he is then led to minister to the wants of the needy and to assist the cause of God. It is his highest pleasure to make a right disposition of his Lord's goods. He holds all that he has as not his own, and faithfully discharges his duty as God's steward. Then he can keep both the

great commandments of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neighbor as thyself."

In this way it is possible for a rich man to enter the kingdom of God. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." Here is the reward for those who sacrifice for God. They receive a hundred-fold in this life, and shall inherit everlasting life.

"But many that are first shall be last, and the last shall be first." Some who receive the truth do not live it. They cling to their possessions, and are not willing to use their means to advance the cause of God. They will not trust God's promises. Their love of this world swallows up their faith. God calls for a portion of their substance, but they heed it not. They reason that they have labored hard to obtain what they have, and they cannot lend it to the Lord, for they may come to want. "O ye of little faith!" That God who cared for Elijah in the time of famine, will not pass by one of his self-sacrificing children. He who has numbered the hairs of their head will care for them, and in days of famine they will be satisfied. While the wicked are perishing from hunger and thirst, their bread and water will be sure. Those who cling to their earthly treasure, and will not make a right disposition of that which is lent them of God, will lose the heavenly treasure, eternal life.

There was a time when there were but few who listened to and embraced the truth, and they had not much of this world's goods. Then it was necessary for some to sell their houses and lands, and obtain cheaper, while their means were freely lent to the Lord to publish the truth, and otherwise aid in advancing the cause of God. These self-sacrificing ones endured privations; but if they endure unto the end, great will be their reward.

God has been moving upon many hearts. The truth for which a few sacrificed so much has triumphed, and multitudes have laid hold of it. In the providence of God, those who have means have been brought into the truth, that as the work increases the wants of his cause may be met. God does not now call for the houses his people need to live in; but if those who have an abundance do not hear his voice, cut loose from the world, and sacrifice for God, he will pass them by, and will call for those who are willing to do anything for Jesus, even to sell their homes to meet the wants of the cause. God will have free-will offerings. Those who give must esteem it a privilege to do so.

Some give of their abundance, yet feel no lack. They do not practice self-denial for the cause of Christ. They give liberally and heartily, but they still have all that heart can wish. God regards it. The action and motive are strictly marked by him, and they will not lose their reward. But those who have less means must not excuse themselves because they cannot do as much as some others. Do what you

can. Deny yourself of some article you can do without, and sacrifice for the cause of God. Like the poor widow, cast in your two mites. You will actually give more than all those who give of their abundance; and you will know how sweet it is to deny self, to give to the needy, to sacrifice for the truth, and to lay up treasure in heaven.

The young, especially young men, who profess the truth, have yet a lesson of self-denial to learn. If these made more sacrifice for the truth, they would esteem it more highly. It would affect their hearts, and purify their lives. Too often the young do not take the burden of the cause of God, or feel any responsibility in regard to it. Is it because God has excused them? Oh, no; they excuse themselves. They do not realize that they are not their own. Their strength, their time, is not their own. They are bought with a price; and unless they possess the spirit of self-denial and sacrifice, they can never gain the immortal inheritance.

Said the great Teacher, "Ye cannot serve God and mammon." "Choose ye this day whom ye will serve."

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY ELD. W. H. LITTLEJOHN.

MR. THOUGHTFUL.—"I enter your room this evening, Mr. Biblist, with no reluctance, I assure you. My mind has been occupied during the whole day with the topic that we had under discussion at our last sitting, and there are several questions that I would like to propound for your solution."

Mr. Biblist.—"Very good, sir; you can proceed to state your difficulties, and I will remove them if possible."

Mr. T.—"There are two that occur to me just now. They are these: 1. What was there in the type of the scape-goat sent into the wilderness to answer to the punishment of Satan in the lake of fire? 2. How do you explain the statement found in Lev. 16:10 to the effect that the scape-goat was to be used in making 'an atonement'?"

Mr. B.—"Well, Mr. T., I will give you credit for searching out two of the most difficult questions that you could have asked in connection with this subject. They are not entirely new to me, however, and I will answer them to you as I did to my own mind when they first suggested themselves to me. It is true that there is nothing in the type that seems to foreshadow the destruction of Satan in the lake of fire. I account for it in this way: The casting of Satan into the lake of fire will take place at the end of the thousand years that will commence with the resurrection of the just at the coming of Christ, and end with the resurrection of the unjust. The cleansing of the most holy place in the heavenly sanctuary closes with the judgment of the righteous at the coming of Christ. It would not have been proper, therefore, that anything should appear in the services connected with the cleansing of the most holy place of the Mosaic tabernacle that would foreshadow events to take place after the closing work in the most holy place in the heavenly temple.

Let me state it another way: The wicked will have no part in the atonement made by the blood of Christ. You will remember that the sins of penitent confessors alone were carried into the holy place of the tabernacle, and that they alone were atoned for and confessed over the head of the scape-goat. It follows from this that the atoning service in both the earthly and the heavenly sanctuary related to the righteous exclusively. This being true, the atoning service in the heavenly sanctuary

will end just before the coming of Christ, since the cases of the saints are decided before that event in order that they may be resurrected or changed when it takes place. In connection with the judging of the saints the case of Satan is brought up. It is decreed that he shall be punished for the sins that he has caused the people of God to commit, and then an angel is commissioned to bind him and lead him away into the desolated earth as soon as it is broken up by the earthquakes of the last days. Subsequently the same angel casts him into the lake of fire; but this event was not shadowed forth in the type because it will not take place in immediate connection with the closing work in the most holy place in the heavenly temple. Do you comprehend the argument, Mr. Thoughtful?"

Mr. T.—"I think I do, sir. It is this: The casting of Satan into the lake of fire was not prefigured in the type because it was not to take place in immediate connection with that which the type shadowed forth, that is, the cleansing of the most holy place in the heavenly temple."

Mr. B.—"Precisely so, sir. You comprehend my meaning quite fully. Now to your second question. It is said that the scape-goat was to be presented alive before the Lord to make an atonement with him. Mark it. It is not for him (the goat), but with him (the goat) that the atonement was to be made. An atonement is that by which reconciliation is made for sin. We have seen that the scape-goat typified Satan. If, therefore, the atonement was made for the goat, it would imply the salvation of Satan, a thing that is out of the question; but as it is said that the atonement was to be made with the scape-goat, I understand that the expression simply implies that Satan (the antitype of the scape-goat) in some way is to play a part in the scheme for the reconciliation between God and penitent men. That part consists in his suffering in his own person for the sins that he has induced the righteous to commit, and which the high-priest in the typical service confessed over the scape-goat, laying his hands upon his head. It seems therefore, that before God could consistently pardon men for their sins, he felt compelled to insist that Satan, who was a party to man's criminality, should, in the presence of the universe, and in connection with the making of the atonement by Christ, have the sins of the saints rolled back upon his head in so far as he was responsible for them. In other words, that no atonement would have been satisfactory to God that did not involve the punishment of the great deceiver in a manner so public that the people of God would witness his doom, and be most profoundly impressed with the exceeding sinfulness of sin. It is certain that an atonement could not have been made with the scape-goat in the primary sense of that word (that is, a sacrifice for sin); since Paul says in Heb. 9:22, that "all things are by the law purged with blood, and without shedding of blood is no remission;" and since the scape-goat was not slain. The only remaining sense, therefore, in which an atonement could be made with the scape-goat was that of using the scape-goat as he was used in connection with the services of the day of atonement, to illustrate the fact that Satan would eventually suffer for the sins of the saints as one of the necessary conditions to God's plan of reconciling men to himself. That God had a right to make such a condition, no one can dispute; that it was both just to Satan and instructive to men cannot be denied; that it was very properly made prominent in the services of the typical day of atonement, must be obvious to every one."

Mr. T.—"I thank you for your explanations, Mr. B.; they are quite satisfactory, and now I am more than ever anxious to have you locate the time, if it be possible, when these momentous events are to take place."

Maud.—"That is the way I feel too, father; I wish that you and Mr. T. would be kind enough to avoid these nice points of doctrine, until you have settled the point of time. I have been waiting for that now for two evenings."

Mr. B.—"Be patient, Maud; you should remember that the points we have been examining are important ones, and that it is necessary for every one to consider them carefully before he can become intelligent on the subject of the sanctuary. It is because they are unwilling to do this that so many Seventh-day Adventists are unable either to comprehend or defend the faith of our people on that point. The fact is, to speak plainly, many persons are so lazy mentally that they will not put forth the necessary effort to understand one of the grandest questions in the book of God. It is of but little use to be able to locate the exact time when the great day of atonement was entered upon in heaven, until one can give a good reason for believing that it must have commenced at the date in question."

"But I must enter upon my task. To-night I can do but little more than to lay the foundation for my argument. I wish in the first place to call your attention to the fact that the day of atonement covers a section of the judgment work. It will not take long to do this, as the services performed thereupon related to the confession of sin for the people on the part of Christ before the Father and the pleading of his (Christ's) blood before Him (God) for their final and complete remission."

Mr. T.—"Do you not believe that Christ made an atonement for our sins on the cross?"

Mr. B.—"No, sir, I do not. He died on the cross, thus laying the foundation for the making of the atonement through his blood in the close of the world's history and at the time of the Judgment."

Mr. T.—"But do we not read in Rom. 5:11 that we have already received the atonement? Yes; here it is: 'And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.'"

Mr. B.—"Your text would be in point, sir, if it were a correct translation of the original, which it is not. I read from the Encyclopedia of Religious Knowledge, Article Atonement: 'And as to Rom. 5:11 it is well known that the original word there used is not *ilasmos*, but *katallagen*, and should have been rendered reconciliation.' In harmony with what I have just read, the New Version reads, 'Through whom we have now received the reconciliation.' Dean Alford's translation has it the same, substantially, as the New Version, 'Through whom we have now received our reconciliation.'"

Mr. T.—"I see that I shall be compelled to surrender my strong text."

Mr. B.—"Yes; and I believe that there is not a passage among those usually employed to prove that the atonement took place at the cross that will justify such a conclusion. The doctrine itself is contrary to reason. When sin is once atoned for, it is fully disposed of, and can never be charged to the account of the offender again. To reason, therefore, that the sins of those who are converted were atoned for on the cross, would be to argue that such persons could not be lost; a doctrine which you as a Methodist, Mr. Thoughtful, will not be very likely to endorse, and one that is contrary to the plain declarations of the Scriptures. Let me read a text on this point. Here it is in Eze. 18:24: 'But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.' The class mentioned in this passage, are converted men, since they are spoken of as being

righteous. It follows, therefore, that converted men can be lost, since those in question died in their sins. But if the atonement was perfected at the cross in an absolute sense, then either a man can be lost after his sins have been atoned for, or else he can be converted without having his sins atoned for, and be lost. Either of these positions is fatal to the doctrine of an atonement completed at the cross; since it would be absurd to reason that there are two classes of converts, the sins of one of which were atoned for at the cross, while those of the other were not atoned for there, and never will be. At your leisure you can read Heb. 6: 4-6, which confirms the doctrine of Eze. 18: 24, or the possibility of a man's becoming a castaway after his conversion.

"Now let us consider the atonement for a moment in the light of the sanctuary question. In its service the sins of the people were confessed and carried, in connection with the blood of the victim that represented Christ, into the first apartment of the sanctuary for 364 days in the year. During this time no final disposition was made of them. They remained under the eye of God, the blood of the victim testifying the penitence of the offender and his faith in Christ. All this time these sins were not atoned for. They stood against the parties who had committed them. On the last day of the year—called by way of distinction, the day of atonement—all these sins were carried into the most holy place by the high priest, confessed again before God, and finally atoned for in figure through the offering of the blood of the Lord's goat and the ceremony of the scape-goat. This, says the 30th verse of Leviticus 16, was done that the people might be cleansed from all their sins before the Lord. It follows, therefore, that they had not been cleansed from the sins that they had confessed, previously to the day of atonement. Having seen that the yearly round of the tabernacle service represented the whole period of probation, we see that the lesson taught by that round of service is simply this: Up to the time of the antitypical day of atonement, sinners will continue to confess their sins before God, pleading in connection with those confessions the shed blood of Christ. When the day of Judgment is reached, Christ, our high priest, will offer before his Father his own blood for the purpose of making an atonement for the sins of his people. Then those sins will be pardoned absolutely, and Satan, the antitypical scape-goat, will have them rolled back upon his head. Previous to this time, confessing sinners had been pardoned conditionally, and the favor of God secured as the result of faith in Christ and the atonement to be perfected by him in the future. All this while, however, the record of their sins was preserved; and in case they apostatized, they would be punished for those sins in the Judgment—agreeably to Eze. 18: 24—as fully as if they had never repented of them. This is in harmony with Heb. 9: 24-26, where we learn that Christ, unlike the high priest, was to enter into the most holy place but once to put away sin by the sacrifice of himself; not, of course, by sacrificing himself in the most holy place in the heavenly temple, but by presenting there in behalf of his people, the blood that he shed for them on Calvary.

"This is also in harmony with reason; for the plan that men should receive conditional pardon upon repentance, and absolute pardon if faithful, at the Judgment, is much more consistent with wisdom, than that their sins should be atoned for before they were committed and while they were still on probation.

"Now that we have seen that the day of atonement typified a portion of the judgment work in heaven, the next point I wish to make is that the Judgment will commence some little time before the coming of Christ."

Mr. T.—"Why, I supposed that the Judgment would commence after the coming of Christ. Is not that the general view?"

Mr. B.—"Yes, sir; but it is, nevertheless, erroneous. When Christ descends to this earth, he will not raise the dead and then decide whether they belong respectively to the righteous or the wicked; but he will destroy the living wicked, and resurrect the righteous dead out from among the wicked dead. Here is the record in 1 Thess. 4: 16, 17: 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.' In the third chapter of Philippians, Paul declared that he was willing to lose all things that he might know Christ and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means he might attain unto the resurrection of the dead. Paul was not afraid that he would fail altogether of being resurrected. He knew very well that the Lord had promised that all that are in their graves should hear his voice and come forth."

Maud.—"What did he mean, then, father?"

Mr. B.—"I will tell you, Maud. There are to be two resurrections, a thousand years apart; the first will be that of the righteous; the second that of the wicked dead."

Mr. T.—"How do you prove that, sir?"

Mr. B.—"I will prove it, Mr. Thoughtful, by reading to you Rev. 20: 5, 6. Here it is: 'But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.' You will observe that this passage proves the two things that I have assumed: first, that there are to be two resurrections; secondly, that they are to be a thousand years apart; but I see that our time is up, and I will postpone further consideration of the subject until to-morrow evening."

WATCH.

BY ELD. R. F. COTTRELL.

"TAKE ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

In view of the close of human probation and the coming of the great day of the Lord, our Saviour emphasizes in the strongest manner possible the importance of watching. That emphatic admonition loses nothing of its force by passing time, but as we approach the coming of that day, which now is even at the doors, the importance of the duty, as related to our individual salvation, increases with each passing day. If we have consecrated ourselves to God and his cause to the best of our ability in the past, and God has accepted us according to the sincerity of our hearts, yet if we fail to hold fast, and to renew our consecration daily, endeavoring to make it more and more perfect, we shall find ourselves in a state of backsliding. It is a very easy thing to backslide. It requires no effort at all; we have only to lay down our oars, and the current will carry us rapidly downward.

Watching and praying are constant, daily duties. And if we attend to these duties as we should, we shall find there is work for us to do. In the parable, the man going into a far country gave "to every man his work."

In like manner our Lord has left us something to do. The work may be of a humble character, not some great thing; but our condemnation or our approval depends upon the sincerity and purity of our motives and our faithfulness in the work. Faithfulness over a few things will meet the divine approval. Our God is gracious and merciful. He desires to save us; but he cannot in consistency with his justice, without our co-operation. Let us heed the admonition to watch and pray, and work while the day lasts.

A DEAR EXCHANGE.

BY J. M. HOPKINS.

SHALL I for what this world affords,—
Its richest gold all mixed with dross,
Its surest gains subject to loss,
Its sweetest pleasures fraught with pain;
Its purest touch leaves but a stain,
Its fond allurements but deceit,
Its greatest victory a defeat,
Its dazzling brightness but a flash,
Its richest treasures only trash;
Its fondest hopes are but alloy,
Its surest promise a decoy;
Its highest pinnacle of fame,
Is spoken in a passing name;
Its plighted friendships often fall,
Its stoutest heart must surely quail;
Its longest life is but a breath,
Its end a wretched, painful death,—

Shall I for this—aye, nothing more—
Exchange a home on yonder shore,
Where never-fading flowers bloom,
Where never falls a shade of gloom,
Where purest pleasures never cease,
Where all will feel a sweet release,
Where living fountains ever flow,
Where all the highest rapture know,
Where none will ever say, "I'm sad,"
Where all will be forever glad,
Where riches are unmixed with dross,
Where none will ever suffer loss,
Where friends will meet no more to part,
Where sorrow never fills the heart,
Where tears will never dim the eye,
Where none will ever moan or cry,
Where never falls the shade of night,
Where all is beautiful and bright,
Where saints will dwell a happy band
With God, the Sovereign of that land?

Chatfield, Minn.

THE SABBATH INSTITUTED AT CREATION.

BY MRS. L. D. A. STUTTLE.

ALMOST six thousand years ago, the birth of creation was proclaimed by the Eternal. Then the morning stars sang together, and all the sons of God shouted for joy as with wonder and amazement they gazed upon the virgin beauties of the new-made earth. With ever increasing astonishment they have watched, step by step, the progressive work of the Creator; and, ever and anon, as each successive day new beauties and new glories appeared in obedience to the fiat of Jehovah, methinks the arches of heaven echoed and re-echoed their songs of praise. They have seen the barren earth clothed with beauty and verdure,—a realm of glory and loveliness emerge from chaotic darkness. They have seen the forces of nature marshal themselves in obedience to the divine command, and the fish of the sea, and the fowls of the air, and thousands of living creatures of every kind, fill the new-made world with life and happiness.

Still the work is incomplete. Again Jehovah speaks, "Let us make man in our own image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth" (Gen. 1: 26); and man, stamped with the impress of divinity, and fashioned after the image of God, stands forth and surveys with emotions of unutterable delight his Eden home. And now, as the last rays of the setting sun of the sixth day fall with a mellow light over the fair hills and vales of Eden, Jehovah beholds the work of his hands, perfect, finished, and he declares it "very good." And now he enters upon his rest, the memorial of creation, the Sabbath of Jehovah.

"And God blessed the seventh day, and sanctified it,"—set it apart for a holy use that man might ever remember the God who created the heavens and the earth in six days. This was both merciful and wise on the part of the Creator. It was for the good of man, spiritually and physically. "The Sabbath was made for man." But, ah! he sinned, forgot creation's memorial, forgot God's Sabbath, and as the legitimate result, the true God is soon forgotten. First, Sabbath-breakers; next, idolaters. Show me a nation which has no knowledge of the true Sabbath, and I will show you a nation of idolaters, a nation which has no knowledge of God. Idolatry is but the outgrowth of Sabbath-breaking; Christianity, the legitimate result of Sabbath-keeping.

This being the case, think you that the great God would leave this world until the time of Moses without any Sabbath? Nay, verily! The very wording of the Sabbath commandment, "Remember," shows conclusively that it was but the reiteration of a command already given. The Sabbath was not born at Sinai; its birth-place was Eden. Indeed, we might appropriately term it "the birthday of creation." How passing strange, and what blind folly to contend that it was not observed until over two thousand and five hundred years after the creation of which it is a memorial! As well might the people of the United States forget to celebrate the anniversary of their Independence, and continue their forgetfulness hundreds of years to come, and then suddenly remember their duty, and forthwith proceed to celebrate. Preposterous!

But, says one, "the Jews were commanded to keep the Sabbath in commemoration of their release from Egyptian servitude." To this we reply, That while the Israelites were suffering their cruel bondage under the task-masters of Pharaoh, it was very difficult for them to keep themselves pure from the abominations of the heathen by whom they were constantly surrounded; and it was still more difficult to observe the Sabbath of Jehovah as did their fathers; hence many of them gradually drifted away from the true God. But this state of things was not always to last. God remembers his covenant with Abraham, Isaac, and Jacob, and mercifully delivers them from their masters by his servant Moses. Now they are in a condition where, if they will, they may joyfully keep the Sabbath of the Lord; free from bondage, no longer the degraded serfs of the heathen, but the acknowledged people of God.

Is it any wonder, then, that they are especially reminded of their duty in regard to the Sabbath? They had witnessed with trembling awe the fearful wonders that had been wrought for their deliverance; they had witnessed the plague of fire and hail, darkness and terror; and, last of all, they had witnessed the terrible death of the first-born. They had eaten the first passover, and sprinkled their door posts with blood, and the destroying angel had passed them by in peace. And God there commands them to keep the passover forever, throughout their generations, as a memorial of their deliverance. How fitting, how appropriate! They were to keep the Sabbath as a memorial of creation; the passover, as a remembrance of God's especial care for them in leading them out of Egypt.

Moses guides them onward. God still works for them. The foaming waters of the Red Sea are divided, and they pass through in safety. And now they come to Sinai. They are commanded to purify themselves, for the Eternal God is about to speak to them his law. Suddenly the mountain is shrouded with clouds and thick blackness, and upon its summit the awe-stricken multitude behold the dazzling glory of Jehovah. Hark! a voice is heard like the blast of a thousand trumpets, waxing louder and louder. The earth trembles and shakes,

and from the mountain issue fire and smoke as from a furnace. The holy law of God is spoken by the great Lawgiver, and Moses descends from the mount bearing the two tables of stone, upon which, with the finger of the God, the law has been engraved. It is the same law that Adam and Eve well understood in Eden; the same law which condemned the murderer of Abel; the same law which in the beginning commanded the Sabbath to be kept as a memorial of the true God, and a reminder of his creative work. It is the same law, the violation of which called for the overflowing waters of the flood, and the terrible desolation of the cities of the plain.

The ancient Israelites, notwithstanding the events of Sinai, all too quickly forgot the Sabbath. If they had but turned away their feet from the Sabbath, from doing their pleasure on God's holy day; had it been their delight, the holy of the Lord, and honorable, then had Jerusalem stood for ever, the glory of the whole earth, and the excellency of the nations.

God would not have us form his holy day into a yoke of bondage. It is lawful to do good upon the Sabbath day. We may make it a day of holy meditation and prayer, a day of praise and thanksgiving; we may be joyful in the Lord, and thank him for giving us a little foretaste of the inheritance, incorruptible and undefiled at the right hand of God, where those that have done his commandments shall be eternally blessed. There, within the walls of that city of light, no Sabbath-breaker shall ever find an entrance; no, never. For the blessed Sabbath of Jehovah, born in Eden, blessed and sanctified by the Eternal, shall still be observed in Eden restored, by the countless millions of the redeemed, who, from one new moon to another, and one Sabbath to another, shall come to worship before the King, the Lord of hosts.

ACKNOWLEDGMENT OF GOD'S MERCY.

BY MRS. H. W. PIERCE.

I FEEL it a privilege to tell those who love the Lord what he has done for me. I have been in a low condition of health for years. Have suffered greatly from a chronic exhaustion of the nerves, affecting seriously both the brain and the spinal cord. Two years ago I reached a point where I was nearly confined to the bed. Having sought the best human aid without material relief or improvement, in February 1883, Elds. I. D. Van Horn, C. W. Stone, and other servants of God, by my request, engaged in prayer for my restoration to health. The Lord came very near, and I was greatly blessed, but healing power did not at that time rest upon me. The united faith of those present was that God had granted their petitions, and if I believed I should receive the desired blessing. I came to the Lord with submission, but lacked an individual faith that the Lord would heal me. I thought that if it pleased him to do so great a work for one so unworthy, I should receive evidence by the change in my feelings when the work was done. Or, at least, that I should become sensible in my system that the power of God rested upon me. This was all wrong, but the Lord did not forsake me. Carefully, earnestly, I sought both day and night to know wherein I had failed, and he helped me to see it in a measure.

As I began to exercise faith for myself in harmony with God's plan of bestowing special blessings, I received in proportion to my faith. I did not have faith to be healed fully, but believed it would please the Lord to relieve my head of great suffering. This was done, and I rejoice greatly for it. My nerves were quiet, and I could rest both days and nights as I had not for many years. Instead of gaining strength, however, I was more prostrated. The disease was not removed. I greatly longed to

understand God's dealings with me. At times I was strengthened in answer to prayer to perform some labor in visiting where I hoped to do good. For years I had been deeply anxious to labor more than I could in my weakness in the work of saving souls.

Knowing the faith of those who had prayed for me ten months before, I sought earnestly to know if it was the will of God that I should make an advance move, and exercise faith for more perfect restoration to health. I received the asked-for evidence and dared not doubt, yet never felt so weak and helpless before. The Lord helped me to believe, and I was greatly strengthened, but my faith was still short-coming. Feeling that I must venture out and prepare to give myself to work in the cause in some way, I went to South Lancaster to attend the "Special Course" last spring. While there I was pressed by weakness and disease. Through the instrumentality of several brethren and sisters of experience, I was led to understand my duty and privilege, so that the hindrance to my faith was removed. It seemed that the Spirit of the Lord would not suffer me to leave until I had again asked the prayer of faith in my behalf. Eld. Haskell and others complied with my request, and I felt then that I must believe that God would and did wholly remove the disease and difficulty that held me; not because I was worthy, but because it was his will that I should engage in active labor instead of requiring the care of others. I knew it was my duty to believe independently, of feeling, and I did so; and as the elders laid their hands on my head, I praised God from a full soul, and declared the work was done. For a few days I was very weak, and was severely tested, as upon my return home, it seemed impossible for me to perform what I judged was reasonable and necessary labor. But I resolved that I would believe, and learn the lesson of implicit faith, and trust which God wanted me to learn.

I labored in weakness at first, but soon strength and freedom from my chronic difficulties were bestowed upon me wonderfully. I labored harder at housework than it had been possible for me to do for years previous; and in less than two weeks I went with my husband to Belvidere, and have labored constantly since that time, both visiting from house to house and attending meetings, besides doing considerable housework and sewing. The change wrought in me is very great, and I cannot be too grateful to my Heavenly Father, or too faithful in striving to improve my strength in doing the little I can to advance his precious cause for the remainder of my life, or till the work is done. I stand only in the strength of Christ my helper.

I hope these lines will help some sufferer to commit his case fully to a kind Heavenly Father who is willing to do more for us than we are ready to receive. I know well that the warfare is not over, nor the final victory won; but I know that if I am faithful, He who hath done so much for me will bring me safely through. Pray for me.

Waterville, Vt.

—The Christian shines unconsciously, as the jewel sparkles, as the bird sings. Self-forgetfulness is the first sign that we are doing work for the God above us. A life in which the will of the Father is all in all, will accomplish good on the right hand and on the left, and keep no record.

—I feel more and more that I must give up my will and my plans, and I think I more and more rejoice to do it. It is a part of my prayer that God will treat me so as to bring me closest to himself, and most establish me in the health of the soul, so that I may say, He "is the health of my countenance and my God."—*Dr. Bushnell.*

Special Attention.

THE LODGE ARRAIGNED IN NEW BRUNSWICK.

THE *Daily Telegraph* of St. Johns, New Brunswick, printed July 10 the following powerful appeal to Rev. Dr. McCrea of that city, who had a few days before delivered an oration for the lodge, during a patriotic celebration. The letter was written by Rev. A. J. McFarland of the Reformed Presbyterian Church, and is herewith reproduced almost entire:—

DEAR BROTHER: Having carefully read and considered your oration delivered in Mechanics' Institute, on Dominion day, in praise of Speculative Masonry, will you suffer a word of friendly comment and criticism? You can the better afford me this liberty, since your effort was received with such general commendation and applause. Allow me to say that while I admired the ability and shrewdness you displayed, it pained me exceedingly to see a ministerial brother, for whom I have learned to entertain a profound respect, eulogize, in such an unwarrantable way, the order of Freemasonry. Your brethren of the lodge will doubtless be jubilant in that they have secured a minister of the gospel in your high standing to "sound the praises of Masonry." But this is particularly what I lament, that an institution which I feel is so unworthy of Christian favor and patronage, should be able to point to your willing support and endorsement as an evidence of its respectability. It has ever been the reply of Masons to any objection to the order: "Surely it cannot be bad, or such good men as Rev. So-and-so would not belong to it." But, however this may in former times have satisfied to silence objections, the fact that many good men have left the order in shame and disgust, and have proclaimed to the world at the risk of their lives the true inwardness of the institution, renders people slower to believe in its goodness and nobleness.

I have long had, dear brother, a very decided and settled conviction that the order of Freemasonry is one with which no Christian, much less a Christian minister, should have any connection, and your oration has only tended to strengthen this conviction. You say that on the platform of Masonry, Jew and Gentile, Christian and Brahmin, can stand side by side. This is true, "and pity 'tis, 'tis true." But what is the great leading principle in this platform, as stated by yourself? It is the "belief in God." Yes, but what is God? You say, "the Creator, the Architect of the universe, the God of providence." But this, after all, is not very explicit; for the Brahmin claims all this for his god. So whatever you may have done for the Brahmin, I don't see that you have done any great thing for the Christian, and an ambassador of the Lord Jesus Christ, when you put him on a platform along side a Brahmin who believes in and worships his heathen god.

You speak of the Bible as an indispensable article of furniture in every rightly constituted lodge. But I ask you, What Bible? In these lands, I know it is the Christian Bible; but what Bible does the Brahmin Mason use? Surely it is not the Christian's Bible. What Bible will the Mahomedan use? Will it not be the Koran? What Bible will the Mormon Mason use? Will it not be the Book of Mormon? Here, then, is a strange mixture. Brahmin lodges, Mahomedan lodges, Mormon lodges, and Christian (?) lodges, each using a different Bible from the others, and yet all learning alike the principles of the order.

Again I ask how it comes that a minister, and especially a Christian minister, can find anything "noble" in a sworn alliance on such a platform as this.

But you aver that "your system is permeated and throbs through and through with the spirit of religion;" and you cite in evidence the prayers and worship of the lodge. Every well conducted lodge begins and closes its proceedings with prayer. May I venture to ask you as a Presbyterian minister, who I know believes in the Westminster Shorter Catechism, What is prayer? Is it not the offering up of our desires to God for things agreeable to his will, in the name of Christ? Can it be prayer to offer desires to God, and ignore the name of Christ? Is it not indispensable to our

right approach to God that we come in the name of Christ? I am sure that you and I have one faith on this point. Our common faith is formulated by our Saviour, when he says: "No man cometh unto the Father but by me." "I am the door; by me, if any man enter in, he shall be saved." " whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Christ is the one and only mediator appointed by the Father. Man cannot come to God immediately. Our only way of access is through and by the merits of Christ. God is dishonored by prayers which are offered contrary to his appointed way. "He that honoreth not the Son honoreth not the Father." But the Masons do not pray in the lodge in the name of Christ. Your platform does not warrant it. Your platform logically and of necessity forbids it. Masons are not required to believe in Christ. Your Jew brother, and your Unitarian brother, and infidel brother, to say nothing of the Brahmin, Mahomedan, and Mormon, would not allow it. So it comes to this, after all, that your praying in the lodge is only and wholly a solemn farce. It is an insult to Christ. It is a dishonor to God. God does not hear Masonic prayer. Your order is indeed "permeated and throbs through and through" with something like religion, but I would not call it religion. Better call it senseless mummery, or, better still, audacious blasphemy. How a Christian, and a Christian minister, can consistently enter into a sworn alliance with an order that thus dishonors Christ, is something I cannot reconcile. I could not but observe, too, that in your oration as published, there was no mention of Christ, or even indirect reference to him. In this respect your address was truly Masonic in the strictest sense. Surely this was not intentional on your part. I cannot bring myself to believe that you would knowingly bring dishonor to the Master we serve, that blessed Lord who died for us, and whose honor we should everywhere sacredly maintain. But pardon the allusion, when I say that as I read your address, and saw the absence of any reference to Christ, I could not help thinking of Absalom's exclamation to Hushai: "Is this thy kindness to thy friend?"

You refer to heaven as the "lodge on high," into which you and your brother Mason "hope to enter through the mercy of your God." Yes, and your Brahmin brother hopes to enter the Grand Lodge above through the mercy of his heathen god, and the Mahomedan brother, and Jew brother, and Unitarian brother, and infidel brother, and unregenerate brother, and all good Masons, whether they believe in Christ, Confucius, Mahomet, Joe Smith, or nothing, hope to go to heaven, to the "lodge on high," through the mercy of their Masonic god. So we are to understand that Masonry is a saving institution. But what are the conditions of salvation in Masonry? Not, surely, the conditions of the Bible, which, as you and I believe, are faith in Christ, repentance unto life, and sanctification by the Holy Spirit. These cannot be the conditions on which Freemasonry proposes to save its members, for thousands of Masons in the world do not accept of the Christian's Bible. The teachings of Masonry on this subject may be summarized in one brief sentence: "Obey Masonic law and live." Salvation by Masonry is not salvation by the gospel. The teachings of Freemasonry are another gospel, in which there is no recognition of Christ and of the doctrine of justification by faith in his blood. This must be so, since, as you say, the Jew and Brahmin are on the same platform with you and share with you the hope of entering the "lodge on high," through the mercy of the Masonic god. I know that you, personally, do not believe that God shows saving mercy to sinners except through Christ; but how, then, can you address your Jewish and Unitarian and unbelieving brethren as those who are to be associated with you hereafter in the "lodge on high," as the possible spectators of the future progress of Masonry in this lower world.

Another great fundamental truth which you say enters into your platform, is the brotherhood of man. If I understand you correctly, you would represent the churches as sadly deficient in teaching faith in God and the brotherhood of man; for you claim that these tenets are the "strength of your order," and say, "when these aspects of life are set in the forefront of the churches, then, and

not till then," do you expect "that Masonry and kindred orders will be superseded."

But what does this doctrine of brotherhood, and boasted benevolence, as held and illustrated by Masons, amount to after all? It excludes all women, old men in their dotage, young men in their nonage, all deformed persons,—in short, it initiates none who are likely to become chargeable to the order. And yet you call this a benevolent institution, and would bid the churches come and sit at its feet and learn, and see illustrated the great doctrine of the brotherhood of man. Here is a true picture, as I believe, of the Masonic idea of brotherhood and benevolence: Suppose a large family consisting of an aged father and mother, five full-grown stalwart sons, two daughters, woman-grown, several small children and a crippled son, together with a servant or two. Suppose these five able-bodied sons organize a mutual aid and benevolent Society. Suppose the other members of the family apply for admission to this Society. The aged father applies, and they blackball him because he is too old; the mother and daughters apply and are told that women cannot be members of this Society; the younger children plead for the protection of their strong brothers, and they are told they are too young. The servants are blackballed because they are too poor, and to the piteous pleading of the little cripple, these heartless brothers say, they want nobody in their Society that is physically unsound. Would not everybody say it is a misnomer to call such a Society a benevolent institution? And yet such an unmitigated sham and fraud is the boasted benevolence of Masonry. Masonic benevolence is the refinement of selfishness.—*Christian Cynosure.*

WHAT GIRLS READ.

MUCH is said of the evil effects of sensational reading by boys. The *New York Herald* takes up the subject of novel reading by girls and women. It says: "If the former unfits the future citizens for becoming the best class of prospective rulers, the latter not only gives unreal ideas of practical, every-day life, but also causes a direct neglect of duties in many instances. In how many homes where the women take part in the household duties, have they put off an unwelcome task to follow the trials of an imaginary hero or heroine. What is one of the most delightful and restful recreations has become by excess one of the growing vices of the day, and the confirmed novel reader's head becomes a confused mass of dramatic incidents of no possible value to herself or anybody else. She tries to fit her imagination, and finds ordinary people and incidents too commonplace, and is apt to become dissatisfied, ending by longing for more stirring scenes than she finds in the peaceful home circle; while the boy who has become demoralized by sensational literature, yields to his spirit of unrest, and starts off to fight Indians with his mother's carving knife and a toy pistol, if he cannot find better equipment.

"The old Spaniard knew what he was writing about when he made poor old Don Quixote crazy from reading 'stories of adventures,' before starting him off on his ridiculous journey. What must have been the case among the few of the privileged classes who could afford to buy books then, is now found among all classes, where the number of novels read by some women are counted by the hundred, especially when they are the cheap editions so universally bought, borrowed, and exchanged. Who can estimate the number of uncomfortable and unhappy homes, the familiarity with immorality, and the divorces that can be traced to the influence of novels filled with scenes which make vice and crime attractive, and turn the criminal into a heroine or a martyr?"—*Ex.*

—A curious fact in connection with the cholera at Marseilles and Toulon, is the remarkable exemption from the plague among the Jewish population. Of the Jewish community in Marseilles, comprising 4,000 souls, only seven have been seized with the disease. Two of these seven were life-long invalids; another was ninety-seven years of age, and two others had not observed the Jewish law. "The American Hebrew" of this city ascribes the comparative immunity to the dietary laws of Judaism, and lifts up its voice against "the unclean offal-feeding things of sea and land" which Christian epicures prize so highly.—*Ex.*

Our Tract Societies.

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

WHEREIN LIETH GREATNESS?

Not what you say,
Or wish, or hope,
While through the darkness
Here you grope;
But what you do,
And what you are,
In heart and thought
And character—
This only makes you great;
And this,
If clothed in Jesus' righteousness,
Will open heaven's gate. —Sel.

IOWA TRACT SOCIETY.

Report for Quarter Ending June 30, 1884.

No. of members,	807
" " reports returned,	369
" " members added,	6
" " " dismissed,	12
" " missionary visits,	340
" " letters written,	585
" " Signs taken in clubs,	631
" " subscriptions obtained for periodicals,	310
" " pages tracts and pamphlets distributed,	184,819
" " periodicals distributed,	8,804
Received on membership and donations, \$83.98 ; on book sales, \$235.51 ; on periodicals, \$470.18 ; on other funds, \$851.50.	

LIZZIE H. FARNSWORTH, Sec.

ILLINOIS TRACT SOCIETY.

THE twelfth annual session of this Society was held in connection with the camp-meeting at Peoria, Ill., Aug. 19-26, 1884.

FIRST MEETING, AUG. 20, AT 5 P. M.—Eld. R. F. Andrews in the chair. Prayer by C. E. Sturdevant. On motion, the reading of the minutes of the last annual meeting was waived, and the report as it appeared in the REVIEW accepted.

On motion, the Chair was authorized to appoint the usual committees, which were named as follows: On Resolutions, Eld. W. H. Littlejohn, Eld. B. F. Merritt, L. S. Campbell; on Nominations, C. E. Sturdevant, A. L. Bliss, A. F. Ballenger. Adjourned to call of Chair.

SECOND MEETING, AUG. 22, AT 5 P. M.—Minutes of the previous meeting read and approved. The Committee on Resolutions submitted the following:—

Whereas, Our sister States are considerably in advance of Illinois in the colporteur work, and are beginning to reap the fruit of their labor in this direction, in the conversion of many who are brought into the truth through the reading of the tracts and books which set forth in a clear manner those views which are peculiar to us as a denomination; therefore—

Resolved, That in our judgment the State of Illinois furnishes as good a field for colporteur work as any other State in the Union, and that we earnestly exhort all those within our borders who are qualified to make a success of this department of labor, to enter into this branch of the service of the Master at the earliest date possible.

Whereas, The work entitled "Thoughts on Daniel and the Revelation" presents in a very clear and convincing manner nearly all the points of our denominational faith; and—

Whereas, The sale of this work is being pushed with great energy and success by the tract societies in other States; therefore—

Resolved, That it is to us a matter of deep regret that so few are engaged in the State of Illinois in selling this most valuable book, and that we earnestly counsel all those who are acting as canvassers for our society to persevere in earnest and prayerful effort to sell this book as largely as possible, realizing that any labor that results in the conversion of souls is in the highest degree honorable, and is sure to secure to those engaged in it a glorious reward at the coming of our Lord.

These resolutions were spoken to by Elds. Littlejohn, Van Horn, and others, and unanimously adopted.

Adjourned to call of Chair.

THIRD MEETING, AUG. 25, AT 6 P. M.—The remaining resolutions presented by the Committee were considered separately, and after instructive and interesting remarks by brethren present, were adopted. The resolutions were as follows:—

Whereas, "Sunshine at Home" is a very entertaining, instructive, salable, and undenominational work; therefore—

Resolved, That we recommend it to our canvassers as a book they can sell to good advantage in connection with "Thoughts on Daniel and the Revelation," as well as our other denominational works; thus enabling them to pay in part, if not altogether, their current expenses.

Resolved, That we caution our brethren in the matter of canvassing for popular books, to the exclusion of our denominational works; as canvassing for the former—although it may be exceedingly profitable—is not, generally speaking, in the line of religious work, and is attended by very many dangers and temptations.

Whereas, The National Reform Association and the American Party are energetically engaged in a movement which must culminate in the inauguration of religious persecution; and—

Whereas, The latter party has already established a party organ in this State; therefore—

Resolved, That we counsel our brethren to circulate the *Sabbath Sentinel* liberally in this Conference, in order to enlighten those who are deceived in regard to the character of the work these parties are doing.

Resolved, That we recommend our brethren to use the *Signs of the Times*, as heretofore, in connection with tent-meetings, and in the work of getting our faith before the general public.

Whereas, Our State Tract Society is seriously hindered in its operations on account of the lack of necessary means for the more vigorous prosecution of the work in our State; therefore—

Resolved, That we invite all, both rich and poor, of our Conference, to come to the aid of the Society, by contributing liberally of the means which the Lord has intrusted to their care, also by paying the pledges they have made to the funds of the Society.

The Committee on Nominations presenting their report, each name was considered separately, and the following officers were elected for the ensuing year: For President, Eld. B. F. Merritt; Vice-President, Eld. T. M. Steward; Secretary and Treasurer, L. S. Campbell; Directors: Dist. No. 1, A. E. Bostwick, Lena; No. 2, Wm. McKibben, Rockford; No. 3, C. Turnipseed, Money Creek; No. 4, Cary Dryden, Aledo; No. 5, Charles Parmele, Mackinaw; No. 6, Wm. Penniman, Woodburn; No. 7, John Taggart, Martinsville; No. 8, L. A. Logan, Tilford; No. 9, C. E. Sturdevant, Onarga; No. 10, A. E. Wildman, Arthur; No. 11, S. Glasscock, Morrison; No. 12, Wm. T. Hibben, Sheridan.

The Treasurer's report for the year ending Aug. 15, 1884, was then presented and accepted.

TREASURER'S REPORT.

Received on reserve fund,	\$544.98
" " periodicals,	877.25
" " English mission,	133.83
" " European mission,	64.50
" " Scandinavian "	42.50
" " Chicago "	176.00
" from Illinois S. S. Association,	15.77
" for Inter. Tract Society,	96.50
" on pledge to T. and M. Society,	35.00
Total,	\$1,986.28
Paid to REVIEW Office,	\$946.89
" " Signs "	404.00
" " missions,	506.33
" " Les Signes,	8.50
" for incidentals,	105.56
Cash to balance,	15.00
Total,	\$1,986.28

FINANCIAL STANDING.

RESOURCES.	
Publications on hand,	\$673.04
Due from districts,	556.20
" " individuals,	664.73
Cash on hand,	8.00
Total,	\$1,901.97
LIABILITIES.	
Due REVIEW Office,	\$1,103.86
" " Signs "	251.12
" Ill. S. S. Association,	7.63
Balance in favor of Society,	539.36
Total,	\$1,901.97

The report of labor for year ending June 30, 1884, was as follows:—

No. of members,	368
" " reports returned,	665
" " members added,	21
" " missionary visits,	3,617
" " letters written,	3,221
" " Signs taken in clubs,	209
" " new subscriptions for periodicals,	536
" " pages tracts distributed,	224,016
" " periodicals "	22,127
" " Sentinels sent to editors in the State,	749

Adjourned sine die.

B. F. MERRITT, Pres.

L. S. CAMPBELL, Sec.

MASSACRE OF CATHOLIC MISSIONARIES IN TONQUIN.

WE have spoken of the ruin brought on the Catholic missions in Tonquin, and the martyrdom of several priests. A more recent letter from the Vicar-Apostolic of Tonquin West states that six priests in that province had been massacred before the end of March. Father Tamet, who was afterward put to death, with all his catechists, wrote under date of February of the killing of three priests:—

"F. Gelot and Father Rival had their heads struck off. F. Manipoi was killed by a ball while standing by my side. A dozen or more catechists and servants were also massacred. All the houses of the Christians have been pillaged and burnt, and all our neophytes are reduced to a state of the greatest misery. I cannot describe to you what we have suffered or are still suffering from hunger and cold, and from the immense fatigue of having to fly incessantly from one mountain to another. I am very weak, but our Lord protects me; three times we fell into the hands of our enemies who were hunting for us, and three times we escaped from them."

This priest was then in a cave in the mountains, where it was intensely cold. He had nothing to wear but a pair of trousers and a cotton shirt, and had to subsist on roots and berries. His retreat seems to have been discovered, and he and his two catechists were massacred. With Fathers Seguret and Antoine, twenty-two catechists and servants were put to death. Says the Vicar-Apostolic:—

"The two districts of Laos have had sixty missions and thirty-two churches pillaged and destroyed; and upwards of 4,000 of our Christians or catechumens, if not killed, are in the utmost misery and wandering among the mountains. Yet this Laos field was bringing forth such abundant fruits! In a day everything has been destroyed. All must begin again; and where am I to get missionaries or catechists to fill so many vacant places? But I must not give way to discouragement. God will provide, and the missions of Laos will not perish. On the contrary, I feel sure they will become more prosperous; for they will have been watered by the blood of apostles and martyrs."

Four of the murdered priests had been in Tonquin less than five years. In Southern Cochinchina also, there was terrible persecution and suffering. In Cao-hai, where the Christians had paid large sums of money to save their lives and goods, there was a remorseless massacre. The fury of the persecutors went so far as to murder the babies in their mother's arms. "If we let these creatures live," they exclaimed, "they will propagate the race, and we shall not be better off than we were before. Let us massacre them all, down to the youngest." Some of the more humane pagans concealed women and children and saved their lives. In most cases the Christians, among whom were tender young girls, went to their death not only with resignation but with rejoicing.—*Independent.*

— Where four roads met, an ancient sign-post stood,
Its wizened arms all lincensed o'er and gray,
Half fallen from their sockets through decay,
That daily triumphed o'er the crumbling wood;
And though it lingered on in hardihood,
'Twas but a relic of a by-gone day,
For all its guiding words were worn away,
With long neglect had vanished former good.

So, stationed at the cross-roads of the heart,
Is that true sign-post, Conscience, clear and bright,
Which, cherished, ever points our way aright,
From which, neglected, day by day depart
All grace and virtue, till at length it stands,
A dull, dead sign, with empty, nerveless hands.

—G. Weatherly.

—Many persons are so devoted to their own opinions that they cannot get on harmoniously with those who honestly differ with them. It is a good thing to be devoted to God, and to have charity for those who differ with us.

—True piety is never boastful. It does not force its way in. It does not exalt itself. Piety that is unaccompanied by humility is like a man trying to plow without a plow. It benefits none, and deceives but few.

The Sabbath-School.

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

LESSON FOR THE FOURTH SABBATH IN SEPTEMBER.

(See *Instructor of Sept. 17, 1884.*)

(Immortality.)

CRITICAL NOTES.

HEBREWS 9:27: The plain, simple teaching of this text is that it has been unalterably decreed that all men, irrespective of character, should suffer death once, and sometime afterward they should be judged. It is not appointed unto all men to die the second death; but the first they must suffer, good and bad alike.

ROMANS 5:12: The same truth is here taught as was brought to view in Heb. 9:27, and in addition the reason is given why it is appointed unto man once to die. Sin first gained a foothold in the earth through one man, Adam, and death came as a consequence of sin.

1 TIMOTHY 6:12-16: Verse 12.—Fight the good fight; literally, agonize the good agony. This is Paul's favorite figure for the Christian life. See 1 Tim. 1:18, and 2 Tim. 4:7. This is a warfare of faith; that is, it is born of faith and carried on by faith. Lay hold upon the life everlasting, as the athlete lays hold on the prize at the end of the race. But as Timothy had not arrived at the end of the race, he must lay hold of the prize by faith. Thou hast been called of God to a service which, if rightly performed, will secure to thee the life everlasting. Let this, therefore, stimulate thee to faithfulness in thy ministry. Thou hast also made a good profession of thy faith before many witnesses; and this should be an additional motive for thee to fight the good fight. Just what occasion is here referred to does not appear. It may have been at Timothy's baptism, or when he entered the ministry.

Verses 13, 14.—This allusion to Timothy's confession leads Paul to speak of the good confession which the Saviour himself made before Pontius Pilate. See John 18:36, 37, and Mark 14:61, 62. The remembrance of this would awaken in Timothy a new motive for fidelity and zeal. Allusion is also made to the power of God to quicken or raise from the dead, as an inducement for Timothy to go forward, even though he should be compelled to lay down his life in the cause. Paul gives Timothy a solemn charge before God and our Lord Jesus Christ to keep the commandment pure and irreproachable until the appearing of the Saviour. The commandment referred to is that given in the 12th verse, to fight the good fight of faith, and lay hold upon eternal life. This of course would embrace the keeping of all the commandments of God and the faith of Jesus. "Without spot" and "unreproachable" both belong to commandment. The commandment intrusted to thee as a deposit (ver. 20), must be kept by thee unstained and unrebuked until the coming of our Lord Jesus Christ. And in this last clause lies a difficulty. Did the apostle Paul suppose that Timothy would live until the appearing of Christ? Probably not, as is shown in 2 Thess. 2:1-9. And yet it must be admitted we have no positive assurance that Paul knew the length of time which would be occupied in the fulfillment of his prophecy. He said there must be a falling away first and the man of sin be revealed; but at the same time he added, "The mystery of iniquity doth already work," and it is not at all probable that he knew 1800 years would elapse before the man of sin would be destroyed by the brightness of Christ's coming. It is certain many of the disciples were looking for the immediate return of the Saviour, else Paul had not written to the Thessalonians as he did. The times and seasons seem wisely to have been hidden from the church, that their attitude might ever be that of waiting and watching for Christ. Indeed, this is the only true position for the church to occupy. Nowhere in the Bible are Christians directed to look forward to death as the time of their reward, but always to the coming of Christ. This being true, from the condition of man in death Paul could with propriety charge

Timothy to keep the commandment without spot until the appearing of the Lord, even though he knew Timothy would not live to witness that event; for to Timothy the moment of his death would be the moment of Christ's appearing, and so far as his consciousness would be concerned, the two events would come together. Perhaps some may like Dr. Clarke's explanation better than the foregoing. It is as follows: "Until the appearing of our Lord." Hand it down pure, and let thy conduct be a comment on it, that it may continue in the world and in the church till the coming of Christ."

Verse 15.—Perhaps this verse can be best explained by a paraphrase as follows: "Which [the appearing of our Lord] in his [God's] times he [God], who is the blessed and only Potentate, etc., shall show." Or let me put it in another form, thus: "In the exact times known only to himself, God (who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting, Amen) shall make manifest in full glory the appearing of our Lord Jesus Christ." Read the sentence without the parenthesis, and you will have, as it seems to me, the true sense of the passage. The parenthesis forms probably the grandest and most sublime description of the Supreme Being ever penned. Of course the point of the quotation will not be lost; that is, that this Being is the only one that has immortality.

We have already learned that only the Almighty has immortality in himself. Man has it not by nature. If any being in the universe, other than God himself, is in possession of immortality, it is because God has given it to him. Have we any record that immortality has been thus bestowed upon man? None at all. On the contrary, man is always called mortal, and Paul in Rom. 1:23 institutes a direct comparison between corruptible man and the incorruptible God. To say that the terms mortal and corruptible apply only to man's body is to beg the question; for as the Bible nowhere says that man has an immortal soul, the fair conclusion is that when it calls him mortal it means the whole man. We must conclude, then, that man is naturally mortal, and never will become immortal unless God makes him so. Has man any hope of immortality? He has, and that hope is based upon the promise of God. This promise, however, like all other promises of God, is conditional. It may be read in Rom. 2:6, 7. God will render to every man according to his deeds. To those who seek for glory, honor, and immortality by a patient continuance in well doing God will render eternal life; but unto those who are contentious and do not obey the truth, God will render indignation and wrath, tribulation and anguish. There is hope, then, of immortality upon the condition of a patient continuance in well doing.

It becomes an interesting study, therefore, to inquire further into the means by which man may obtain immortality. And to do this the more successfully, let us ask and answer another question: Has God, the only source of immortality, ever bestowed this attribute upon any other being? A direct affirmative answer to this question may be found in John 5:26, which reads as follows: "For as the Father hath life in himself; so hath he given to the Son to have life in himself."

Having now learned that Christ has immortality in himself, bestowed upon him by the Father, also that man has the conditional promise of immortality, we are prepared to take another step, and learn from Rom. 6:23 that eternal life is the gift of God, and that it comes through Jesus Christ our Lord. Thus it is that the Saviour has "brought life and immortality to light through the gospel." 2 Tim. 1:10. He has made known to poor, fallen man the glad tidings that all is not lost, that he may yet obtain immortality by complying with the requirements of the gospel.

How beautiful does this gospel appear! May the Spirit of God be granted to all our Sabbath-schools as the subject of immortality through Christ alone is further unfolded to our minds.

C. C. L.

—If your cause is good, be sure you do not injure it by a bad spirit; if it is bad, give it up at once.

TEXAS SABBATH-SCHOOL ASSOCIATION.

THE sixth annual session of the Texas Sabbath-school Association was held in Dallas in connection with the camp-meeting. The first meeting was called Aug. 12, at 9 A. M. The President in the chair.

On motion, the Chair was empowered to appoint the usual committees, which were announced as follows: On Nominations, W. S. Green, J. F. Bahler, and J. M. Huguley; on Resolutions, Eld. I. D. Van Horn, Clement Eldridge, and R. W. Robertson.

Adjourned to call of Chair.

SECOND MEETING, AUG. 15, AT 9 P. M.—The Committee on Nominations reported as follows: For President, H. C. Chrisman; Secretary and Treasurer, Mrs. Mamie M. Cruzan; Executive Committee, H. C. Chrisman, J. F. Bahler, and W. S. Cruzan. The report was received, and the persons elected by considering each name separately. The following resolutions were then presented, separately and unanimously adopted:—

Whereas, The Sabbath-school has ever been, and still is, a strong power to draw the minds of the youth and children toward God and his word, and an efficient means to enlist their interest in the great plan of salvation; therefore—

Resolved, That parents make it their duty to attend the Sabbath-school with their children, take an active part with them in the lessons and other exercises, and thus uphold and encourage the officers and teachers in their efforts to make the school a success.

Resolved, That officers, teachers, parents, and children, all make an especial effort to be present at every school, and always be on time.

Whereas, Singing is an important item to keep up the interest among the children in the Sabbath-school; therefore—

Resolved, That an especial effort be made to improve the talent of children, even the little ones, on this point, by furnishing them with books, and selecting such music as all can sing.

Appropriate remarks were then made relative to the following out of these resolutions, and keeping them on file for future use.

Adjourned *sine die*.

H. C. CHRISMAN, Pres.

SUSIE C. KING, Sec.

ILLINOIS SABBATH-SCHOOL ASSOCIATION.

THE sixth annual session of this Association was held at Peoria, Ill. The first meeting was called Aug. 21, at 9 A. M., the president, Eld. R. F. Andrews, in the chair. Prayer by A. O. Tait. The minutes of the last meeting were read and approved.

On motion, the Chair was empowered to appoint the usual committees, which were as follows: On Resolutions, Elds. I. D. Van Horn, B. F. Merritt, J. Sawyer; on Nominations, Mrs. J. E. Merritt, Mrs. M. M. Turnipseed, Mary Coyle.

Adjourned to call of Chair.

SECOND MEETING, AUG. 25, AT 2:30 P. M.—Minutes of previous meeting read and approved. The Committee on Resolutions reported the following:—

Whereas, The Sabbath-school, by the providence of God, has become an effectual means of instruction for our youth and children, in the great truths of God's word relating to our day and time; therefore—

Resolved, That we will maintain our Sabbath-school, not only by sending our children, but also by our presence, and participation with them in the lessons and exercises of the school, and by contributing of our means to purchase helps in the way of *Instructors*, maps, books, and other aids to render our schools profitable and interesting.

Whereas, The minds of young children are more easily instructed by object teaching, and more lasting impressions made; therefore—

Resolved, That we recommend the superintendents of our Sabbath-schools to adopt, as far as practicable, this method of instruction in the primary department of their schools.

Interesting remarks were made upon the above resolutions, and they were unanimously adopted.

The Committee on Nominations presenting their report, the following officers were elected for the ensuing year: For President, Eld. A. O. Tait; Secretary and Treasurer, L. S. Campbell; Executive Committee, Eld. B. F. Merritt, A. F. Ballenger.

Adjourned *sine die*.

R. F. ANDREWS, Pres.

L. S. CAMPBELL, Sec.

The Review and Herald.

BATTLE CREEK, MICH., SEPTEMBER 16, 1884.

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

EDITORIAL CORRESPONDENCE.

THE VERMONT CAMP-MEETING.

Burlington, Vt. Sept. 9, 1884.

We reached the Vermont camp-ground Wednesday, P. M., Sept. 3. The meeting had been in progress since Aug. 28, and had been brought up to a good degree of interest by Elds. Hutchins and Burrill, and Eld. E. W. Whitney, who was present from New York. Eld. Whitney returned home the evening after our arrival.

In its physical features, the spot chosen for the camp-meeting was a lovely one. A level plateau, on a bluff which rises some hundred feet from the waters of Lake Champlain, skirted with a grove of pine trees, furnished a pleasant area for the goodly array of dwelling tents and the preaching pavilion. To the west, across a stretch of nine miles of lake, the eye rested upon the mountainous Adirondack region of New York, while to the east the peaks of the Green Mountains lifted their dim outlines above the horizon. But it was far from that portion of the city occupied by the better class of citizens; and as there was no street railway to the grounds, the attendance from without was confined during the week to a small number of interested persons, and was very light on Sunday.

But viewed in the light of the blessings, benefits, and help conferred upon our own people, which constitute, after all, the great value of these gatherings, the meeting must be pronounced a great success. We believe its influence will long be felt, and that many victories are in store for the cause in this State, which will appear as the fruit, more or less direct, of the instruction given, the principles inculcated, the determinations formed, and the moves made, at this meeting. The cause in this State is taking on a very encouraging aspect. Some cheering progress has of late been made, as God has blessed the efforts of the laborers in different places. And the prospect is most promising for a still further advancement of the work. The Lord has plainly spoken that when all the friends of the cause take hold of the work as they should, the truth will here, as elsewhere, reap its harvests, and Vermont will no longer be called a hard field of labor.

It is this evident willingness and desire on the part of many strong and intelligent persons, who can make successful workers, to respond to the demands of the cause, and come up to the help of the Lord against the mighty, that constitutes the great element of hope in this Conference. Long and faithfully Bro. Hutchins has labored, much of the time almost, if not quite, singlehanded. Earnestly has he appealed that help might be sent to this State. By vote of the last General Conference, Bro. Burrill was requested to make this his field of labor; and since March last he has been engaged in the work here. His efforts are much appreciated by the Vermont brethren. And now three strong men have taken upon themselves the ordination vows of the gospel minister; three others receive ministerial license, who will soon, it is hoped, be themselves ready for ordination; while some eighteen or twenty take colporter's license, to exercise what gift is in them in efforts to advance the work. Thus laborers are being raised up, and the hearts of the older workers are encouraged.

An excellent spirit has characterized the meetings. The preaching has been with freedom, and received with appreciation. The social meetings have been spirited and full of interest. Indeed, so

far as our experience goes, Vermont stands as the banner State in the way of lively social meetings. We remember that at the meeting at Morrisville, in 1878, there were borne, in one social meeting, one hundred and seventy-seven testimonies—the most it has ever been our privilege to hear in one meeting. And on the present occasion, there were borne, in one meeting, one hundred and fifteen testimonies in less than forty minutes.

With Sr. White this meeting has been, like others, a scene of earnest and arduous labor, which she is, by the blessing of the Lord, enduring remarkably well. Several times there were prompt responses to her words of exhortation and entreaty, by the coming forward of many for prayers. Twelve were baptized in the waters of the lake on Monday afternoon.

Interesting Bible-readings have been sandwiched in between the meetings, by Bro. J. R. Israel, of Massachusetts. He has also conducted a canvassing class of some twenty enthusiastic members.

On Monday evening, after an interesting discourse by Bro. Hutchins, on the nature of the work and the obligations resting upon the gospel minister, Bro. M. E. Kellogg, H. W. Pierce, and H. Peebles were set apart, by the customary exercises, to the work of the ministry.

Vermont has also partaken of the financial awakening so manifest in other Conferences, and has voted to raise fifteen thousand dollars for the work within her borders. A good proportion of this is already pledged.

According to a census of the camp, there were three hundred and thirty-four lodged in the family tents, besides some in one of the large tents, making nearly three hundred and fifty upon the ground.

An interesting parting meeting was held Tuesday morning. Sr. White was led out in exhortation and prayer to a remarkable degree, and spoke words of admonition and warning which it was good to hear. A deep impression was made upon the congregation.

This was the largest gathering of Sabbath-keepers ever assembled in Vermont, and with the usual harmony of sentiment and action, the best hope and courage were manifested that have ever existed among them. The brethren go to their homes with good determinations, and better instructed in regard to the perils of the way. At times during the latter portions of the meetings, extracts were read from advance sheets of the closing chapters of the forthcoming volume four of the Spirit of Prophecy. These were listened to with the deepest interest, and had a good effect upon the meeting.

Within a few moments, we leave for the camp-meeting at Portland, Maine.

GOOD RESULTS.

OUR camp-meeting at Worcester, Mass., was one of hard labor, but we trust that it resulted in much good. At times the blessing of God came into our midst in a most marked degree. Hearts were touched, and many who had not embraced the faith acknowledged its truth. Persons having no particular regard for the positions, which we hold were so affected that they came forward, stating that they were unprepared for the Judgment, and desiring that God's blessing might rest upon them, and that they might have a fitness for that solemn event.

The students who attended the meeting manifested the same spirit, and it gave them a desire to raise the moral standard in the school higher than it has been in the past. Wednesday evening following the camp-meeting, after returning to Lancaster, those connected with the school had a special meeting, at which some steps were taken in this direction. The sentiment expressed by many present was that of appreciation of the ef-

forts put forth at the camp-meeting to bring them nearer to God, and also of regret that during the vacation, especially, they had not maintained the high standard of Christian integrity which they should have done. In view of this, the following resolutions were presented by one of the students:—

Whereas, We believe that the efforts put forth at our late camp-meeting to raise the standard in our school were right; and—

Whereas, We as students desire to show our appreciation of the same, and our purpose to co-operate therewith; therefore—

Resolved, That it is the duty of all students to attend family devotions, morning and evening, and that no student shall absent himself therefrom without an excuse from some one in charge.

Whereas, We believe that our highest good while attending school, and a real advancement in our studies, depend largely upon our cheerful co-operation with the teachers and those in charge of the school; therefore—

Resolved, That we pledge ourselves to cheerfully and promptly carry out all requirements of the school management, and that any spirit contrary to this shall be frowned down by us as students.

Whereas, We believe that carefully heeding the light which God has given us in the testimonies, will fortify us against the assaults of the enemy and enable us to withstand his temptations; therefore—

Resolved, That we will endeavor to store our minds with their instruction, and to carry out the same in our lives.

Resolved, That when any student thinks he has any reason for complaint, he shall make known the same to the proper authorities, and that he shall in no case talk it over with his fellow-students.

These resolutions were spoken to quite freely and feelingly by both the young men and young women connected with the school, or who had been. As different ones spoke, it was evident that the Spirit of God was present.

There were twenty-eight students and about thirty-four others, at this meeting. Our interest in the school became deeper than ever before, and also our confidence that God will sustain this branch of the work.

Meetings will be held weekly by the students, and an effort will be made to encourage and strengthen the sentiments expressed in these resolutions. Every school will be what the students make it. They can raise the standard of righteousness, and become men and women of power. Those coming in from abroad, who have not had the advantages which the older students have had, will be elevated to the standard already raised in this school; but should the standard be low, and should the influence in the school be in the same direction, far better would it be if the school did not exist.

S. N. HASKELL.

IOWA CAMP-MEETING.

THE meeting convened at Marshalltown, according to appointment, Aug. 15-26. It was hardly as large as last year. A little over six hundred were encamped on the ground. The grove was a beautiful one, and the ground a convenient distance from the city. The brethren were promptly on the ground at the beginning of the meeting, so that we were not hindered in the business on this account.

We were all greatly pleased at the arrival of Sr. White on Thursday evening. We had greatly desired, though hardly dared to expect, that she would come. We never heard her testimony when it was clearer or more to the point than at this meeting. She staid till the following Monday evening, laboring most arduously all the time. God greatly blessed and sustained her. And yet we greatly fear there was not that response on the part of all that there should have been. Perhaps we should remark here that the meeting was an exceedingly laborious one, all the way through. There were light spots in it, when God came in and blessed, and hearts were made to rejoice; but, generally speaking, it was characterized by labor

and anxiety, and we did not, even to the last, see all that deep heart-work that we desired. Yet we would not give the impression that we think the meeting an unprofitable one, for we think in many respects it was one of the most profitable ones ever held in Iowa. We never heard God's servants when they were freer or spoke with more power than at this meeting; and we feel sure that never were the dangers and needs of a people more faithfully pointed out. In many cases we believe the words of warning will be heeded.

Bro. Butler came the day after Sr. White left, and labored till the close of the meeting. We think his words were greatly appreciated by all. Our outside attendance was not large. It rained on both Sundays, so that we had but few out either day. Our evening attendance from the city was fairly large all through, and the best of attention was given. A most favorable impression has been left on the community. The *Des Moines Register* printed a column a day for us, and this goes all over the State. We hope to see some fruit of this effort.

Our brethren took hold with a liberal hand to raise means for the support of the cause in its different branches, including our foreign missions and College, as well as our home work. It was voted to raise \$35,000 for all these; and, including what had been raised before during the winter and spring, there was about \$29,000, as nearly as we can ascertain at present, raised on the ground. We think there was enough paid in to settle all debts of our society. The business of the Conference passed off harmoniously. Eld. O. A. Olsen was elected president of the Conference by unanimous choice. Our brethren should remember to address him at Mankato, Minn., in reference to all matters pertaining to the Conference.

On Monday our meeting closed. The ordinance of baptism was administered. Sixty-three were baptized in the presence of a large congregation of people, who paid the most respectful attention. Our parting meeting was held Monday evening, at which time Bro. John Wilson was ordained and set apart to the work of the ministry. It was a solemn meeting, and the Lord came near and witnessed to our efforts to come near to him; and thus our meeting closed. It has been a good, though laborious, meeting. I think it will prove a great blessing to our people. If we mistake not, they have a clearer view of their situation and condition; and, knowing the situation, there is more prospect of improvement. We hope in the mercy and goodness of God.

E. W. FARNSWORTH.

ILLINOIS CAMP-MEETING.

ACCORDING to appointment, this meeting commenced Aug. 19. The meeting was held on the county fair ground at Peoria, which furnished many conveniences that could not have been secured elsewhere, such as fine buildings, shade, and water. Peoria is a city of some thirty thousand inhabitants, the largest city in the State except Chicago. The street cars run directly to the ground, and were well patronized, as quite a number were present from the city at all the preaching meetings.

The arrangement of the ground was good, and it presented a fine appearance. There were encamped some three hundred and fifty Sabbath-keepers. The social meetings were good, and as the blessing of the Lord came in, many hearts were made tender, and tears often flowed. The preaching, which was of a plain, practical nature, made a deep, and we trust a lasting, impression upon all who listened.

Sunday forenoon, Aug. 24, Eld. Van Horn gave a very interesting discourse on the Sabbath question. About six hundred were present; all were deeply interested, especially those not of our faith. Several became convinced of the truthfulness of our position on the subject. In the afternoon Eld.

Littlejohn delivered a convincing discourse on the Sunday movement in the light of prophecy. There were fully three thousand present. They listened with the best of attention, and many became more fully convinced of our positions, and so deeply interested that some declared they could violate the Sabbath no longer. A brother from Chicago obtained the names of such—seven in number—and these persons, with three who had previously embraced the truth, made a company of ten who agreed to hold Sabbath meetings in Peoria. A company of canvassers had canvassed the city beforehand, and it was learned at the meeting that the reading matter had made a good impression.

The children's meetings, conducted by Eld. Van Horn, accomplished much good. Sabbath afternoon fully one hundred came forward for prayers. The Lord blessed, and hearts were moved. On Monday, Aug. 25, fourteen were baptized by Eld. R. F. Andrews.

The wants of the cause in Illinois were presented to those present, and it was voted to raise \$10,000 to meet such wants. In a short time \$7,430 of the amount was pledged.

At the conclusion of the last sermon, on Monday night, Bro. A. O. Tait was ordained to the work of the gospel ministry by prayer and the laying on of hands. The Lord seemed to approve of the move by adding his blessing. Thus closed another good camp-meeting for Illinois. May the Lord abundantly bless the Conference in that great State.

S. H. LANE.

NORTHERN MICHIGAN CAMP-MEETING.

THE grounds on which this meeting was held were beautifully located, within plain view of Traverse Bay. The weather was pleasant, and the attendance fair, one hundred and fifty-two camping upon the ground. There were twenty-one family tents, besides the tent for meetings. Among the ministers were Elds. G. I. Butler, J. Fargo, I. D. Van Horn, M. B. Miller, A. Weeks, J. Sisley, and R. C. Horton. The preaching was very close and practical, and designed to make the cause strong in this part of the State.

The lack of means to come to this meeting prevented many from attending. The poor crops in this part of the State make it almost impossible to get money enough for the most ordinary comforts; and real hardship and even suffering were the lot of many the past winter. Many regrets were expressed that certain ones could not come; and earnest prayers ascended for those left behind. It was, however, a cheerful and happy company that met in camp at Traverse Bay. Quite a number had never attended a camp-meeting before, and some had never met with those of like precious faith. One lady had kept the truth for twenty-one years, and had never before had the privilege attending a meeting. The social meetings were in the main most excellent. It was no uncommon sight to see tears streaming down the faces of those who testified to the goodness, mercy, and love of God. There were not many youth and children upon the ground. Eld. Van Horn held two meetings with them. At one of the morning meetings Eld. Butler gave a history of the cause; this was much needed and greatly appreciated. The most of the preaching was done by Elds. Butler and Van Horn. Eld. Horton spoke once, Eld. Miller twice, and the writer twice.

The interest from the outside increased till the close. Sunday afternoon the congregation was large, and listened with the most earnest attention to the subject of the "Sabbath, from Eden to the earth renewed." God's blessing in a special manner rested on the speaker, Bro. Van Horn, and many were convinced of the truthfulness of positions taken. In the evening Eld. Miller spoke about our country in the light of prophecy; the audience was very large and attentive. Sabbath

afternoon was devoted to a revival effort, and many who were not satisfied with their experience and hope came forward for prayers. This included nearly all the people, young and old. New vows were made, new resolutions formed, and the deepest feeling pervaded the assembly. Many touching testimonies were borne, and the blessing of God was evidently in the meeting.

Our parting meeting Monday morning was the best of all; the Spirit of the Lord came in abundantly; great joy and determination seemed to be in every heart. Six were baptized by Eld. Horton in the river near by, and as soon as breakfast was over the camp broke up. It was voted to have a camp-meeting next year in this part of the State. A few more meetings of this kind here on earth and then the rest and reign in heaven. May God help all to be faithful till that blessed day.

D. H. LAMSON.

THE NEW YORK CAMP-MEETING.

THOUGH others have given full reports of our late camp-meeting, I feel as though a few words of thankfulness for the evidences of God's love and favor toward us in connection with the meeting, would not be out of place from me. From the time we began preparations for the meeting until its close, such evidences were not wanting. In connection with the meeting itself, the perfect order, the faithful labors of God's chosen servants, especially those of Sr. White, the union of feeling, and the earnest interest of our leading brethren to advance the work by their influence and means, and the very favorable impression made by the meeting upon the public mind generally, are all special reasons why we should feel gratitude in our hearts to God for his manifest care and love for us, and I hope we shall not be forgetful of all these blessings; but in view of these, may our love for the work of God, and consecration to it, be deepened in all our hearts. Especially may the timely reproofs and faithful, practical instruction given, be heeded by us, and each one see to it that in the year to come the fruit of it shall appear in his life. For one, I feel determined that this shall be the case with me.

There were two classes of our brethren I could but feel sorry for; viz., those who were not there, and those who came but did not remain until the close. It seems to me more and more important, as the perils thicken around us, that we do not allow circumstances to control us in such cases, lest we lose some of the rich blessing which God has in store for us. Dear brethren and sisters, may we all labor faithfully to see how much advancement we can make the coming year.

E. W. WHITNEY.

THE SABBATH AND THE FIRST DAY OF THE WEEK IN THE FIRST CENTURIES OF THE CHRISTIAN ERA.—NO. 6.

FROM the testimonies already examined, it is clearly evident that the observance of the first day of the week was introduced into the church as a voluntary festival merely, with no claim to any divine sanction; and that as time advanced it grew in favor, while the Sabbath, which was at first religiously observed, gradually declined, till, through the influence of the church of Rome, the Lord's Sabbath was dethroned, and the usurper, its heathen rival, was seated in its place; not, however, as the Sabbath of the fourth commandment, but as a day which the church had substituted in its stead. Before the time of Constantine there is not the least trace of the doctrine of the change of the Sabbath; but from this time onward we begin to see the idea advanced that the duties belonging to the Sabbath had been transferred to the Sunday. Eusebius, an admirer and eulogist of Constantine, says:—

"All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day, as more appropriately belonging to it, because it has a precedence and is first in rank, and more honorable than the Jewish Sabbath."

Observe that he does not claim that the change has been made by the authority of Christ; but that "we" have done it; and why? "Because it has the precedence," and is "more honorable;" therefore he judges that Sabbath duties "more appropriately belong to it." We know from the Scriptures that the apostles and primitive Christians honored the Sabbath, while they did not place any honor upon the first day of the week. And we have no proof that the first day was ever called Lord's day before A. D. 140, at least. We will now quote a few out of the many testimonies of learned men and church historians, which corroborate those already adduced as to the standing of the Sabbath and first day in the early church. The learned Giesler says:—

"While the Jewish Christians of Palestine retained the entire Mosaic law, and consequently the Jewish festivals, the Gentile Christians observed also the Sabbath and the passover, with reference to the last scenes of Jesus' life, but without Jewish superstition. In addition to these, Sunday, as the day of Christ's resurrection, was devoted to religious services."

The following extracts are from Coleman:—

"The last day of the week was strictly kept in connection with that of the first day, for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."

Of the first day he says:—

"During the early ages of the church it was never entitled 'the Sabbath,' this word being confined to the seventh day of the week, the Jewish Sabbath, which, as we have already said, continued to be observed for several centuries by the converts to Christianity."

This fact is expressed by him also in the following, in which he admits Sunday to be only a human institution:—

"No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath or the institution of the Lord's day, or the substitution of the first for the seventh day of the week."

Whether Coleman realized it or not, he has fully acknowledged in this language that the original Sabbath law is yet in full force. The following from his pen will show how the change to the first day was made:—

"The observance of the Lord's day was ordered while yet the Sabbath of the Jews was continued; nor was the latter superseded until the former had acquired the same solemnity and importance, which belonged, at first, to the great day which God originally ordained and blessed. . . . But in time, after the Lord's day was fully established, the observance of the Sabbath of the Jews was gradually discontinued, and was finally denounced as heretical."

Of the Nazarenes, a body of Sabbath-keepers in the early church, and who were condemned on this account as heretics, and who seem to be the apostolic church at Jerusalem, Gibbon testifies:—

"The Jewish converts, or, as they were afterward called, the Nazarenes, who had laid the foundations of the church, soon found themselves overwhelmed by the increasing multitudes that from all the various religions of polytheism enlisted under the banner of Christ. . . . The Nazarenes, retired from the ruins of Jerusalem to the little town of Pella beyond the Jordan, where the ancient church languished above sixty years in solitude and obscurity."

Constantine's edict for the observance of the day of the sun is briefly expressed by an eminent writer as follows:—

"Constantine the Great made a law for the whole empire (A. D. 321) that Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work on that day."

This law expressly stated that those situated in the country might "freely and at full liberty attend to the business of agriculture." Mosheim, the man who tells us that in the first century "all Christians were unanimous" in setting apart that day "for the solemn celebration of the public worship," says of Constantine's law:—

"The first day of the week, which was the ordinary and stated time for the public assemblies of the Christians, was in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been."

Now if this law, which did not restrain labor in the country in the least, caused the day to be "observed with greater solemnity" than before, it is a matter of interest to learn how the "Christian Sabbath" had been kept for the three hundred years then past. Bishop Taylor says:—

"The primitive Christians did all manner of works upon the Lord's day, even in times of persecution; when they are the strictest observers of all the divine commandments; but in this they knew there was none; and therefore when Constantine, the emperor, had made an edict against working upon the Lord's day, yet he excepts and still permitted all agriculture or labors of the husbandman whatsoever."

The story of Constantine and his Sunday law is briefly told as follows: He was not a Christian, but a worshiper of the sun when he made the law. The law made no allusion to the day as a Christian institution, but designated it by its pagan title, the day of the sun. In respect to Sunday, it had no Sabbatical character in the Christian church before the time of Constantine. Heathenism gave to it its Sabbatical character, designating it by its heathen title, thus establishing it as a heathen Sabbath.

"It was now," says Eld. Andrews, "the part of popery authoritatively to effect its transformation into a Christian institution, a work which it was not slow to perform. Sylvester was bishop of Rome while Constantine was emperor. How faithfully he acted his part in transforming the festival of the sun into a Christian institution is seen in that, by his apostolic authority, he changed the name of the day, giving it the imposing title of Lord's day. To Constantine and Sylvester, therefore, the advocates of first-day observance are greatly indebted. The one elevated it as a heathen festival to the throne of the empire, making it a day of rest from most kinds of business; the other changed it into a Christian institution, giving it the dignified appellation of Lord's day. . . . It was the work of Constantine and Sylvester in the early part of the fourth century to establish the festival of the sun, to be a day of rest, by the authority of the empire, and to render it a Christian institution by the authority of St. Peter."

R. F. COTTRELL.

DEATH OF ELD. D. A. WELLMAN.

ON Wednesday, the 6th of August, I received a telegram that my son-in-law, Eld. D. A. Wellman, was sick with typhoid fever, and wished my immediate presence. I started from Lowell, Mich., at 4:45 P. M., and arrived at this place on Friday, the 8th, at noon.

I found him at the home of Bro. Swearingen, four miles from Springdale. He had been sick already one week. By the blessing of God, with the use of water, the fever subsided soon after the fourteenth day. He continued in an apparently improving condition until the 29th, when a slight pain began in the right lung, which went forward in its work against our best endeavors until Tuesday morning, Sept. 2, at 7:25, when our worst fears were fully realized. His mind was clear, and when he became fully conscious of his condition, he freely conversed about it. He said, "The will

of the Lord be done." His greatest regret was to leave the cause of God that he had begun in Arkansas. He said he wished it to go forward. It was his request to be taken back to Michigan, and that Eld. D. H. Lamson preach his funeral sermon. How we wished to comply with his request! but the change that soon began, the weather, and the distance, rendered it impossible. We were compelled to place him in Springdale cemetery until winter, when it may be he can be removed.

The funeral was held in the tent at 3 P. M., Sept. 4. Bro. Scoles spoke to the people from Rev. 14:13, after which I made a few remarks. The tent was filled to overflowing, and as we gave a brief sketch of his connection with the work, and his reasons for leaving his native State and coming here, and his anxiety for the work he had started, the tears that could be seen were evidences of the feelings of the people toward him. His desire for the prosperity of the cause here had caused him to overwork, thus bringing on the sickness which led to his death. He had endeared himself to the people by his candid, unassuming, earnest manner, known and seen in his visiting and preaching. The people and friends are very much disappointed in his death, for they had anticipated his home with them, and had freely offered to donate for a home for him. He had managed the finances in connection with his work up to the time of his death, so that there is no debt, and pledges yet remain for future use. He had intended to organize a church the next day after he was taken sick, but his sickness and death prevented. I still remain a few days to place things in a condition so that Bro. Scoles may be better enabled to hold the position gained. We earnestly hope that proper help may be obtained soon, so that the good work begun here may still be carried forward until it shall have accomplished its purpose in Arkansas.

E. VAN DEUSEN.

WORKERS' MEETING IN NEBRASKA.

Our fall camp-meeting being held one week longer than at first announced, it is thought best to have the workers' meeting commence Wednesday, Sept. 17. This advance meeting will be of very great importance to all our ministers, colporters, and agents. I hope that all the workers will avail themselves of the privilege of attending it. Instructions will be given in all branches of the work.

We also call for help in hauling freight and pitching tents. The fair ground is three miles from the freight offices, and to hire all our tents, lumber, and baggage drawn, would cost a great deal. I wish that as many as ten persons would write me at once, offering their services for one week before the camp-meeting, and thus be present at the workers' meeting. We want to spare no pains to make the grounds neat and attractive; and I am sure there are many who will help in this.

Any one who wishes to come to the advance meeting, but who does not hold a half-fare permit, should send at once to H. P. Rue, Fremont, Neb., for a certificate to show that you are entitled to a ticket at reduced rates. Please send for circulars advertising the meeting.

Let us all work, and pray that God may bless the meeting and that much good may be accomplished. Omaha is a large and important city; and how important that a favorable impression be made on the public mind there. Brethren, let us all pray and agonize with God that he may be present with us, and that to bless.

A. J. CUDNEY.

—There are many things that money will not buy, and they are the blessings that come from the Lord: A clear conscience, a good character, a spotless life, and true friends. We should learn to properly appreciate them.

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.

DESIRE TO TEACH OTHERS.

I LONG have lived like one who dreams,
While darkness reigned profound;
I woke, and ah! what glory streams
On all the earth around!

It is the gospel's blessed light,
My soul with rapture swells;
Alas, my land, where long the night
Of sin and error dwells!

That God to me may grace bestow,
Most earnestly I pray,
A messenger of life to go
And teach the better way!

—*Rijulei, a Korean convert to Christianity.*

SWITZERLAND.

SINCE my last report I have held meetings in Cormondréché, Neuchâtel, Tramelan, and Granges, and have assisted my brother in his meetings at Bienne. Have baptized twenty persons, mostly new converts to the present truth. At the last two places ten embraced the Sabbath.

I appreciated much the privilege of attending the Conference in Bienne, and the recent council which was held in Bâle. Doubtless full reports of these very interesting meetings have been sent to the REVIEW. All who attended them seemed full of courage and hope for Europe. The timely visit of Bro. Butler to this country was appreciated by all wherever he went. I feel an increased determination to keep humble, to have more confidence in God, and to consecrate myself fully to his service.

A. C. BOURDEAU.

ENGLAND.

[The following reports from the September number of the *Present Truth* will give some idea of the progress of the work in England during the past month.—ED.]

SOUTHAMPTON AND TOTTEN.—At Totton, I had but little interest to hear. It was a busy season, and the people worked till a late hour. After staying two weeks, I concluded it was best to close the meetings until later in the season. I sold a few tracts and papers, and obtained three subscribers for *The Present Truth* for one year.

After I closed my meetings at Totton, I commenced meetings and Bible-readings at Southampton. Sundays, I hold open-air meetings in The Avenue. The attendance has been very good, and some seem to be interested.

The church here have had some unpleasant experiences in the last month, but we hope the Lord will give wisdom, that all may be overruled to the good of his cause. Two of those who signed the covenant at our meetings some two months ago proved to be "stony ground hearers."

May the Lord help his people to see the necessity of entire consecration to his work. There are good souls here who want to serve the Lord. We believe they will see others go with them if they live out the truth before them.

My courage is good. I want to labor on in the good work and have the victor's crown.

J. H. DURLAND.

BARROW, ULCEBY, AND GRIMSBY.—The meetings at the village of Barrow were held in the market-place. The attendance was quite regular from the first. We have tried to declare the counsel of God faithfully, and if the Lord permits, we hope to have the privilege of declaring it fully. In connection with the great and thrilling doctrinal questions which were considered, the importance of holy living was set forth, and the testimony of individuals shows that the Holy Spirit accompanied the word spoken. Upwards of two hundred were present at the meeting last night. The interest is increasing, and we have strong hope that some will walk in the light which God is permitting to shine upon their pathway. Our thanks are due to the friends who have so kindly assisted us in singing and in other ways.

I am spending a few weeks at Ulceby with my

family. It is about one year since the message was first preached here. We hope that several more will yet obey the truth. The Sabbath services are becoming more interesting every week. We have organized a Sabbath-school, and it is indeed cheering to see the interest which is manifested by the children in the study of the Scriptures. During the past year twenty-one have been brought to observe the seventh-day Sabbath. Some of these persons have been baptized during the year, and others desire to go forward in obedience to the plain command.

At our last quarterly meeting our church organization at Grimsby was perfected. Eld. M. C. Wilcox was chosen local elder, Bro. W. E. Hollingsworth, deacon, and Sr. Jennie Thayer, clerk, for the current year. Nearly all who had signed the covenant united in church-fellowship. The Christian church has been likened unto a fold. The Lord give us grace to so live that individually and collectively we can have the assurance that we are being guided and cared for by the great Shepherd above. May those who were absent realize that there is no safety except inside the fold. We have enjoyed their companionship, and greatly desire to have it through the entire journey of our pilgrimage until we reach the haven of eternal rest.

The meetings in the market-places are well attended. We have confidence to believe that many will, in the near future, be found keeping all of God's commandments and the faith of Jesus. *Our work is to sow the seed. God will give the increase.*

"Get but the truth once uttered, and 'tis like
A star new-born that drops into its place,
And which, once circling in its placid round,
Not all the tumult of the world can shake."

A. A. JOHN.

ILLINOIS.

PEORIA.—The tent-meeting here is still in progress, and we think the interest is increasing. We hope to see the work established upon a firm basis here. Our friends in the country around are invited to meet with us as often as they can.

B. F. MERRITT.
T. M. STEWARD.

PEORIA.—Since the camp-meeting at this place, we have held nine meetings in the tent. A few have commenced to keep the Sabbath. We feel that the work must be pushed forward in this city. We have reason to be encouraged: I must say that it plainly appears that the Lord has opened the way before us here. Bro. Steward remained here to labor, and we expect Bro. Andrews soon.

Sept. 5.

B. F. MERRITT.

IOWA.

COIN, PAGE Co.—We pitched our tent here the 3d, and have had, up to date, six meetings with an increasing interest. Coin is a small town of some four hundred inhabitants. We hope through the help of Israel's God to plant the standard of truth so deep that the fear of man may not easily remove it. To this end we ask your help through God.

Sept. 9.

R. H. HART.
R. C. PORTER.

THORNBERG, SEPT. 8.—We pitched our tent in this quiet little village Sept. 3, and began meetings on the 5th. Have given four discourses. The attendance has been quite good, averaging about one hundred and thirty. But little prejudice is manifested, and the people are very kind. One lady has expressed a great desire to hear the Sabbath question discussed, and several others have shown special interest. We have already had several calls, and numerous invitations to visit the people at their homes. Our great desire is that the truth may have free course.

H. NICOLA.
J. O. BEARD.

WISCONSIN.

HUDSON.—Our tent-meeting closed Aug. 31. Eleven have commenced to keep all of God's commandments. These, with three who were keeping the Sabbath before, make a company of fourteen. The Sabbath-school numbers thirty-five, and has a

club of fifteen *Instructors*. Bro. A. J. Breed was with me in the work, but he has gone, and I remain to visit and hold some meetings.

A. MEAD.

SOLDIERS' GROVE, SEPT. 1.—Our tent-meetings closed here last evening, having given some fifty discourses, and held nearly twenty Bible-readings. The attendance has not been large at any time, yet quite an interest has been manifested by a few. Seven signed the covenant to keep the commandments of God and the faith of Jesus. Two were baptized, and others who were not ready then will go forward soon. Some are keeping the Sabbath who did not sign the covenant, but we trust they will soon. May the Lord's blessing rest upon the work here.

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

MISSOURI.

MAPLE, SEPT. 4.—I have now been here five weeks, and have given forty discourses. Seven have signed the covenant, all heads of families. Yesterday five were baptized. Secret opposition has been very bitter; still we have had a good hearing. On Sunday nights there have usually been about three hundred out, and the attendance is fair during the week. We still hope for a few more. The worst feature in our work is that we sell so few books. Only about \$2 worth have been sold. Money is close here. Shall close Sunday night. The holiness people have started a tent-meeting two miles from us, and are getting up a great noise. I am of good cheer, and ask to be remembered at the throne of grace.

C. H. CHAFFEE.

MICHIGAN.

PITTSFORD, SEPT. 1.—We have just taken down our tent, having been in this place eleven weeks. We have not missed an evening on account of bad weather, and have held in all ninety services, including seventy-seven discourses with Bible-readings, and had a large hearing throughout. The majority are convinced of the truth; but few, however, have the moral courage to turn against the popular tide. Eleven have signed the covenant, others are keeping the Sabbath, and for some who have not yet decided we have reason to hope. We closed our tent effort with a temperance lecture, to which a large congregation listened with interest. We have sold but few books, but have received some help toward our expenses. The Jefferson church have assisted us much, both by their presence and means. Those who have lately embraced the truth will unite with them, as the church is but four miles away.

A. W. BATHER.

C. J. LAMSON.

OGDEN CENTER, LENAWEE Co.—After eight weeks' labor we closed meetings here, the interest being good to the close. Thirty signed the covenant at our last Sabbath meeting, all but four of these being new Sabbath-keepers. Those who came out on the truth were of the better class, including the Justice of the peace and school director. We believe that a little more labor and visiting will bring out half as many more who are not yet fully decided.

Our Sabbath meetings were much better attended than the Sunday morning services, while the Sabbath-school was very successful, the average attendance being sixty-five or seventy. As there is no house of worship in the place, the brethren want to erect one in the near future. Several outside friends have promised to give from twenty-five to one hundred dollars each toward a church building, provided other denominations could use it when we were not using it. We feel like thanking the Lord and taking courage. To his name be all the praise.

Sept. 11.

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

OHIO.

GREENSBURG.—We closed our meetings at this place last Sunday evening, after a continuance of nearly seven weeks, holding meetings every evening, with two exceptions. We gave in all fifty-seven discourses, and held several Bible-readings. The interest was good from the beginning to the close. We should think that fully three

hundred were in attendance at our last meeting. The doctrine of Christ's soon coming had never been preached in this place, and there were none of our people living here. We leave about twenty keeping the Sabbath, and many more interested, who are reading. We sold \$38 worth of reading matter. Eight families subscribed for the REVIEW. We are now on the way to our camp-meeting at Columbus, after which we expect to return to Greensburg, and follow up the good-begun work. We believe the Lord has many more faithful souls here who will yet obey the truth. We hope in the near future to see a neat little house of worship erected at this place, if the brethren here should favor the idea. The brethren at North Bloomfield will render them some assistance. May the special blessing of the Lord rest upon this little company.

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

Sept. 9.

PENNSYLVANIA.

VENICE, WASHINGTON Co.—We have now held fifteen meetings in this place. The interest has been good from the start, and is extending for miles. At our last meeting the tent could not hold the people, many remaining in their wagons outside. They come from towns from six to twelve miles distant. The people are well educated and moral, nearly all belonging to either the Presbyterian, United Presbyterian, or Covenant churches. The ministers have advised their members to stay away; but present truth is so much ahead of the dry formality to which they have been accustomed, that they break away from all restraint and come.

A lawyer who has been around the country, told me yesterday that no other sermon ever preached in this country had produced the excitement that our exposition of the two-horned beast of Rev. 13 had. There has been much agitation over the amendment question here. We are just entering the discussion of the Sabbath. We have been alone in the work here, Bro. Russell being called home by the sickness of his family. We need the prayers of God's people.

J. E. ROBINSON.

Sept. 9.

FLEETWOOD, SEPT. 8.—Our meetings here still continue. We had to stop for five days on account of an Evangelist camp-meeting being held near town. Certainly it was not best for our interest, but when we resumed, our meetings were quite well attended. So far, forty-eight sermons have been delivered. Ten have taken a stand for the truth. Others seem deeply interested and convinced, and we have hopes for them. We have ordered lesson books and a club of *Instructors* for our Sabbath-school. Our donations amount to \$14, and our sales to \$6.31.

We feel grateful for God's blessing and help, and desire more of the power of his Spirit. Last Sabbath was a good one, as one after another arose to testify to God's goodness, and to express their determination to serve him as never before.

One daily paper (English) in the city of Reading, has reported our meetings and printed a number of the sermons; others have more or less mentioned the work here.

Colporter work seems rather hard, for various reasons; still we have tried to visit all families here and in a neighboring town. We do not know definitely as yet where to move our tent, but hope the Lord will show us the way. We have received good news from the West of the progress of the German cause there.

May we be remembered in the prayers of God's people.

R. CONRAD.

TEXAS.

FERRIS, ELLIS Co., SEPT. 9.—On account of my health, I was compelled to remain and take treatment at Dallas for a few days after the camp-meeting. Friday, the 5th, we pitched the tent at this place, a small country station on the H. and T. C. R. R., nineteen miles south of Dallas. The first night the audience numbered about one hundred and fifty, and now it averages about three hundred. The people are coming in from the country for miles. It is evident that a good influence has been exerted by the few families who have been obeying the truth in this community, and they have helped us much, and are still ready to help bear the burdens of the meetings. With

others, they are supplying our wants. I am here alone with my children. My wife remains at Dallas to take treatment for her eyes.

The drouth still continues, the crops are greatly crippled, money is scarce; but few sales of books at the tent, and the prospect for a successful delivery by our canvassers is anything but flattering. But let us not be weary in well doing; for in due season we shall reap if we faint not.

R. M. KILGORE.

PLEASANT GROVE AND MONTAGUE.—After attending our good camp-meeting at Dallas, I returned to Pleasant Grove, where I had been laboring for some time previous. Found all the brethren and sisters still holding on to the precious truth. We left them with an organized Sabbath-school of thirty-one members, equipped with a club of twenty *Instructors*, the necessary lesson books, records, etc. We hope this little company may prosper spiritually; but it seems to be a difficult matter to get them to see the importance of meeting together when we are absent, and keeping up their meetings. There is a great work to be done for some of them, and may the Lord help them to see it.

Have been at the latter place since last week. Commenced meetings in the tent last Friday night, with an attendance of two hundred persons. The congregations increased each time until by Sunday evening they numbered over three hundred; and all through this week we have had an average attendance of about two hundred each night. The interest is excellent, good attention being given to the word spoken. The people are kind, hospitable, and intelligent as a rule. Tracts are bought quite freely, and from present indications we hope to see some take hold of the truth. Brethren and sisters, we need your prayers. Remember us at the throne of grace.

Sept. 4. W. A. AND J. W. McCUTCHEN.

NEBRASKA.

PLATTSMOUTH, SEPT. 4.—Tents were pitched, and meetings commenced here Aug. 1. For a time a good audience and interest made the work encouraging. A storm then came and hindered one week, and following that, a discussion on the Sabbath question was brought upon us by the Christian (Campbellite) people. Eld. D. R. Lucas was summoned by them from Des Moines, Ia., and Eld. A. J. Cudney stood up to defend the Bible Sabbath. Fierceness and roar characterized the one, while cool, deliberate gentleness on the part of the other won laurels for the truth.

The usual positions were taken; viz., no law as to the Sabbath, and apostolic example for Sunday keeping, supported by many assertions, and loud (not strong) argument. The truth experienced a victory, and as usual a few were led to decision; but the interest was almost crushed. Yet by the help of the Lord and well directed effort it has been brought to a hopeful condition. There are twenty-six enrolled upon the covenant, with more to follow. Truly the Lord is good.

The preaching was done by Elds. Cudney and Nettleton, until they were called away, when it was carried forward by Eld. H. D. Hollenbeck, of Illinois. Bro. L. A. Kinkle rendered efficient service as tent-master. Pray for us, that grace be given to conduct and bind off this work to the honor of the Master and the salvation of souls.

C. B. CHILDS.

STROMSBURG.—The tent-meetings at Stromsburg closed Aug. 18, having continued five or six weeks. At the commencement we had a pretty good turnout; but rains broke up our meetings several times, and harvesting prevented people from coming out, so that our congregations during the evening were small. The brethren living near by had supplied the village with reading matter. During the meetings about seventy or eighty families were invited every week, and supplied with reading matter. The most of those taking the reading were Swedes. We also held meetings in the Scandinavian language; but few attended them. We were informed that the ministers tried to keep their own people away from our meetings. Only four or five promised to obey the truth. May God bless them, and help them to live it.

The brethren of the Stromsburg church were a great help to us throughout these meetings. May

God reward them for their kindness. We received twelve subscriptions for our different periodicals, and sold about \$18 worth of books. We hope seeds were sown that will redound to God's honor and glory.

Bro. Lessenger assisted in speaking and in visiting. Bro. Rasmussen did the colporter work among the Scandinavians, of whom there is a large number around Stromsburg. I hope to labor among them in the future.

O. A. JOHNSON.

Sept. 4.

INDIANA.

BROOKSTON, SEPT. 9.—Although we have been at this place eight weeks, and have spoken sixty-four times, the interest continues good. Sunday night we addressed about seven hundred people. Some estimated that there were at least one thousand present. We spoke on the signs of the times, basing our remarks on 1 Thess. 5:4. By reason of the peculiar appearance of the western heavens on that evening, the words spoken had more than ordinary effect. Thus far our collections have amounted to \$27.50, and our book sales to \$22.50. We have also obtained thirty-three trial subscriptions for the REVIEW, and several subscriptions for the REVIEW. Forty have signed the covenant, but we know of about fifty who are keeping the commandments of God and the faith of Jesus. We have organized a Sabbath-school of seventy-two members, and a club of fifty *Instructors* is taken. The prospects are fair for the erection of a church building in the near future. Without any solicitation, about one-half of the cost of a building, including a fine lot, has been donated. We expect to circulate subscription papers to-night, and if possible have a church building completed before winter. Bro. Rees has been called away for the last few weeks, and this has placed a heavier responsibility on us; but still the Lord has blessed.

J. S. SHROCK.

D. H. OVERLY.

DUPONT, JEFFERSON Co.—Our meetings still continue with a good interest. Thus far twenty discourses have been given. Some have commenced the observance of the Lord's Sabbath. On Sunday, the 7th, one hundred or more assembled in a beautiful grove near the school-house in which I have been preaching. At 10:30 A. M., I tried to set before them the great sealing work which must take place just before the coming of the Lord, as recorded in Rev. 7:1-3. All seemed to listen with deep interest. At 2 P. M. Eld. Covert spoke to them, using for his text the question, "Why not found out before?" I think many were impressed with the binding obligation of the seventh-day Sabbath.

Sunday night the house would not hold the people. Last night (Monday) I met with Bro. Covert where he is laboring, some seven miles east of Dupont, and I was happily surprised to see the people gather until the house was full to overflowing. All seemed spell-bound, as it were, as the beauty and grandeur of the world to come were portrayed before them. The Lord is blessing our efforts in presenting his truth. To him be all the praise.

Eld. Covert and I meet with the company at Dupont every Sabbath. We find some growing in grace. They have an interesting Sabbath-school.

May God greatly bless these new converts, and may they at last hear the welcome "Well done." May God help us all to seek more earnestly the preparation of heart for the great conflict that is just before us. We expect to remain here two weeks longer. Brethren, remember the work here in your prayers.

M. G. HUFFMAN.

Sept. 9.

WEST VIRGINIA.

CISKO, SEPT. 5.—We closed our meetings at this place on last Monday night, having remained in this vicinity about one month. We commenced with a congregation of about twenty-five, and the number gradually increased, until it reached about one hundred. We visited twenty-five families in this neighborhood, and talked to them on the great truths applicable to the present generation. The interest was good from the beginning, and continued so until the close of our meetings. Nearly every person seemed friendly to us, and

we had but little opposition in this field. The local preacher in the M. P. church at this place, and also the class-leader, opposed us privately; but their opposition made us friends. Men and women who had not attended meeting for years before, came regularly during our meetings. Hearts were reached here by God's truth that had never been reached before.

Seven honest souls decided to keep all of God's commandments and the faith of Jesus. Two of the number had formerly been class-leaders in the Methodist church. Many others are almost persuaded to become commandment-keepers, and we feel satisfied that others will soon unite with the seven who have commenced to keep God's Sabbath. This interest reaches for miles around, and it will probably be months before it is fully developed. We have had two calls to go to Freeport, a little village about four miles from here, to hold a series of meetings. We expect to visit the Cisko brethren about the 20th of this month. At that time some desire to be baptized. After spending two or three days at this place we shall go on to Freeport.

The cause in West Virginia is beginning to look up, and we trust that our scattered brethren throughout the State will aid us with their means, and that we may have their prayers.

W. R. FOGGIN.
A. A. MEREDITH.

KANSAS CAMP-MEETING.

THE Northwestern Kansas camp-meeting was held according to appointment, Aug. 21-31, at Concordia, the county seat of Cloud county. The location was near of access to the citizens of the place, being but five minutes' walk from the post-office. We had a fine young grove of cotton-wood trees in which to hold the meeting. The court-house is situated in the center of this grove, which contains three acres. The grounds were given us free of charge. There were two tents for holding public meetings, one 24x40, and one 50x70.

The town had been canvassed by four or five colporters, and the meeting had been liberally advertised; so a good attendance was secured. Weekly reports of our meetings were furnished one of the papers of the place, the *Cloud County Critic*. This journal is devoted to the cause of temperance, and supports the National Prohibition ticket. The editor gave us the following friendly notice: "The Seventh-day Adventists have been holding a camp-meeting on the court-house square since the 15th, and will continue till Sept. 1. They are a very good class of people, and have some very able ministers here, whom it will repay any of our citizens to hear."

About two hundred and fifty brethren were in attendance, some coming nearly a hundred miles with their teams. There were twenty-one family tents on the ground. Some obtained private lodging: Elds. Cook, Barton, Gibbs, Curtis, Johnson, Enoch, and Sr. Enoch, were present, and did the preaching, which on Sundays and evenings was largely doctrinal, embracing some of the principal points of our faith. The meetings for our own people embraced practical godliness, personal consecration, and devotion.

The vigilant workers held meetings every day at 9 A. M., for consultation and report of labor. These were very efficiently organized. Every one on the ground could have the benefit of personal labor. The spiritual standing of all was by this means ascertained, and labor bestowed accordingly. Many were converted, the lukewarm were aroused, and backsliders were reclaimed. Many with tearful confession returned to their first love, and took up duty anew. The object sought by nearly all was thorough conversion and consecration to God, a thorough putting away of sin, and the destruction of every idol. The Lord wrought with the people, and his praise was on nearly every tongue. We have a truth for these last times. Let us be finally saved by it. The children received a share of attention. Meetings were held each day with them. Bro. John Gibbs had charge of this work, and good was done. Several were converted and baptized. Eld. O. A. Johnson, of Nebraska, was present, and did good service in the Scandinavian work. About twenty-five believers of this nationality were present. Services were held in their language every

day. Some were baptized. Sunday afternoon, the 31st, twenty-nine persons were baptized by Eld. Enoch, in the Republican River, not far from the grounds. Some five hundred persons witnessed the rite. In the morning of the same day \$1,530 was paid and pledged for the various enterprises of the State. No urging was necessary.

Instruction in canvassing and colporter work was given to a class of about twenty-five. The truth must go largely by this means, and may God bless the devoted ones who go out in this capacity. Quite a number will keep the Sabbath as a result of the meeting. May the holy memories of our good camp-meeting at Concordia go with us out into the field as we re-engage in the battle.
N. J. BOWERS.

NEW YORK CONFERENCE PROCEEDINGS.

THE twenty-third annual session of the New York Conference was held on the camp-ground at Syracuse, N. Y., Aug. 14-26.

FIRST MEETING, AUG. 15, AT 9 A. M.—Meeting opened by singing. Prayer by Eld. S. N. Haskell. Delegates were received representing nineteen different churches. Minutes of last session of the Conference read and approved.

The President was authorized to appoint the usual committees, which were named as follows: On Nominations, R. F. Cottrell, E. C. Hoxie, and David Carr; on Resolutions, U. Smith, R. F. Cottrell, and J. E. Swift; on Credentials and Licenses: S. N. Walsworth, E. W. Whitney, and E. E. Miles; on Auditing, L. R. Chapel, C. G. Satterlee, W. H. Eggleston, Daniel Bowe, J. N. Russell, and Wm. Groff.

The committees were counseled by the President to seek divine wisdom and guidance in their important work. It was voted that all brethren in good standing be invited to be present and take part in the deliberations of the Conference.

Adjourned to call of Chair.

SECOND MEETING, AUG. 18, AT 5:30 P. M.—Minutes of last meeting read and approved. Four other brethren were received as delegates to the Conference. The Committee on Resolutions reported as follows:—

Whereas, We see on every hand advance movements in the work of publishing to the world the important truths which belong to this time; therefore—

Resolved, That we recognize as special tokens of God's favor the prosperity which has attended and is attending these enterprises.

Resolved, That we consider the enlargement of the work in Europe, and the issuing of the new periodicals which have been established there, as in the providence of God, and that we will contribute of our means for the support of the work in that field.

Resolved, That the opening of missions in the leading cities of the State meets our hearty approval; and we recognize these enterprises as entitled to our co-operation and support.

Resolved, That we rejoice in the prosperity that has attended the efforts put forth in the State the past season, and we cheerfully pledge ourselves to more earnest efforts to urge forward the work in the future.

Very encouraging remarks were made upon these resolutions by Elds. S. N. Haskell, U. Smith, A. O. Barrill, and E. W. Whitney, showing how rapidly the work is advancing.

The Committee on Nominations presented the following report: For President, M. H. Brown; to act with the President as Executive Committee, E. W. Whitney, and E. E. Miles; Secretary, J. E. Swift; Treasurer, Wm. E. Lewis. These persons were elected by considering each name separately.

Adjourned to call of Chair.

THIRD MEETING, AUG. 21, AT 5 P. M.—Meeting opened with singing. Prayer by Eld. R. F. Cottrell. A representative from another church took his place among the delegates. Minutes of last meeting read and approved. The Committee on Credentials and Licenses recommended that credentials be renewed to R. F. Cottrell, M. H. Brown, M. C. Wilcox, G. W. Bliss, F. Wheeler, H. H. Wilcox, C. O. Taylor, E. W. Whitney; that ministerial licenses be renewed to H. E. Robinson, W. S. Hyatt, J. F. Stureman, E. M. Plumb, and P. Z. Kinne; that J. V. Willson receive ministerial license; that colporter's license be renewed to Norman Kling, S. O. Lane, W. H. Wild, S. N. Walsworth, J. M. Lindsey; that colporter's license

be granted to Wm. Groff, W. D. Blount, R. I. Roberts, L. E. Ghering, H. W. Carr, H. R. Wilcox, H. L. Bristol, and Benj. Holmes. The recommendation of the Committee was carried out in all these cases except in that of Bro. Norman King, which was referred to the Conference Committee.

The Committee on Resolutions presented the following:—

Whereas, There is a sad and constantly increasing tendency among us to depart from the plain teaching of the word of God and the testimony of his Spirit upon the subject of dress, thereby showing that worldliness and pride exist in the heart; therefore—

Resolved, That we as a Conference will be more earnest in putting away this evil from our midst and in separating ourselves entirely from the world, and preparing for the coming of the Lord.

Whereas, We believe that Volume 4 of the "Great Controversy" is designed in the providence of God to accomplish a great work in warning this last generation, and bringing in the loud cry of the third angel's message; therefore—

Resolved, That we will seek out and send suitable persons into the field to canvass for this book, and do all we can to get its precious light before the people.

These resolutions were spoken upon, and adopted by considering each one separately.

Adjourned to call of Chair.

FOURTH MEETING, AUG. 22, AT 5 P. M.—Meeting opened by singing and prayer. Minutes of last meeting read and approved. The following additional resolution was presented:—

Whereas, The cause of God on both sides of the ocean is at present in great need of means in order that the work may not be crippled in its onward march; and—

Whereas, The Conference is in debt to its ministers; therefore—

Resolved, That we will raise ten thousand dollars, to be paid on or before Jan. 1, 1886, a part of which is to be used to meet the demands of the cause in our own State, and the remainder to be appropriated to the furtherance of the work in Europe.

On account of the absence of some of the leading brethren this resolution was laid upon the table.

Adjourned to call of Chair.

FIFTH MEETING, AUG. 24, AT 5:30 P. M.—Meeting opened by singing. Prayer by Eld. U. Smith. Minutes of last meeting read and approved.

Voted, That the resolution that was laid upon the table at the last meeting be taken off and considered.

After a number of the friends of the cause had expressed their willingness to help in the matter, the resolution was passed by a rising vote of the congregation. Pledges were then taken to the amount of nearly \$7,000.

Adjourned to call of Chair.

SIXTH MEETING, AUG. 25, AT 5 P. M.—Opened by singing and prayer. Minutes of last meeting read and approved. The Treasurer's report was read and accepted. With one correction, the report stands as follows:—

Balance on hand, Sept. 12, 1883,	\$1,154.12
Received during the year,	3,826.93
Paid out " " "	4,730.71
Balance on hand Aug. 25, 1884,	250.34

The further report of the Committee on Credentials and Licenses was read as follows: For ordination and credentials, J. E. Swift, A. E. Place; for renewal of credentials, E. E. Miles; for colporter's license, Wm. Hicks.

Voted, That the report be adopted by considering each name separately.

The interests of the school at Rome were then considered. In view of the scattered condition of the Chittenango Falls church, it was voted that it be disbanded, and its members unite with the Syracuse church.

Then followed the ordination of Brn. J. E. Swift and A. E. Place to the gospel ministry, Elds. R. F. Cottrell, U. Smith, D. B. Oviatt, M. H. Brown, and E. W. Whitney, officiating.

After singing, the Conference adjourned *sine die*.
M. H. BROWN, Pres.

E. E. MILES, Sec.

—A really godly life will do more to win souls to God and redeem them from sin than all other work that can be done aside from it. If you have an influence over but one person, use it for God. Live right.

Special Notices.

TENNESSEE CAMP-MEETING SABBATH-SCHOOL.

Those using the *Instructor* will get the regular lesson; those using Lesson Book No. 1 will get lesson 15; No. 2, lesson 75.

W. D. DORTCH, *Pres.*

KANSAS TRACT SOCIETY BOOKS.

We request all officers of the Kansas Tract Society attending the Humboldt camp-meeting, to bring their books, as at that time we wish to place them in shape, and give instruction how to keep them so.

T. H. GIBBS, *Pres.*

REDUCED RATES FOR THE OMAHA CAMP-MEETING.

Those who attend the Omaha camp-meeting, and pay full fare in going over the Chicago, Burlington, and Quincy, Chicago and Rock Island, Chicago and Northwestern railroads, will be returned at one-third fare.

A. R. HENRY.

HUMBOLDT, KANSAS, CAMP-MEETING.

We have made arrangements to have a daily report of this meeting published in the daily *Monitor* of Ft. Scott. Any one wanting copies of these papers can have them during the ten days of the meeting for thirty cents, or a less number at three and one-half cents per copy. Address Eld. J. H. Cook, Ft. Scott, Kan.

OMAHA CAMP-MEETING.

Those coming to this meeting will take the 16th and 18th street horse cars just north of the U. P. and B. & M. depots. The fare will be fifteen cents. Special arrangements will be made for carrying baggage at reduced rates. Will commence work on the grounds Monday, Sept. 15. Everything is working nicely so far.

A. J. CUDNEY.

A CORRECTION.

The article entitled, "How to Reach the Jackson camp-meeting," in last week's REVIEW, contained the following sentence: "Those coming on the Lake Shore will go a few rods north of the Central Depot." It should have been, "will go a few rods north to the Central Depot."

H. W. MILLER.

MISSOURI CAMP-MEETING.

REDUCED RATES.

Will all who intend to go to our camp-meeting, or who know of others going, please let me know as soon as possible? Also tell me at what points parties of twenty, thirty, forty, fifty, or more, can buy tickets together.

Cannot an earnest effort be made by every one to get up as large parties as possible, so that many may have the benefit of not only the camp-meeting, but also the lowest rates of fare?

You may have to have a certificate from me to enable you to buy round-trip tickets at the lowest rates; so let me know of some one in each church or neighborhood to whom I can send them. Please attend to this *at once*.

N. W. ALLEN, *Sec.*

INDIANA CAMP-MEETING.

REDUCTION OF FARE.

The Vandalia R. R., running between Plymouth and Terre Haute, Ind., will sell round-trip tickets at four cents per mile to the Logansport camp-meeting, from Sept. 24 to Oct. 10. In order to secure this reduction, it will be necessary for those

desiring to attend to send for a certificate, which will enable them to purchase a ticket at reduced rates. Those desiring a certificate on said line will please address me immediately at Logansport, Ind. Remember that certificates are needed on the Vandalia Line. On the Wabash pay full fare, and be returned at reduced rates.

The Chicago, St. Louis, and Pittsburg R. R., will sell round-trip excursion tickets, at four cents per mile, to the Logansport camp-meeting, from all stations on their lines; viz., State Line station to Logansport, Chicago to Logansport, Union City to Logansport, Richmond to Logansport, and all intermediate stations. Call for camp-meeting tickets at all stations on this line—usually known as the Pan Handle line.

S. H. LANE.

NOTICE FOR MISSOURI.

As our camp-meeting begins Oct. 9, it will not give sufficient time to hold the regular quarterly meetings at the usual time, and get the reports in before camp-meeting. We therefore recommend that the quarterly meetings be held Sabbath and Sunday, Sept. 27, 28. Business meetings should be held on Sunday in every church of Sabbath-keepers in the State. Tithes and pledges should be paid in, and church clerks and T. and M. librarians should make out their reports, and send them *at once* to the State Secretaries. Delegates to the annual Conference should also be elected. Each church of twenty members or less is entitled to one delegate, and one delegate for every additional fifteen members.

We also appoint Sabbath, Sept. 27, as a day of fasting and prayer. We would recommend that our people meet as early as convenient, remain together during the day, and spend the time in earnestly seeking God for his blessing to rest upon us and the cause in our midst. The coming camp-meeting will be one of deep interest to the cause in our State. Some questions of importance will have to be decided, and we shall need the special blessing and help of God.

DAN T. JONES, *for Com.*

News of the Week.

"Tidings of these things come."—Acts II. 22.

DOMESTIC.

—Mrs. Mary Waller lighted a fire with kerosene at Adrian, Mich., Monday morning, and was burned to death.

—Since Jan. 1, 112,512 immigrants landed in Canada, of whom 48,275 were destined for the United States.

—Up to noon Thursday at New York 25 sudden deaths were reported, mostly caused by the heat, from which the people and business are suffering severely.

—One hundred and fifty-three deaths occurred in New York City Sunday, the majority of which were directly the result of the intense heat.

—Lottie Meyers, 9 years old, over-exerted herself while roller-skating Saturday at Adrian, Mich., and when she returned to her home died instantly.

—On the steamship Wyoming, which reached New York Wednesday, were 500 Mormon proselytes bound for Utah.

—Forty thousand people attended the funeral of the late Secretary Folger Tuesday, at Geneva, N. Y. President Arthur, Secretaries Teller, Frelinghuysen, and Chandler, and Postmaster-General Gresham were present. The ceremonies were very impressive.

—Fire broke out in Cleveland, Ohio, at 6:30 Sunday evening in the lumber district in the flats, and consumed every lumber yard in the vicinity, about ten acres in extent. The fire then spread in every direction, burning the Parity Iron Works and other immense buildings, and at 2:30 Monday morning was threatening the business portion of the city. The loss up to that time is estimated at \$4,000,000.

The rivers at Eau Claire began falling Thursday noon, after reaching the greatest height on record. The loss by the flood between Chippewa Falls and Eau Claire will exceed \$1,500,000, and in Eau Claire alone, more than 200 houses were swept away. Forty buildings were carried off from Chippewa Falls and the loss in that city will approximate \$1,000,000.

—The towns of Clayton and Clear Lake, Wis., and Marine and White Bear Lake, Minn., were swept by a cyclone Tuesday evening. The greater portion of White Bear Lake is in ruins, and in the other places devastation marks the path of the "funnel." At Marine several persons were injured, and in White Bear Lake many boats were capsized and others sunk at their Moorings. In the section north of Stillwater scores of people were hurt, some seriously, and near Hudson, Wis., half a dozen houses were leveled. Horses and cattle were blown against the barb-wire fences and badly lacerated. At Grant twenty-five houses were demolished, and in the Hudson Prairie district six dwellings were torn to pieces, and one person killed. The loss in crops, barns, and outhouses is very heavy.

FOREIGN.

—General Gordon, in a letter dated July 15, says Khartoum can hold out till the middle of November.

—The French bombarded and temporarily occupied Mahanoro, a town on the Madagascar coast.

—At Naples for the twenty-four hours ending 9 o'clock Thursday evening there were 966 fresh cases of cholera and 328 deaths.

—It is officially stated in Paris that war will be declared against China. A fresh and important expedition has already been prepared.

—In Italy, during the twenty-four hours ended Saturday evening, the new cases of cholera numbered 243, and the deaths, 158. Of the above, 168 fresh cases and 69 deaths were in the city of Naples alone.

—The *Pall Mall Gazette* asserts that the Chinese Government has made a declaration of war against the French. The Chinese have closed the mouth of the Canton River to steamers. A Paris dispatch states that Admiral Courbet insists upon an instant declaration of war by France against China.

—The commander of the German gunboat Wolf has taken formal possession in the name of the German Empire of all the west coast of Africa between 18 and 26 degrees south latitude, with the single exception of Walvisch Bay, annexed to the British possessions a few weeks ago by the authorities of Cape Colony.

Obituary Notices.

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

FENNER.—Died in Battle Creek, Mich., Sept. 7, 1884, of heart disease, Rosie H., adopted daughter of Bro. and Sr. Wm. Fenner, aged 17 years and 24 days. Sister Rosie was an affectionate and dutiful daughter, and an exemplary Christian. Her last hours were marked by much suffering, but it was borne with Christian resignation, as she exclaimed, "My Saviour suffered much more for me." She bade the members of the family an affectionate farewell, and her favorite hymn was sung, shortly after which she passed away, and was, indeed,

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

Funeral services at the Tabernacle, attended by a goodly concourse of friends. W. C. GAGE.

HEUGLEY.—Died near Savory, Fannin Co., Texas, August 21, 1884, little Annie, only child of S. H. and Rockie Heugley, aged 14 months and 1 day. We laid our little pet away, hoping to meet her when Jesus comes. Words of comfort by W. S. Greer, from I Thess. 4:13-18:

"Though cast down, we're not forsaken;
Though afflicted, not alone;
Thou didst give, and thou hast taken;
Blessed Lord, thy will be done."

S. H. AND ROCKIE HEUGLEY.

WELLMAN.—Died near Springdale, Ark., Sept. 2, 1884, from the effects of typhoid fever followed by pneumonia, Eld. D. A. Wellman, aged 29 years, 10 months, and 27 days. He died calm and hopeful, trusting in Jesus. His mind remained clear and bright to the last, even after eyesight had failed. While we shall miss his loving counsel and self-sacrificing labor, we feel that he sleeps in Christ; and although we mourn, it is not as others who have no hope. Words of comfort by the writer from Rev. 14:13.

JAMES W. SCOLES.

ATHERTON.—Died at Battle Creek, Mich., Aug. 27, 1884, Rubie May, infant daughter of W. R. and Hattie Atherton, aged 3 months and 21 days.

SPOONER.—Died in Wright, Mich., Aug. 27, 1884, of cholera infantum, Charlie J., son of Sylvester and Minnie Spooner, aged 2 years, 3 months, and 18 days.

BUSH.—Died in Granville, Kent Co., Mich., Aug. 22, 1884, Annie E., wife of Peter Bush, and adopted daughter of Adolphus and Eliza Smith, aged 20 years and 26 days.

Also Aug. 25, of spinal fever, Elsie E., daughter of Peter and Annie E. Bush, aged 2 years, 4 months, and 16 days.

Appointments.

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

- OHIO, Columbus, Sept. 11--22
IOWA, NORTHERN, Algona, Sept. 18--23
MICHIGAN, Jackson, Sept. 18--30
INDIANA, Logansport, Sept. 25 to Oct. 7

STEVENS POINT, Sept. 20, 21. H. W. DECKER.

No preventing providence, I will hold a two days' meeting at Mackford, Wis., commencing Friday evening, Sept. 27, and continuing over Sabbath and first-day.

WILL meet with the Lena church at their quarterly meeting the first Sabbath in October, if the Lord permits.

THERE will be a Sabbath-school convention held in connection with the camp-meeting at Sauk Center, Oct. 8-14.

THE next annual meeting of the New England Tract Society will be held at South Lancaster, Mass., Oct. 3-6.

THE quarterly meeting of Dist. No. 3, Dakota, will be held at Sioux Falls, Minnehaha Co., Sabbath and first-day, Oct. 4, 5, 1884.

THE eighth annual session of the Nebraska Conference of S. D. Adventists will be held in connection with the camp-meeting at Omaha, Sept. 24 to Oct. 6.

THE Lord willing, Eld. E. W. Whitney and myself will meet with the friends of Constableville and Turin Sept. 20 and 21, where Bro. Hathaway may appoint.

THE first annual meeting of the stockholders of South Lancaster Academy will be held at South Lancaster, Mass., on Monday, Oct. 6, 1884, at 9 A. M.

- S. N. HASKELL,
G. H. BELL,
E. P. FARNSWORTH,
C. W. COMINGS,
J. C. TUCKER,
C. E. PALMER,
D. A. ROBINSON.

Publishers' Department.

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

CHANGE OF ADDRESS.—Until further notice my address will be No. 3 Lisbon Road, Freemantle, Southampton, England.

A REQUEST.—When leaving Nebraska I was unable to find several articles of value to me, among which were a copy of Cruden's Concordance, three small scratch-books containing sermon notes and diary, one copy of Pilgrim's Progress, and some other articles.

BUSINESS NOTICES.

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

WANTED.—Six able-bodied young women, who are Sabbath-keepers, to work in the Sanitarium laundry. I will be at the Mich. camp-meeting, Sept. 28, and confer with any who may wish employment.

FOR SALE.—I have a good second-hand buggy at Fremont, Neb., which cost me over \$90, which I will sell for \$65 cash, or \$70 on time without interest.

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.—I. H. Evans, Annie Watson, Mrs E J Southworth, P L Hoen, James M Lewis, Sally Keyser.

Books Sent by Freight.—H E Hansen, S N Haskell, Pacific Press, REVIEW & HERALD, Clara Wood Gibbs.

Cash Rec'd on Account.—Mo T & M Soc pr D T Shireman \$14.70, Delia Fitch 48.93, Wis T & M Soc pr W N Kennedy 1.44, G K Owen pr Mrs A A Pashly 1.15, Mich T & M Soc pr H House 103.50, Tenn T & M Soc pr M C Fulton 29.00, Wm Ostrander 50.00, Mo Conf pr Joseph F Hoppe 65.06, Mich T & M Soc pr H H 13.12, P L Hoen pr A R H 10.00, I H Evans 2.10, B M Shull 4.73, H E Hansen pr Sarah Hansen 12.00, Mich T & M Soc pr Levi Turney 102.70.

Mich. Conf. Fund.—Byron Center pr Wm Annis 6.25, Vermontville pr Mrs A A Pashly 1.50.

Shares.—A H Van Kirk 10.00.

International T & M Soc.—Mrs A R Merriman 10.00, Mrs Mary A Wright 4.00, Chas H Goodrich 1.50.

Chicago Mission.—Wm Doyal pr Rachel Doyal Light deceased 100.00.

European Mission.—S P Ward 10.00, Mrs A R Merriman 5.00, Mary A Wright 2.00, Chas H Goodrich 1.50.

English Mission.—Mrs A R Merriman 5.00, Mrs Mary A Wright 2.00, Chas H Goodrich 1.50, Martha Wilson 3.00, Mary Umstead 5.00, "Thank Offerings" 29.67, Onarga S S Class, C Jennie E Owen teacher, 9.11.

Scandinavian Mission.—Mrs A R Merriman 5.00, Mrs Mary A Wright 2.00, Chas H Goodrich 1.50, Rasmus Paterson 3.00.

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Time Table, in effect December 30, 1883.

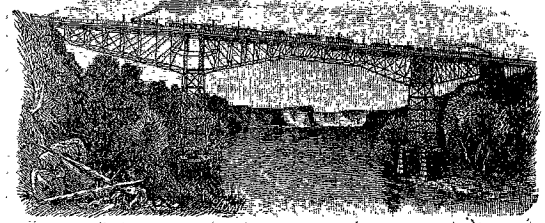
Table with columns: GOING WEST, STATIONS, GOING EAST. Rows include Chicago, Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, A. ATTLE CREEK, D. Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, Chicago.

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

MICHIGAN CENTRAL RAILROAD.

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May 18, 1884.

Table with columns: LEAVE, TRAINS TO AND FROM CHICAGO, ARRIVE. Rows include Galesburg, Ottawa and Streator Express, Freeport, Dubuque & Sioux City Express, Amboy, Rock Falls, Sterling Express, Kansas City & Denver Express, Council Bluffs Express, St. Joseph, Atchison & Topeka Express, Denver Fast Express, Montana & Pacific Express, Aurora Passenger, Mendota & Ottawa Express, St. Louis Express, Rockford & Perreston Express, Aurora Passenger, Freeport & Dubuque Express, Des Moines, Omaha, Lincoln & Denver Exp., Southern Pacific Express, Texas Express, Kansas City and St. Joseph Night Express, Aurora Sunday Passenger.

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

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 16, 1884.

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SEPTEMBER SENTINEL.

THE *Sabbath Sentinel* for September has now been duly committed to the mail. Its table of contents reads as follows: Walking with the World (poetry)—The Germans Moving—The Temporal Millennium Myth—Church and State—Human or Divine? Which?—A Long Pause—The Sunday Newspaper—Couldn't Convict—What They Say—The "New Find" and the Sabbath Question. There is also a Temperance Department of two columns, some minor paragraphs, and advertisements of valuable books and tracts.

Those who have examined this number speak of it in high terms, as being fully up with its predecessors. It takes some time to fold and mail a paper with fifty thousand subscribers, which may help explain the late appearance of the present issue.

GOOD HEALTH.

THE September issue of this sterling magazine is on our table, and upon examination we pronounce it, with many others, a very excellent number. Under the department of "General Articles" we notice, Vegetarianism; Old Prescriptions; Sleep; Short-sightedness; Increase of Cancer; How to Clothe Children, etc. Here are many good things, some of which merit more than a passing reading. Next is "Temperance and Miscellany." Here we find Sketches of Travel, by Mrs. J. H. Kellogg; How Easy It Is (poetry); Thorough Work; Big Sinners; and other readable articles. "Popular Science" has an interesting variety, among which we notice: Oxygen in Water; Earthquakes; Making a Lake of Sahara; A People Who Cannot Make Fire; Notions about the Sun and Moon; and other interesting scientific tidbits. The "Editorial Department," which is always good, this time is better. Here we notice very interesting things about Salt; Flies; Milk; Soft and Hard Water; Drunken Pigs and Crows; New Test for Water; Typhoid Fever; Drunkenness; Magnetism; Trichinae; Germs; Tobacco, etc., etc. This department alone is worth the cost

of the number. In "Domestic Medicine," another excellent department by the editor, we find Suggestions about Infants; Boils; Treatment of Fractures and Infirmities of Children. How this department must be sought after by those who cannot attend the Sanitariums of our day! The "Question Box" is another department by the editor. Here we find plain answers to numerous inquiries about many ailments and hygienic matters which we will not particularly mention, but which must be very useful to hundreds of readers. The next department is "The Cooking School," which is conducted by Mrs. Dr. Kellogg. Here are over two pages of interesting things about our dietary, telling us how to prepare various fruits for deserts and sauces, canning fruits, etc., etc., all of which will be appreciated by those ladies who prepare the daily repast for the household. Then there is the "Literary Notices," where we find reviews of books, notices of papers, magazines, and other things in that line, and where we get the unequivocal opinion of the editor in regard to the literature noticed. The "Publishers' Page" is loaded with spicy paragraphs about various matters, being in character about like the preface to a book. There are also over a dozen pages of advertisements, devoted to a great variety of hygienic matters, books, and other things, and last of all, upon the cover, is a new cut of the new Sanitarium, which is said by those who know, to be by all odds the most complete Health Institution in this country or in Europe.

We can only hint at the many excellencies of the September number of *Good Health*. Those who wish to know fully, should send \$1.00 to Battle Creek, and we will guarantee that the editor, Dr. J. H. Kellogg, will do the rest.

TO THE FRIENDS OF THE CAUSE IN ARKANSAS.

You will see by the REVIEW that Eld. D. A. Wellman's work is done. He has been in constant communication with you since coming to your State.

His appeals to you have not been in vain. You have promptly responded, and as the result a good work has been begun. Your pledges that still remain unpaid we trust you will redeem, just the same as if Bro. Wellman was still acting; and when ready to pay them send the money to Bro. J. W. Scoles, Springdale, Washington Co., Ark., who will take charge of it until further arrangements can be made.

In regard to labor, it will be impossible for you all to have help at once in your different localities; but the cause is one, and in the providence of God we trust your turn will soon come. Every true child of the cause should lay by tithes and offerings to assist in its advancement. We hope that steps will soon be taken which shall result in giving you the help so much needed in this promising field.

Knowing the needs of the cause here, we feel a deep interest in its progress, and trust that whatever efforts shall be put forth, in harmony with the will of God, will receive your hearty co-operation and help.

E. VAN DEUSEN.
J. W. SCOLES.
MRS. D. A. WELLMAN.

SABBATH-SCHOOL LESSONS FOR THE OMAHA CAMP-MEETING.

THE lessons for the *Instructor* department will be the regular lessons for that time, or those for the last Sabbath in September, and first Sabbath in October. In the primary department, Lesson Book No. 1, lessons 6 and 7; No. 2, lessons 84 and 85; No. 3, lessons 19 and 20. These lessons will be printed on separate slips, and will be at the book-stand on the camp-ground. Try to procure the lesson sheets early, and be well prepared

to recite a good lesson. "Search the Scriptures; for in them ye think ye have eternal life."

H. P. RUE, *Pres. Neb. S. S. Association.*

NOTICE.

To the friends in Michigan I would say, As Bro. Wellman's account must be settled with the REVIEW Office immediately, those owing him for books will please remit the money by P. O. money order to his wife, at Lowell, Kent Co., Mich., or hand it to her at the Jackson camp-meeting.

E. VAN DEUSEN.

THE OMAHA CAMP-MEETING.

TO THE BROTHERS AND SISTERS IN WESTERN IOWA.

FOR several years past we have had our local camp-meeting in Western Iowa. These meetings have been productive of great good. We have no expectation of abandoning them. But circumstances are such this year that it has been thought expedient to hold no meeting in Western Iowa this fall. Our Nebraska brethren, will hold their camp-meeting and Conference at Omaha, and this will be as convenient for Iowa as for Nebraska; hence it has been thought best to unite our interests this fall, and hold one large meeting for both States. There were many considerations that led us to do this. We will speak of only one. Sr. White, Bro. Butler, and others of our leading laborers, will attend the Nebraska meeting. We know that our people in the western part of the State, as well as elsewhere, greatly need the benefit of the labors of these servants of God. If we had the meeting in some small place in Iowa, we could not hope to secure their labors, on account of the pressure of other meetings at that time; but by uniting our efforts we shall secure the services of these experienced laborers. We think this one consideration will be sufficient to answer all inquiries in reference to our course in having the meeting as we do.

And now we greatly desire to see a large attendance of all our people in that vicinity. All in the western part of the State should go. Not only should our American friends be there, but especially our Scandinavian brethren. There will be preaching in that tongue every day. Bro. J. P. Rosqvist will be present and other Scandinavian laborers. It will be an opportunity for our Scandinavian and American friends that they may never have again; hence our anxiety is great that they should accept of this privilege that God in his mercy gives.

We shall have about twenty tents belonging to the Iowa Conference pitched on the ground, and shall rent them as reasonably as we can. We think we shall have enough for all, yet we advise all those who have tents to bring them, and also a good amount of bedding. Reduced rates have been obtained on the railroads by Bro. A. R. Henry, as noticed in another column.

In conclusion we only add, Do not let curiosity bring you to the meeting. We have something more important. We need to seek God with all our hearts. Please read what Sr. White has written in Testimony 31, first piece, also near the last part of the book, and then follow out what is there written. The meeting will be a great blessing to all those who will do this. May God help in the work.

O. A. OLSEN.
E. W. FARNSWORTH.

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