

Advent Review

AND SABBATH HERALD.

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

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FROM THE DEPTHS.

In this sad world of ours—
This dreary wilderness of care and pain,
This mystery, this turmoil of unrest,
This rough and stony pathway to the tomb,
Where many tears and blurring shadows fall—
How sweet, O Lord, to know that we are thine;
That in thy hand this mighty chaos lies;
That thine the key of this great mystery—
We could not bear it else!

For as the years go by
One sorrow makes a strange, prepared way
For yet another; one by one our joys
Are wrested from us ere we call them ours,
And sweetest human ties are severed wide,
And sweetest human cares slip from our grasp;
And dear home nests are robbed of all the birds,
And family trees are stripped of flower and leaf;
And many graves lie greenly side by side,
And oceans roll between some we hold dear;—
Till with sad folded hands we sit and say,
How can God have it so?
For human hearts will cry out for their loves,
And human eyes seek dumbly for the smiles
Of angel faces gone.

God pity us!
O wrap us in the fullness of thy love!
In infinite compassion lay thy hand
Upon our hearts, and make them very still.
And since the cross is thine, O help us bear
It very patiently, until that blessed morn
When all the shades of night shall flee away,
When we shall clasp again the loved and lost,
And every severed bond shall join again;
Where in the light that circles round the throne
In all his beauty all shall see the King!

—Annie S. Swan.

The Sermon.

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

OUR MIGHTY HELPER.*

BY MRS. E. G. WHITE.

JESUS is very precious to me this morning. There is gratitude in my heart for his mercy and love, for the privilege of counting myself a child of God, and of crying, Abba, Father. I wish every one present could realize the rich blessing that Jesus is waiting to bestow upon us,—upon each one; for he is no respecter of persons. It is our privilege to say with Paul, "I live by the faith of the Son of God, who loved me, and gave himself for me."

And yet how many are making laborious work of walking in the narrow way of holiness. To many the peace and rest of this blessed way seems no nearer to-day than it did years in the past. They look afar off for that which is nigh; they make intricate that which

Jesus made very plain. He is "the way, the truth, and the life." The plan of salvation has been plainly revealed in the word of God; but the wisdom of the world has been sought too much, and the wisdom of Christ's righteousness too little. And souls that might have rested in the love of Jesus, have been doubting, and troubled about many things.

The testimonies borne here are not expressive of great faith. It is not hard to believe that Jesus will pardon others, but it seems impossible for each to exercise living faith for himself. But, dear brethren, is it profitable to express doubts in regard to the willingness of Christ to accept you? I fear you are depending too much on feeling, making that a criterion. You are losing much by this course; you are not only weakening your own souls, but the souls of others who look to you. You must trust Jesus for yourselves, appropriate the promises of God to yourselves, or how can you educate others to have humble, holy confidence in him? You feel that you have neglected duties, that you have not prayed as you should. You seem at a distance from Jesus, and think that he has withdrawn from you; but it is you who have separated from him. He is waiting for you to return. He will accept the contrite heart. His lips have assured us that he is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children.

We are wounded, polluted with sin; what shall we do to be healed from its leprosy? As far as it is in your power to do so, cleanse the soul-temple of every defilement, and then look to the "Lamb of God, which taketh away the sin of the world." In the wilderness, when the Lord permitted poisonous serpents to sting the rebellious Israelites, Moses was directed to lift up a brazen serpent, and bid all the wounded look to it and live. But many saw no help in this Heaven-appointed remedy. The dead and dying were all around them, and they knew that their fate was certain; but they would lament their wounds, their pains, their sure death, until their strength was gone, and their eyes were glazed, when they might have had instant healing.

"As Moses lifted up the serpent in the wilderness," even so was "the Son of man lifted up; that whosoever believeth in him should not perish, but have everlasting life." If you are conscious of your wants, do not devote all your powers to representing them and mourning over them, but look and live. Jesus is our only Saviour; and notwithstanding millions who need to be healed will reject his offered mercy, not one who trusts in his merits will be left to perish.

Why do you refuse to come to Jesus and receive rest and peace? You may have the blessing this morning. Satan suggests that you are helpless, and cannot bless yourself. It is true; you are helpless. But lift up Jesus before him: "I have a Saviour. In him I trust, and he will never suffer me to be confounded. In his name I triumph. He is my righteousness, and my crown of rejoicing." Let not one here feel that his case is hopeless; for it is not. It may seem to you that you are

sinful and undone; but it is just on this account that you need a Saviour. If you have sins to confess, lose no time. These moments are golden. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Those who hunger and thirst after righteousness will be filled; for Jesus has promised it. Precious Saviour! His arms are open to receive us, and his great heart of love is waiting to bless us.

The important future is before us; and to meet its trials and temptations, and to perform its duties will require great faith, energy, and perseverance. But we may triumph gloriously. Not one waiting, watching, praying, believing soul will be ensnared by the devices of the enemy. All Heaven is interested in our welfare, and waits our demand upon its wisdom and strength. If any of us are not saved, it will be because we have chosen the service of Christ's great adversary, and the companionship of those who are his loyal followers.

The Lord is willing to do great things for us. We shall not gain the victory through numbers, but through the full surrender of the soul to Jesus. We are to go forward in his strength, trusting in the mighty God of Israel.

There is a lesson for us in the story of Gideon's army. The ten thousand men who chose to follow Gideon were a small company compared with the vast and powerful army they were to meet. But the Lord would not work with them; for their trust was altogether too much in their own strength and skill. Gideon was astonished when the Lord said his army was still too large. When they came to a stream the Lord singled out the three hundred who in their haste caught up water in their hands as those through whom he would deliver Israel, while those who felt that there was time to get down on their knees to drink could return to their homes. Through this little handful of tried men the Lord wrought for his people; and their enemies, who were as grasshoppers for multitude, were utterly defeated and destroyed. Thus in a most decided manner the Lord made known to Gideon and his army that he was interested in his people and their cause. He revealed his power in their behalf, and taught them to look to him in every difficulty.

The Lord is just as willing to work through human efforts now, and to accomplish great things through weak instrumentalities. It is essential to have an intelligent knowledge of the truth; for how else could we meet its wily opponents? The Bible must be studied, not alone for the doctrines it teaches, but for its practical lessons. You should never be surprised, you should never be without your armor on. Be prepared for any emergency, for any call of duty. Be waiting, watching for every opportunity to present the truth, familiar with the prophecies, familiar with the lessons of Christ. But do not trust in well prepared arguments. Argument alone is not enough. God must be sought on your knees; you must go forth to meet the people through the power and influence of his Spirit.

* Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., in their morning meeting held Nov. 19, 1883.

Act promptly. God would have you minute men, as were the men who composed Gideon's army. Many times ministers are too precise, too calculating. While they are getting ready to do a great work, the opportunity for doing a good work passes unimproved. The minister moves as though the whole burden rested on himself, a poor finite man, when Jesus is carrying him and his burden too. Brethren, trust self less, and Jesus more. He is willing to save the souls for whom we labor. Because he lives to intercede for us, we shall see of his great power. He "is able to do exceeding abundantly above all that we ask or think." Jesus wants us to ask for help; he wants us to cast our helpless souls on him; and he will give us according to our faith.

Ministers who are self-sufficient, and feel that so much depends upon themselves, give Jesus no room to work, and but little credit when he does work. They trust in their own ability, forgetting the words of Christ, "Without me ye can do nothing." The man that is self-righteous and wise in his own eyes,—rich and increased in goods, having need of nothing,—cannot ask in faith, and receive, because he trusts in himself, and feels no lack. His works testify that he labors out of Christ. It is those who feel themselves sinful before God, poor and helpless, that Jesus loves to help; for they will appreciate his aid. They have a longing desire to do the Master's work, and, knowing that the power is not of themselves, they take hold of the mighty arm of God, and by faith claim his promises.

God is not pleased when his servants remain weak, wanting in courage, in faith, in hope, in love, and consequently inefficient laborers in his cause. God has given men reasoning powers, not to remain inactive or be perverted to earthly and sordid pursuits, but that these powers may be developed to the utmost, and used in his service to advance the interests of his kingdom.

A high standard of purity and nobility of character is set before the Christian, and he can attain to this excellence only through the aid of Christ. But many experience grief, pain, and disappointment, because they are unwilling to fill the humble place which God's providence assigns them, where they will remain unnoticed and unknown. They love the supremacy, and their anxiety leads them to work against their brethren, fearing they will be preferred before them. Envy, malice, jealousy, and distrust are cherished in the heart, and Jesus cannot dwell where these evil traits are entertained. He invites those who are ambitious of preferment to come unto him, and at the foot of the cross of Calvary learn his meekness and lowliness of heart. If any desire high positions of trust, the Lord will lay the burden, not on them, but on those who have tested and proved them, and can understandingly urge them forward.

The followers of Christ should not praise and flatter one another; for Satan will do a plenty of this work, and if persons have a high opinion of their own ability, it will prevent them from learning in the school of Christ. Let none censure and condemn others; for in doing this they are co-laborers with him who is the accuser of the brethren, who would steal from their hearts every particle of love for one another. Christians should not seek to tear others down that they may build themselves up on their ruins, but they should endeavor to strengthen and encourage one another.

We should make it our daily care to cultivate sympathy and affection for one another. This is the fruit that grows on the Christian tree; it does not produce the briars and thorns of hatred and strife. The harsh, unsympathetic words we sometimes hear spoken, and the hard-heartedness we see manifested, are wholly Satanic, and this spirit must be supplanted by the Spirit of Christ. Jesus bids us, "Love one another as I have loved you. By this shall all

men know that ye are my disciples, if ye have love one to another." He is our mighty helper; and if he abides in our hearts, we shall manifest his spirit. We shall love one another—we cannot help it, for he is love.

Our Contributors.

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

"THE COMING OF THE LORD DRAWETH NIGH" JAS. 5; 8.

BY ELD. L. D. SANTEE.

THERE are earth-weary pilgrims who wander
As strangers in death's dreary land;
They long for the home over yonder
With sad eyes and up-reaching hand.
But the peace of the skies soft descending
Shall banish their doubtings and fears,
And comfort the weary ones bending
Beneath heavy burdens with tears.

They have journeyed through earth as a stranger,
With sadness and tears on each face;
They have toiled o'er the mountains of danger,
They have pleaded with God at their base;
They have gone at the bidding of duty,
At the call of the Saviour they come,
And soon with the King in his beauty
They'll enter the mansions of home.

Though rough is the pathway and dreary,
The end of the journey I see;
At its close there is rest for the weary,
There is loving and blessing for me.
Oh! I long for the sweet vales of Eden,
Where springtime eternally reigns,
Where from sickness and death there is freedom,
And forgotten are sorrow and pains.

That home of the soul draweth nearer,
And nearer the mansions of rest,
And my vision by faith seemeth clearer
As I look to that home of the blest;
And the tired ones who wander so lonely,
Whose path has led "under the rod,"
Shall lay down their burdens, and only
Rejoice in the Eden of God.

Then comfort the hearts that are dreary,
And labor through time's fleeting years,
Nor lay down the burden though weary,
But work till the Master appears;
For those that rejoice in the harvest
Must water the seed with their tears;
Oh, every soul hath its Eden,
Before the fair Canaan appears.

Still the blue dome above is unbroken,
Though we watch, and we wait, and we pray;
Not yet do our eyes see His token,
Not yet doth appear the glad day.
And we journey this way and the other
In waiting, and sad are our songs,
And we mourn like a child for its mother
The King that has tarried so long.

Oswego, Kan.

HISTORICAL NECESSITY OF THE THIRD ANGEL'S MESSAGE.

BY ELD. A. T. JONES.

(Concluded.)

JAMES I. came to the English throne in 1603. He had been raised a Puritan, and therefore that party supposed they would be greatly favored by him as king. Accordingly, before he reached London, they presented to him a petition signed by eight hundred and twenty-five ministers from various countries, desiring a redress of ecclesiastical "abuses," and asking for a conference. On January 14, 15, and 16, 1604, the king summoned to Hampton Court the Archbishop of Canterbury, eight bishops, five deans, and two doctors, of the Church of England, "who were to oppose all innovation." To meet these he called four members of the Puritan party. James, to avenge himself for the humiliations that had been put upon him by the Puritans in Scotland when he was a boy, sided with the Episcopalians, and became the chief talker in the conferences of the three days. This so pleased the bishops that one of them, (Bancroft, of the divine right contest before mentioned) fell upon his knees with his eyes raised to James, and cried out, "I protest,

my heart melteth for joy that Almighty God, of his singular mercy, has given us such a king as since Christ's time hath not been." And the Archbishop (Whitgift) was so transported with joy as to declare that "undoubtedly his majesty spoke by the special assistance of God's Spirit." Whether these men were exactly in the right in speaking thus may doubtless be questioned; but there was one grand result of this Conference: James ordered a new translation of the Scriptures, by which we have our present "King James's" version. When his delegates returned from Dort, and reported what had been done, James gave the Puritans another snub, by expressing in strong terms his dislike, and declared that the position of Arminius on the divine decrees was preferable to that of Calvin.

After James came Charles I., a rigid Episcopalian, and therefore a bitter opponent of all dissenters, Puritans as well as others, and through Laud carried things with a high hand. He finally pushed civil matters so far that he brought upon his kingdom the civil war, and by that, through Cromwell, the complete ascendancy of the Puritans. When affairs had grown somewhat quiet after the close of the civil war, there were peace-loving men in England who wished to heal the divisions between the Episcopalians and the Puritans; but about all the recognition they received was to be called Atheists, Deists, Socinians, and to cap the climax a new epithet was invented, *Latitudinarians*.

After the Commonwealth, came Charles II., who reduced everything again to the jurisdiction of bishops. After him came James II., who tried to bring the kingdom under the papal rule. This danger, of course, led all to make common cause against it, till finally to save the kingdom to Protestantism, William of Orange, with his wife Mary, daughter of James II., was invited to come over from Holland and take the kingdom and reign. In 1688 they came; James ran away to France, and the kingdom was settled upon William and Mary jointly, and pledged to a Protestant succession forever. But as soon as James was out of the kingdom, and the bishops were required to take the oath of allegiance to the new king, many of them discovered all at once that James was king by "divine right," and that it was treason to swear allegiance to any other while he lived. It mattered not though he had, like the coward that he was, basely run away in disguise; no matter though he, in his flight, had thrown the great seal of the kingdom into the Thames, and by thus throwing away "that mystic symbol of legal government" had left the realm a prey to every unlawful element;—no matter for all this and more, they refused to take the oath of allegiance to one of the best rulers that England ever saw. This caused a division and endless discussion within the Episcopalian Church. Those who refused to take the oath were denominated *Non-jurors* and *High Church*; those who took the oath were called *Low Church*. This controversy lasted through the century, till James, William, and Mary all were dead, and Anne succeeded.

In 1650 another tumult arose in England. The Quakers began their preaching, and excited great commotion and fearful persecution, till in 1680 William Penn obtained a grant of a portion of land in America, to which his brethren might go and be secure.

In the eighteenth century, both in England and on the continent, infidelity caused the principal proportion of controversy. Under the leadership of Voltaire and the patronage of Frederick the Great, it grew stronger and stronger, until it finally culminated in the barbarities of the French Revolution, that so shocked the world. In England, however, there were some notable controversies on other subjects. In the early part of the century, William Whiston (the translator of Josephus)

revived the Trinitarian controversy, by boldly announcing himself as an Arian. He was followed soon by Samuel Clark, a prelate of the English Church. But that which caused the greatest commotion of the whole century in religious circles was started in 1738 by John Wesley's preaching of conversion, and a "present, free, and full salvation" by the "witness of the Holy Spirit." Wesley was a member of the established Church of England, and his "doctrines offended the clergy." "The churches were shut against him," and he had to preach in the open air. But "immense crowds" flocked to hear him. In 1740 the clergy, not content with excluding the preachers of these doctrines from their pulpits, "repelled them and their converts from the Lord's Supper." Being thus cut off from all fellowship or recognition by the orthodox, there was no course open but to establish communion amongst themselves, to have their own meeting-houses, and for the preachers to administer the sacrament themselves. The trials, perplexities, and persecutions of the early Methodists are too well known to require any further mention in this place; though it might not be out of place for us to express the wish that the Methodists now would call to mind the former days, when unpopular doctrine is brought to their notice.

In 1747 the Baptists, or Anabaptists, as they were also called, were brought into particular notice again, by Mr. Whiston's openly joining their communion. The controversy on the immortality of the soul was again revived by Dr. Priestly's asserting the unconsciousness of the dead.

In the nineteenth century, the first prominent movement was in relation to the second coming of Christ. In 1827 it began in England, and in 1833 in this country by William Miller. This, however, was not so much a controversy as a *warning voice*; and it soon spread to all nations.

Now, reader, please recall the subjects in this course of controversy, and see whether the following extracts from Mosheim do not state the facts in the case:—

"None of the famous Lutheran doctors attempted to give a regular system of *morality*."—*Church History*, 16th century, sec. 3, part 2, chap. 1, paragraph 17.

"The *science of morals* . . . was for a long time neglected among the Lutherans. . . . Hence it happened that those who applied themselves to the business of resolving what are called cases of conscience, were holden in high esteem, and their tribunals were much frequented."—*Id.*, 17th cent., sec. 2, part 2, chap. 1, paragraph 19.

Mosheim gives at the same time a very good reason for this defect. He says: "Had not the number of adversaries with whom the Lutheran doctors had to contend given them perpetual employment in the field of controversy, and robbed them of that precious leisure which they might have consecrated to the advancement of real piety and virtue, they would certainly have been free from the defects now mentioned. . . . All the divines of this century [the sixteenth] were educated in the school of controversy, and so trained up to spiritual war that an eminent theologian, and a bold and vehement disputant, were considered as synonymous terms. It could scarcely indeed be otherwise, in an age when foreign quarrels and intestine divisions of a religious nature threw all the countries of Europe into a state of agitation, and obliged the doctors of the contending churches to be perpetually in action, or at least in a posture of defense."—*Id.*

"It must be acknowledged that, during the greater part of this century [the seventeenth], neither the discourses of the pulpit nor the instructions of the schools were adapted to promote among the people just ideas of religion, or to give them a competent knowledge of the

doctrines and precepts of the gospel. The eloquence of the pulpit, as some ludicrously and too justly represent it, was reduced in many places to the noisy art of bawling (during a certain space of time measured by a sand-glass) upon various points of theology, which the orators understood very imperfectly, and which the people did not understand at all. . . . The ministers of the gospel had their heads full of sonorous and empty words of trivial distinctions and metaphysical subtleties, and very illy furnished with that kind of knowledge which is adapted to touch the heart, and to reform the life."—*Id.*, 17th cent., sec. 2, part 2, chap. 1, paragraph 13.

"The progress of morality among the Reformed [Calvinists] was obstructed by the very same means that retarded its improvement among the Lutherans. It was neglected amidst the tumult of controversy; and while every pen was drawn to maintain certain systems of doctrine, few were employed in cultivating or promoting that noblest of all sciences, which has virtue, life, and manners for its objects."—*Id.*, cent. 16, sec. 2, part 2, chap. 2, paragraph 37.

The point in these quotations is illustrated in the necessity for the work of the Pietists, and is emphasized in the prohibition that was pronounced against that work.

There is another reason for the lack of the development of the genuine principles of morality. As shown above, in the very nature of the case, every leader in any reform was compelled to devote his whole attention to the discussion of the points which he was advancing. But the next great trouble was, that when the leader died, *the followers utterly refused to take a single advance step*. On this Mosheim says: "The doctrine of the Lutheran church remained entire during this [the seventeenth] century; its fundamental principles received no alteration, nor could any doctor of that church, who should have presumed to renounce or *invalidate* any of those theological points which are contained in the symbolical books of the Lutherans, have met with toleration and indulgence."—*Id.*, 17th cent., sec. 2, part 2, chap. 1, paragraph 16. Again: "The method . . . observed by Calvin . . . was followed, out of respect for his example, by almost all the divines of his communion, who looked upon him as their model and their guide."—*Id.*, 16th cent., sec. 3, part 2, chap. 2, paragraph 37.

This has been true in almost every instance. Therefore, as there has been in the course of the Reformation no definite reform on the principles of morality, I lay down the proposition that, "If ever there is to be a clearly defined reformation upon the pure principles of morality, *those principles* must be the one leading subject, above all others, set forth in such reform. Will any one deny that the necessity for such a reform is as great as for any one of the steps that have been taken from the days of Luther to this day? I do not say that absolutely none of the principles of morality have been believed in, nor practiced; for with the wide dissemination of the Scriptures consequent upon the Reformation, it were impossible but that some rays of light should be discerned in that direction. But what I say is that, until the present, morality as a *system* has never had a place in the Reformation. What, then, must be the characteristic of such a reform when it shall come? I answer, As the ten commandments compose the moral law of God, and are the sum of all duty toward God or man (Eccl. 12:13), when such reform shall have presented itself to the world, it must bear high and prominent upon its crest those same ten commandments, demanding obedience thereto as the supreme effort of moral obligation. Now the third angel's message does just that thing. Therefore by thus tracing the Reformation through its course of controversy, we

prove, to a demonstration, the *historical necessity of the third angel's message*.

Moreover, the truth of God is as much an exact science as any of those that are called the exact sciences. Therefore no true reform can deny, or be made independent of, any principle of true reform that may have gone before. Consequently, when this reform upon the principles of morality shall have come, it will deny the truth and efficacy of no single step in the progress of the Reformation. With Luther, it will hold justification by faith; with Zwingle, it will hold the Lord's supper as a memorial of "the Lord's death, till he come;" with the genuine Anabaptist, it will hold that we are buried by baptism into the Lord's death; with Arminius, it will hold that the grace of God is free to all men; with Wesley, it will hold the genuine conversion of the soul, and the witness of the Holy Spirit; with the Puritan, it will hold simplicity of worship; with William Miller, it will hold, "Behold I come quickly," saith the Lord; with the general grand result of the Reformation as a whole, it will hold the most perfect toleration of religious belief, and the inestimable boon of freedom of thought and liberty of discussion. Now in holding all these truths, they may be summed up in the one expression, that it will hold "the faith of Jesus." So when this Reformation shall have presented itself to the world, equally with the ten commandments it must bear just as high and just as prominent "the faith of Jesus;" and combined, its insignia will read, "The Commandments of God and the Faith of Jesus." Now the third angel's message does just that thing. Therefore by this course of controversy, we prove to a demonstration the *logical necessity* of the third angel's message.

Again: the very aim of the principles of the Reformation is the law of God. Take justification by faith: what is the aim of that but "that the *righteousness of the law* might be fulfilled in us? Rom. 8:3, 4. Take sanctification by the Holy Spirit: what is the aim of that but "unto obedience"? 1 Pet. 1:2; Rom. 8:7-9. Sooner or later, then, these aims must be met, and the principle of obedience to the law of God must be inculcated, which of necessity must be a reform in morality. So, then, it would appear that there is a *theo-logical necessity* for the third angel's message. The work of Christ also demands that the law of God be held up before all people, by which they must compare their lives; for the place and work of Christ in heaven are in the most holy place, blotting out the sins of his people from Abel onward. And that requires a comparison of their lives with the law of God. Now, if that be the work of Christ in heaven, what can his work logically be on earth but, through his ambassadors, comparing the lives of the people of earth with the law of God? So, therefore, the third angel's message supplies this demand when, following the angel who had gone before, crying, "*The hour of His Judgment is come*" (Rev. 14:7), he says with a loud voice, "Here are they that *keep the commandments of God and the faith of Jesus*." Rev. 14:12.

Several times in the course of controversy, the Sabbath of the Lord, as the basis of the acknowledgment of the sovereign rights of God and the claims of his holy law, has presented itself for recognition; but it was beaten back,—beaten back, yet not to stay. No; these appearances of the Sabbath on the sea of controversy should rather be considered (to borrow De Quincey's splendid figure), as "one of those ambitious billows which sometimes run far ahead of their fellows in a tide steadily gaining ground, but which inevitably recede in the next moment, marking only the strength of that tendency which sooner or later is destined to fill the whole capacity of the shore."

And now once more the glorious Sabbath of the Lord has appeared, not to be beaten back, not to recede even to gather greater strength,

but rolling in with all the impulse of a mighty tide, irresistible, soon "to fill the whole capacity of the shore" indeed. And we who see it should realize, *must* realize, that it is the one only tide in our affairs which, taken at the flood, will lead on, not to fortune, but to ETERNAL SALVATION.

SPECIAL JUDGMENTS VS. THE SECOND DEATH.

WILL THOSE WHO HAVE FALLEN UNDER THE SPECIAL JUDGMENTS OF GOD HAVE A RESURRECTION AND BE PUNISHED?

BY N. J. BOWERS.

THERE are some who answer this question in the negative. Their argument runs thus: The antediluvians, the Sodomites, Pharaoh and his army, the Israelites who fell in the wilderness, and those who will be destroyed at the second advent, and in short all who have died under the particular infliction of divine providence, having once received the punishment due their sins, will not be raised from the dead and suffer again; as such proceeding on the part of the Almighty would be unjust.

1. Those who differ with us on the question under investigation will have to admit that the Bible does not state that the class of persons indicated will *not* be resurrected and punished. They cite no scripture declaration favoring their position, their only defense being the fancy that the class of persons under consideration have already received the full penalty due their sins, as above stated.

The Scriptures, in making mention of the destruction of some of these individuals, state the reason why they were so visited. It was designed as a warning, and as an example and admonition to others. Says Peter: "And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Pet. 2:6; Jude 7.

2. The apostle Paul, in speaking of those who fell in the wilderness, says: "But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples to the intent we should not lust after evil things as they also lusted. . . . Now all these things happened unto them for ensamples, and they are written for our admonition." 1 Cor. 10:5, 6, 11. The death of the two hundred and fifty men who "strove against the Lord," was for "a sign," example, or warning. Num. 26:9, 10. These persons, it is true, were destroyed *because* of their sins; but this visitation of divine retribution was not designed to be the final punishment for all their sins.

Peter and Jude state that the angels that sinned, that kept not their first estate, were punished by being cast down to hell, there awaiting the Judgment of the great day. 2 Pet. 2:4; Jude 6. Jude says, after speaking thus of the wicked angels, "*Even as Sodom and Gomorrah and the cities round about them . . . are set forth for an example, suffering the vengeance of eternal fire.*" Verse 7. Sodom, then, and her sister cities are reserved unto the Judgment of the great day to suffer the vengeance of eternal fire, even the "fire prepared for the devil and his angels." Matt. 25:41; Rev. 20:9, 10. *Even as* implies that the judgment of Sodom is to be as the judgment of the evil angels; viz., to be at the same time and of the same nature,—punished in everlasting fire, the lake of fire. Rev. 20:10, 15; 21:8; Matt. 25:41. The wicked angels are reserved, so are the Sodomites. The apostle Peter speaks of the same thing. He mentions Noah, the preacher of righteousness, and the eight persons saved in the ark with him, the world of the ungodly which perished, Lot, and the wicked of Sodom and Gomorrah; and he concludes by saying: "The Lord knoweth

how to deliver the godly out of temptations, and to reserve the ungodly unto the day of Judgment to be punished." 2 Pet. 2:4-9. This is "the great day" spoken of by Jude, the one unto which the wicked angels are reserved. See also 2 Pet. 3:7. Noah and family and Lot and family were delivered, the wicked of their day *are reserved* unto the day of Judgment to be punished. In harmony with these plain declarations, are the words of Christ himself: "Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment, than for that city." Matt. 10:15; see also chap. 11:22, 24.

We see by this that the judgment of the antediluvians and the Sodomites is yet future. Who can say in the face of this plain testimony that they have long since received the full and final punishment due their sins?

3. The wicked destroyed at the second advent will afterward suffer punishment. The 24th chapter of Isaiah brings to view the second coming of Christ. Compare verses 19-22 with Matt. 24:29, 30, and Rev. 6:14-16. Verses 21 and 22 of Isa. 24 read: "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. *And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days they shall be visited*" (margin, *found wanting*). When the Lord comes the living wicked will be destroyed. 2 Thess. 1:7-10; 2:8; Matt. 13:40-42; Luke 17:26-30. The kings of the earth shall be smitten when the Lord comes forth as "King of kings and Lord of lords." Rev. 19:11-21; Jer. 25:31-33; Ps. 2:8, 9. During the millennial period they remain under the power of death. Rev. 20:4, 5, 9. When it shall end, they will be raised with all the wicked, *visited* with the final Judgment of God, and *found wanting* in those qualifications which would fit them for eternal life.

4. In Rev. 14:9-11, we have a warning against the worship of the beast and his image and the reception of his mark. This warning relates to a time just before the Lord comes, as will appear from verses 14-20. Those who worship the beast and his image will be alive when the Lord comes, because they receive of the "seven last plagues," which is "the wine of the wrath of God." Rev. 14:10; 15:1, 16:1, 2, 19; 18:8. These plagues fall just before the Lord comes. Rev. 16:15, 17-21. These are the last of the temporal judgments that shall fall on the wicked; hence they are the seven last plagues, and therefore the last generation of the wicked on the earth, or those living when the Lord comes, receive of these plagues, or are destroyed by them. The "sharp sword" and the "rod of iron" and the "treading of the winepress of the fierceness and wrath of Almighty God" of Rev. 19:15 clearly refer to the plagues of the divine agencies of destruction when Christ comes. Those who receive of the seven last plagues, or those who are destroyed when the Lord comes, are also "tormented with fire and brimstone," which is punishment in the lake of fire *after* the millennial period (Rev. 20:10, 14, 15); but that this may be, a resurrection from the dead is necessary.

We conclude, therefore, from the foregoing argument that the wicked destroyed at the second advent, will be brought forth from the dead and punished at the end of the millennial age.

Having brought out this direct testimony, so direct that it cannot be seriously questioned, there yet remains some of an indirect or inferential character; and testimony of a necessarily inferential nature, is of the same value as positive.

5. Those whose names are not written in the book of life will be cast into the lake of fire. Rev. 20:15. This lake, as before proved, is

at the close of the millennium and resurrection of the wicked. Rev. 20:5, 10. The antediluvians, the Sodomites, the Egyptians, the rebellious Israelites who fell in the wandering, certainly did not have their names in that book. Those who worship the beast do not have theirs there. Rev. 13:8. Therefore these will all be raised from the dead, and suffer death in the lake of fire.

6. John "saw the dead, small and great, stand before God." He had a view of the Judgment. "Small and great" is comprehensive language, meaning *all*. John saw all the dead judged. Rev. 20:12. Those who fell under special divine judgments are dead. Therefore they were not judged ages before.

7. John saw the sea give up the dead which were in it. Rev. 20:13. The Dead Sea rolls its dismal waters over Sodom and Gomorrah. The hosts of Egypt sank like stones and lead in the Red Sea. Ex. 14:26-28; 15:4, 5, 10. *Every man* was judged according to his works. Rev. 20:12, 13. Therefore these will arise to Judgment and be rewarded according to their works.

8. If those who have died under special providential judgments are not to be punished hereafter, they will never suffer the second death, *having died but once*. All the wicked suffer the second death. Rev. 20:14, 15; 21:8. Therefore the Sodomites, and others who have died under similar circumstances, will be punished.

9. Jesus declares "that the hour is coming, in the which *all* that are in their graves [or all the dead] shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation. John 5:28, 29. Do all the dead that have done good have a resurrection? Yes. Do all that have done evil? So the Lord says. If *all* the righteous come forth, so do *all* the wicked. The antediluvians, Sodomites, and others of this class *did evil*. Therefore they will come forth to the resurrection of damnation.

10. Says the Apostle Paul: "For we must all appear before the Judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. If *all* must be represented in this Judgment, then the classes under consideration must be represented, and *every one* who hath done good or bad will include the wicked world in the time of Noah and "the men of Sodom who were wicked and sinners before the Lord exceedingly" in the days of Lot. Gen. 13:13; 2 Pet. 2:7, 8.

Question. Did the ungodly in the time of Noah, the wicked in the time of Lot, and the rebellious Korah and those associated with him in the days of Moses, appear before the judgment seat of Christ? No; that judgment was yet future in Paul's day. Therefore these are yet to receive the things done in the body; *i. e.*, they are yet to receive the punishment due, according to that they have done.

The testimony just presented cannot be set aside with the suggestion that it is *general* in its character, and therefore *exceptions* may be allowed. Besides, our direct and positive testimony harmonizes with the idea that the class of the wicked dead supposed to be exempt from the decisions of the general Judgment will be really represented in it, and will be subject to its decisions.

12. The question that stands at the head of this article is important, as stated in the beginning. If the temporal judgments that fell on the antediluvians, Sodomites, and others of this class be final, then there is just one short step across to the error of the non-resurrection of all the wicked. If the most incorrigibly wicked will not be restored to life and punished, we may well suppose those less guilty will not be. If the doctrine of the non-resurrection of the wicked be true, then there will be no future

Judgment, no retribution in the lake of fire, no second coming of Christ, no gathering of of the saints into the kingdom of God; as these facts are all associated in the divine record, and all must stand or fall together.

If *all* that are in their graves will not hear the voice of the Son of God and come forth, may we not just as well conclude that *none* will? If the *wicked dead* will not come forth, is there any more assurance that the *righteous dead* will? If the *righteous dead* will not be raised to eternal life, the *righteous living* will not have that life. If none have eternal life, Christ will not come again to receive any to himself, and so will have no kingdom in which the *righteous* will dwell; and thus the whole doctrine of immortality is a chimera, a vain and foolish dream. Such is the legitimate conclusion, if those who have fallen under special divine judgments in the past will have no resurrection that they may be judged and suffer the second death.

IF NOT, WHY NOT?

BY H. VEYSEY.

Do you know that your sins are forgiven. If not, why not? The Israelite, under types and shadows, *knew* he was forgiven. Why? Because he had brought his sacrifice, appointed of God, had put his hand upon its head, showing that he acknowledged himself to be not *only worthy of death* for his sin,¹ but that in faith in a better sacrifice to come, he presented his offering in his own stead. Then the priest had made an atonement for his sin, and God had written, "*It shall be forgiven him.*"²

Moses spoke of his forgiveness as a reality: "Pardon, I beseech thee, the iniquity of thy people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt until now."³

King David, who sinned so sadly in the matter of Bathsheba and Uriah, knew the joy of pardon, when he said, "Blessed is he whose transgression is forgiven, whose sin is covered."⁴ And again, "Thou hast forgiven the iniquity of thy people. Thou hast covered all their sin."⁵

The weeping woman who was emphatically a sinner, knew the preciousness of pardon, when she heard the Lord Jesus say, "Her sins, which are many, are forgiven." And he said to her, "*Thy sins are forgiven.*"⁶

Ah, dear stricken heart, dost thou say, "I would be so glad if I could only hear the Lord say these words to me?" Is it so? Dost thou feel thy need of forgiveness? Dost thou acknowledge thou art a wicked person⁷ in the sight of God, only worthy of the second death, —utter destruction in the lake of fire, never to rise or live again?⁸ Then listen: "There is forgiveness with God,"⁹ for those who have nothing to pay. If any say, "I have sinned, and perverted that which is right, and it profited me not, God will deliver his soul from going into the pit," etc.¹⁰

Go to him just as you are, where you are. Plead the shed blood. Hold out the hand of faith and accept the pardon offered to you. God has promised,—and he cannot lie,—"*Whoso confesseth and forsaketh his sins, shall find mercy.*"¹¹ Christ, the blessed son of God, has died for sin, and through him "is preached upon you the forgiveness of sins."¹²

The Ephesian believers knew this joy because the Holy Spirit wrote to them through Paul to forgive one another, "even as God also in Christ forgave you."¹³ The Colossians were told that God had forgiven them all trespasses.¹⁴ If they had not known that their sins were forgiven, would they not have made God a liar?¹⁵

Our Tract Societies.

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

OUTSTRETCHED HANDS.

BY VIOLA E. SMITH.

In fancy I roam the world over,
And travel by land and by sea;
Earth's loveliest scenes I discover,
And strange visions come unto me;
And one will depart from me never,
Though I travel to far distant lands;
'Twill haunt me and hold me forever,
'Tis a vision of outstretched hands.

From lands where a tropic heat rages,
To regions fast girdled with ice,
'Mong the high and the low of all ages,
'Mong children of virtue and vice,
There are heartstrings all quivering and bleeding,
Wretchedness, sorrow, and pain;
There are lips that are earnestly pleading,
Hunger of heart and of brain.

Through our earth with its beauty and sparkle
Flows ever the river of tears;
Beneath cypress trees its waves darkle,
And swell with the flight of the years.
Above it hang clouds dark and dreary,
That shut out the light of the sun;
And far above joy's laughter cheery
Is borne its sad waves' ceaseless moan.

O you who are eagerly striving
To gather this world's sordid pelf,
You who are selfishly living
To heap many goods to yourself,
Look away from the dust you are piling,
To the outstretched hands that plead,
To the feet which sto is beguiling,
To the aching hearts that bleed.

What joy if some heart, torn and bleeding,
Were tenderly bound by your hand;
What joy if all joys to be leading
Some soul to the Beautiful Land.
O ye who are dwelling in bowers
Kissed by life's sunshine so bland,
Go take from your garlands of flowers
The best for some outstretched hand.

So shall new blossoms and fairer
Unto thy keeping be given;
So shall their perfume be rarer,
Like to the odors of heaven.

Mapleton, Monona Co., Ia.

INDIANA TRACT SOCIETY.

Report for Quarter Ending March 31, 1884.

No. of members,	301
" " reports returned,	222
" " members added,	37
" " " dismissed,	4
" " missionary visits,	180
" " letters written,	183
" " Signs taken in clubs,	154
" " new subscriptions obtained,	615
" " pages tracts and pamphlets distributed,	305,355
" " periodicals distributed,	7,753

Received on membership and donations, \$45.16; on sales, \$18.56; on periodicals, \$212.99.

J. S. SHROCK, Sec. pro tem.

VIRGINIA TRACT SOCIETY.

Report for Quarter Ending March 31, 1884.

No. of members,	31
" " reports returned,	15
" " missionary visits,	20
" " letters written,	23
" " Signs taken in clubs,	10
" " pages tracts and pamphlets distributed,	4,498
" " periodicals distributed,	263
" " annuals distributed,	3

Received on book sales, \$11.27; on periodicals, \$14.14. This is an imperfect report in many respects. We have been unable to get the proper books for our Society heretofore, but we hope to improve our work in the future.

R. D. HOTTEL, Sec.

SUNSHINE AND SENTINEL CANVASS.

It has been suggested that I give through the REVIEW my plan of canvassing for the Sentinel.

In canvassing for the Sentinel I always take "Sunshine" and make it sell the paper. I put the two for \$1.75, and talk mostly for the book, telling the persons that they can get the book and a little monthly paper a year for \$1.75. I say as little as possible about the paper. If they ask of its nature,—if it is a religious paper, etc.,—I tell them that it is, and that it is filled with good reading matter.

I have found that the book is much easier sold

than the paper. I find also that the book is just as easily sold with the paper as it is without. I take subscriptions for them in this way, and deliver the books a few weeks after. Of course the money is not received until the books are delivered, so I never have the Sentinel come until I deliver the books, and get the money. If I should, persons might conclude when they had received a copy that they did not want it, and would then have a chance to back out. In this way controversies that would naturally come up in canvassing for the Sentinel are avoided, time is saved, two sales are effected in less time than you can sell the paper alone, and you make money to bear your expenses. I have been quite successful with this plan during the short time that I have canvassed for the Sentinel.

H. A. McCUTCHEN.

WORDS OF ENCOURAGEMENT.

THE following extracts from letters received by the V. M. Society at Memphis, Mich., are reported for the encouragement of others:—

A lady in Connecticut writes: "I have received a paper and tract for two weeks. They were very acceptable in our home. As fast as the papers are read, they are circulated among our neighbors. There is a small Adventist society in this place. We live so far from the village that we are unable to go to church very often. Your papers come Saturday night, and they are very acceptable for Sunday reading. We like the Signs of the Times much better than the Herald of Life."

A lady in Missouri says: "I have received your papers, also your postal and letter, for which you have my thanks. Being a Baptist, my views do not coincide with yours; but I am not so sectarian nor bigoted as not to be open to conviction. Your papers are interesting, and I enjoy reading them." Later the same lady writes: "I enjoy reading your papers, and do not miss a word, even scanning the advertisements. Was particularly pleased with the tract, 'Address to the Baptists.' . . . I fear you will think my letter but a poor expression of gratitude for the kindness you have shown me, but from my heart I thank you, and shall be glad to hear from you again."

A lady in Ohio says: "You will never know in this life how much good your letters and papers have done me; only in eternity will you know." One of our sisters has been sending this lady the Signs and tracts for several months, with correspondence, and now the word comes that she has decided to keep the Sabbath, and with the decision comes a "new hope of eternal life." Will not this inspire faith and courage in our hearts to labor on, though for weeks and months we see no real good accomplished, knowing that "in due time we shall reap if we faint not"? May we all humble ourselves in the sight of God, that he may make us instruments in his hands to bring others to see the true light.

M. F. M.

Memphis, Mich.

TWENTY DAYS IN THE CANVASSING WORK.

I HAVE labored, up to the present time, about twenty full days on "Thoughts" and "Sunshine at Home." Have been interrupted much since I began in the spring. Have taken forty orders for "Thoughts" in all, a few conditional. Have taken all but four in library binding. Have worked about fourteen full days of the twenty on "Sunshine," and have taken twenty-eight orders, making sixty-eight orders in all. Have taken one order for "United States in Prophecy."

I am laboring in Northwestern Kansas, about two hundred and forty miles northwest from Kansas City. This is in the part of the State known as "droughty Kansas." Last season hot winds and hail did much damage to crops. Now the prospect is good for a large yield of small grain. There are thousands of acres of wheat and rye all through this section. I have canvassed in the country almost exclusively. The houses in some places are far apart, so I do not make many exhibitions a day. The dwellings are mostly of sod and "dug-outs."

Eastern readers may not know what a western dug-out is, so I will explain by saying that an excavation is dug in a bank or piece of rising ground and the house is built in it, usually of stone. So a dug-out is a dug-in at the same time. A "sod house" is built of prairie sod, laid up something

¹ Rom. 6: 23; ² Read Lev. 4: 20, 26, 31, 35; 5: 10, 13, 16, 18, 6: 7; 19, 22; Num. 15: 25, 26, 28; Deut. 21: 8; ³ Num. 14: 19; ⁴ Ps. 32: 1; ⁵ Ps. 85: 2; ⁶ Luke 7: 47-50; ⁷ Rom. 3: 19; ⁸ Rev. 20: 13-15; ⁹ Thess. 1: 9; ¹⁰ Ps. 130: 4; ¹¹ Luke 7: 42; ¹² Job 33: 29; ¹³ Prov. 28: 13; ¹⁴ Acts 12: 28-41; ¹⁵ Eph. 4: 32; ¹⁶ Col. 2: 13; ¹⁷ 1 John 5: 10.

after the manner of a brick wall. Some of these houses have no floor but the ground. It is into such habitations that I hope the truth may enter not in vain. The people seem kind and hospitable. I think thousands of "Sunshine" can be sold in connection with "Thoughts." Scatter the "Sunshine."

I want to be able to accomplish some good in this work, to bear a part in the closing message. Dear reader, pray for the canvassers.

N. J. BOWERS.

TO THE MEMBERS OF THE NEW YORK TRACT AND MISSIONARY SOCIETY.

THERE probably is not an active member of our Society who has not rejoiced at the increased interest and advancement in the missionary work which have become apparent among us during the last six months. A degree of success has attended every earnest effort in each branch of the work undertaken, which is gratifying indeed, and which proves that earnest effort, put forth in faith will surely result in success. Quite a number of persons, old and young, have gone out from the late meeting at Rome to engage in the work for the first time. Others are preparing to do so soon; and for every one of these there should be ten to follow to fill the openings already before us. I believe we shall see an army of workers going forth in the near future if all watch for duty and do it as it is made known to us by God's providence. Some large places have already been entered with encouraging success; but many others ought to be entered at once. Better facilities have been provided for doing the work at Rome, and a general spirit of moving forward seems to manifest itself in all parts of the field. All of these things are encouraging, and should call forth thanks and praise to God from every lover of the cause.

But there is another side to the matter which should not be forgotten by any of us; and I do not believe it will be neglected by any who truly desire the advancement of the work where it is properly brought to their attention. I refer to the matter of personal donations to the society. As the work increases, expenses will increase in proportion. As the field enlarges, the Society itself ought to do a far greater amount of general missionary work than in the past, which will constantly demand more means. Then those who go out to labor must be sustained, which will require, whether supported by commission or otherwise, more than the surplus funds brought into the Society by its regular business.

In view of all this, does there not come to each one of us an urgent call to help forward this work, in which we rejoice, by a *personal donation* each quarter, as we are able?

Many of our brethren who have means have pledged and donated liberally for certain enterprises; and others I believe will feel it a privilege to do the same as they come to understand fully the importance of these enterprises. But there are many who are not able to give large sums, who may yet help just as acceptably by bringing in their smaller offerings every quarter. It may be but little and scarcely felt by the individual giving it, and yet when many of these little sums are brought together, they do their part in spreading the light of truth and saving precious souls just as effectually as the greater ones. We are plainly taught that God regards the *spirit of sacrifice* attending the offering rather than the amount offered.

Dear brethren and sisters, have we not, some of us, been remiss in this matter in the past; and as we see the work moving forward shall we not see to it that our *mites, our larger gifts, and ourselves*, even, are all brought into the work as its importance and what God has done for us demand. I trust that we shall see an increase of donations at each succeeding quarter in the future, until the Lord shall be so proved by our substance that there will not be room enough to receive the blessing he will shower upon us.

E. W. WHITNEY.

—Christianity works while infidelity talks. She feeds the hungry, clothes the naked, visits and cheers the sick, and seeks the lost; while infidelity abuses her and babbles nonsense and profanity. "By their fruits ye shall know them."—*Ex.*

Special Attention.

WHAT NEXT?

THE following paragraphs, which we take from the N. Y. *Independent* of June 19, 1884, contain statements of facts which we are sure the reader could in no wise be made to believe, unless they rested on the most indubitable evidence. The facts are that a man was to be hanged in Brunswick, Ga., June 20, whereupon two ministers of the Savannah Conference of the Methodist Episcopal Church, got up a grand excursion to see the sight, inviting all, even the children, to join it, promising good music, a big supper, and a grand dance, to add to the enjoyment of the occasion. One dollar was the fare for the round trip, which was presumably for the benefit of the church. If anything can be found in the conduct of the antediluvian world which called down upon them the flood, or of the Sodomites which brought upon them the rain of fire, showing a more utter destitution of all moral sensibility, we would like to see it. The *Independent* acknowledges it to be beyond anything that has yet taken place in the line of church entertainment. It says:—

"We do not remember ever to have heard of so novel a thing in the line of church entertainments as is reported in a Georgia paper, the *Darien Gazette*. According to that journal, a 'poster' widely distributed in Darien, gave notice of the following extraordinary event:—

"NOTICE!—He Will Hang on June 20th. There will be a Grand Excursion from Darien to Brunswick, Thursday, June 19th. \$1. Everbody Can Go Cheap. \$1. Go and see a wonder that has not taken place in Glynn county in 20 years. The steamer will leave Darien wharf at 3 on Thursday evening, and there will be a big supper and Hop at the Hall in Brunswick on Thursday night. Will return on Friday evening. \$1. Round Trip Only \$1. Children not Excepted. Remember good order will be enforced. Remember Refreshments will be had on the steamer. Remember a good band of music will attend. Remember, we will go Thursday, June 19th. Remember, round trip only \$1. Remember no difference made for children. Come one, Come all, and Go with us. Tickets can be had at any time from the Committee.

'DR. G. W. HARRIS, } Committee.
'REV. JAS. G. KITCHENS, }

"The Rev. Messrs. Harris and Kitchens are members of the Savannah Conference (colored) of the Methodist Episcopal Church, and what they propose is an excursion (for the benefit of the church, we presume) to see the hanging of a colored man, 'Rube' Peyton, an event which had not occurred in the county before for twenty years. The idea of thus employing so rare an opportunity for a pleasant excursion, for a novel sight, and for the improvement of the church finances and morals, could only have been born of a fertile mind. It was too great a treat not to be offered to everybody, and notice is given that 'children are not excepted.' In order to add to the exquisite enjoyment of the occasion 'a hop at the hall' is promised old and young. Altogether it completely eclipses any known species of church entertainments heretofore devised. The church lottery and grab bag and mock wedding pale into insignificance beside it. An excursion, a hanging and a hop, from which not even children are to be excluded! What a rare combination!"

ON THE WAY TO THE TOMB.

A MARVELOUS silence has suddenly fallen upon the devotees of the pyramid theory. This great pyramidet fiasco is evidently dead and on the way to its final burial. Noticing a new book by F. A. P. Barnard, President of Columbia College, on "The Imaginary Metrological System of the Great Pyramid of Gizel," the N. Y. *Independent* of June 19, 1884, says:—

"Of all modern religions Pyramidal Religion, invented by Mr. John Taylor and Prof. Piazza Smith, is perhaps the most extraordinary vagary. Signs multiply that it has culminated, and is on the decline. The first serious blow was the defection of Mr. Flinders Petrie, who had been bred in the faith, and, sent to Egypt to demonstrate it,

was converted out of it while there, and wrote a book which buried the whole hypothesis irredeemably beneath its own absurdities. About the same time President Barnard of Columbia College, had gone over the same ground in a crushing paper, read to the American Meteorological Society in December, 1883. This paper is now published, and subjects what the author wittily calls the theory of the 'divine legation of the pyramid' to sharp examination at every point, shows up its absurdities, and reduces the substance of it to fine powder. We commend it to all who have been attracted to 'Our Inheritance in the Great Pyramid.' It will also administer a corrective to some vagaries in the theories advanced by R. A. Proctor in his work on the 'Great Pyramid.' President Barnard gives first a 'statement of the tenets of the Pyramid faith? He then examines the deductions made by them, and, finally, completes his argument by showing in an ingenious fabrication, how easily such a theory may be built up on a purely fictitious basis, and supported there with plausible argument. It is a *reductio ad absurdum*, like Archbishop Whateley's historic doubts as to Napoleon."

THE RUSSIAN NIHILISTS.

THE Russian Nihilists are moving once more, and their terrible secret system of assassination is to be leveled anew at the Czar. In a single night the whole province of Moscow, including the capital, was placarded, during the changing of the police, with an incendiary proclamation. This placard warns the Czar that he has now had three years in which to consider his father's fate, and to accede to the popular demand for constitutional government and the organization of a parliament. During this time the agitators have remained quiet; but now they warn the monarch of the terrible fate in store for him, unless he shall yield to their requirements and grant the privileges demanded. The condition of affairs is similar to that existing before the assassination of the late Czar, and the outlook is gloomy enough. Matters are growing steadily worse; bitterness is increasing, and the people becoming no more educated or better fitted for a parliament, and remaining incapable of enjoying the blessings of constitutional liberty. Russia is certainly in most extraordinary political confusion, and the Czar sits upon a volcano. Her vast territory, different races with opposing creeds, popular ignorance, and slumbering discontent, with a nameless longing that yearns for revolution rather than for liberty, render her present most deplorable and her future apparently almost hopeless. As a counter-irritant to the proclamation, the government has sent a commission to France and Germany to inspect their systems of police, with a view to strengthening and perfecting its own. Such a reformation must needs be radical and thorough if it avail to pacify the Nihilists.—*Interior.*

Our Basket.

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

—When we pray for any virtue, we should cultivate that virtue as well as pray for it; the form of your prayers should be the rule of your life; every petition to God is a precept to man. Look not, therefore, on your prayers as a short method of duty and salvation only, but as a perpetual motion of duty.—*Jeremy Taylor.*

—God feeds the wild flowers on the lonely mountain-side without the help of man, and they are as fresh and lovely as those that are daily watched over in our gardens. So God can feed his own planted ones without the help of man, by the sweetly falling dew of his Holy Spirit.

—And when it is all over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for our Master's eye, were it not for the softening shadow of the cross.

The Sabbath-School.

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

LESSON FOR THE SECOND SABBATH IN JULY.

(See Instructor of July 2, 1884.)

CRITICAL NOTES.

JOHN 14:1-3.—The words here recorded were spoken by the Saviour after the last supper on the night of his betrayal, and were designed to comfort the disciples, whose hearts were filled with sorrow at the Saviour's words reminding them that soon he would be separated from them. In verse 33 of the preceding chapter he had told them that he could remain but a short time with them, that they would seek him but would not be able to follow where he should go. Peter improves the first opportunity (Verse 36) to inquire whither he was going; but Jesus only replied that he could not follow him then, but should do so afterward. Still unsatisfied, Peter asked why he could not follow him then, adding that he was ready to lay down his life for Christ's sake. Then, passing by his question, and noticing only his assertion, Jesus revealed to him the sad fact that, so far was he from knowing his own heart, he would thrice deny him that very night. Then, after the pause which must have followed this revelation, Jesus proceeded to comfort them in the language quoted in the lesson.

Heart.—The word is here used to denote the mind. *Troubled.*—Affrighted. *Believe.*—Trust, have confidence in. Both parts of this sentence are by the best authorities generally considered imperative. "Have faith in God, have faith also in me." *My Father's house.*—"Mark the simple, childlike, cheering character of this address to dear children (see chap. 13:33); also the touching ideas of Father, house, home, peaceful and durable rest, room enough for all in heaven.—*Schaff.* *To prepare a place, etc.*—Heaven is a place from which Christ descended and to which he ascended, and where he now dwells with the Father in the fullness of his majesty and glory. Philosophy and astronomy cannot define the exact locality of heaven; but it is nevertheless a real place, though purely a matter of faith as yet. *Will come again.*—Three views are held concerning this passage. First, that it refers to the manifestations of the Holy Spirit, the Comforter. But this cannot be; for Christ is speaking of a coming to take them to a definite place whose locality has been determined. Secondly, that it denotes the death of believers, when it is said, Christ comes, and receives their souls unto himself. But the Bible nowhere countenances this view, and John 21:21-22 positively forbids such an application. Finally, that it means the literal, personal coming of Christ at the close of this dispensation to take his people to himself. This view is the most easy and natural, and harmonizes with other plain passages like 1 Thess. 4:13-18.

HEBREWS 9:27, 28.—*Appointed.*—The word here translated appointed is *apokeimai*; and it is defined to mean "to be laid up, preserved, kept in store, appointed, reserved, await any one." It occurs but four times in the N. T. (Luke 19:20; Col. 1:5; 2 Tim. 4:8; and Heb. 9:27), and is translated "laid up" in every text but the last. The plain meaning, then, of the text is that death does not come by chance; it is not a "debt of nature," and cannot be accounted for by the mere laws of physiology. God could as well have made the heart to beat forever as for fifty years. Death is the result of intelligent appointment for a sufficient cause, and that cause is a sin. Gen. 3:19; Rom. 5:12. This is a general appointment, to which Enoch, Elijah, and those who shall be translated when Christ comes, are exceptions. *After this.*—After death comes the Judgment; how long after, the text does not say. Hence the folly of those who assume it to be immediately after. The simple meaning is that in order of time the Judgment follows death, with the implication that in the experience of the individual no events intervene. The justice of this view is thus acknowledged by eminent commentators: "Nor again must the question whether judgment is spoken of as immediately

to follow death, or after an interval, be imported into the consideration of the text." The indefinite "after that" does not admit of any such question being raised. Next to death, with no more like events between, comes judgment: this is the fact contemplated.—*Alford.* "The apostle does not say how long after death this will be, nor is it possible for us to know."—*Barnes.* *Without sin.*—Some think that sin here means a sin-offering. Christ came the first time as a sin-offering, but the second time "without a sin-offering." So Dr. Clarke translates it. But this is a very unusual meaning of the Greek word *hamartia*, which occurs 172 times in the N. T., being always translated "sin" and never able to receive the meaning "sin offering" except in the doubtful cases of 2 Cor. 5:21 and the passage under consideration. Rather the expression "without sin," is explained by the antithesis, "to bear the sins of many." This he did at his first advent. He "bore our sins in his own body on the tree." When he comes again, he has no more to do with sin; he comes, then, not as the bearer of other's guilt, but as the holy judge of other's guilt. *Unto salvation.*—That is, for the purpose of bringing salvation to those who look for him; as Tyndale translated it 350 years ago, "Vnto them that loke for hym shall he appeare agayne without synne vnto their health." He appears unto all when he comes the second time. "Every eye shall see him." Rev. 1:7. But only to those who look for him does he appear unto salvation.

1 THESS. 4:16.—*With a shout.*—"The word here used does not elsewhere occur in the N. T. It properly means a cry of excitement, or of urging on; an outcry, clamor, or shout, as of sailors at the oar; of soldiers rushing to battle. *Dead in Christ.*—He speaks here only of the "resurrection of the just" (Luke 14:14), of those who have "died in the Lord" (Rev. 14:13), and are "made alive" "at his coming." 1 Cor. 15:22, 23. *Shall rise first.*—That is, before the righteous living are changed and caught up to meet the Lord in the air.

ACTS 1:9-11.—*Two men.*—Angels, as shown by their sudden appearance, by their white apparel, and by their heavenly message. See Luke 14:4-8 for a similar occurrence. *This same Jesus, etc.*—It would be well nigh impossible to frame a sentence which would teach more clearly the second coming of Christ, or that would contain more words and phrases designed to restrict the meaning to a personal Saviour, and his literal return, than does this sentence. Let us examine it word by word. *This Jesus*, the one so recently with you; *this same Jesus*, not another person, but the identical Jesus you have known; *this same Jesus, which is taken up from you into heaven*, the one who just now rose from your midst and was received by the cloud; *shall come*, positive, sure, unmistakable; *shall so come*, in a manner to be described by some other word or phrase in the sentence; *shall so come in like manner*, holding the mind still to the manner of his coming, and preparing it for a more definite description; *as ye have seen him go into heaven*, the climax of a sentence, every word of which seems to have been framed with reference to a time like the present, when professed Christians would spiritualize away this grand central event in the plan of salvation.

REVELATION 1:7.—*With clouds.*—In like manner as he went. Acts 1:11. *Every eye shall see him.*—All who are alive at his coming. *And they also which pierced him.*—"They also (in addition to the every eye before mentioned) who were chiefly concerned in the tragedy of his death."—*Smith.* This is accomplished by a special resurrection, perhaps that spoken of in Dan. 12:1, 2, in which some come up to "shame and everlasting contempt." See "Thoughts on the Revelation."

MATTHEW 24:26, 27.—This passage is designed to teach that the coming of Christ will be open, visible, and universal, as opposed to the secret, spiritual, and private, so-called comings of Christ with which the devil will try to deceive the world. Some apply these passages, with the rest of the chapter, to the destruction of Jerusalem; but in the language of the German commentator Olshausen, "In what way this can relate to the so-called invisible advent of the Lord at the destruction of Jerusalem, does not at all appear; the words have no sense except when applied to the coming of the Lord in the clouds of heaven!" Al-

ford also says: "The lightning, lighting both ends of heaven at once, seen of all beneath it, can only find its full similitude in His personal coming whom 'every eye shall see.'"

PRACTICAL SUGGESTIONS.

JOHN 14:1-3.—This has always been an exceedingly precious passage to every Christian heart. It must have been especially comforting to those who heard it spoken, because of the great sorrow which lay upon their souls at the Saviour's going away. His words had a special application to them; but we may glean some general thoughts that apply to all. First, then, the blessed Redeemer takes notice of our afflictions. There is nothing better in affliction than sympathy and consolation; and both of these the Saviour extends,—sympathy deeper and more tender and consolation more noble than are offered by any earthly friend. And he exhorts us gently that we give not way to our troubles, that we bear up bravely under them. It is not wrong to have trouble; but it is wrong so to give way to trouble as to be unfitted thereby to perform our duties. "But why is it wrong?" says one. "How can I help it?" Wrong because the remedy is simple and at hand. You can help it by making the application. What is it? Faith. "Believe in God, believe also in me." Simple confidence in God, putting our hand in his and saying, Lord, lead me, and believing he will lead us aright,—this is the remedy for trouble. Discouraged one, believe in God; weary, sick, and fainting one, believe in God. He sees your woes, he treasures up your tears. To you he says, "Let not your heart be troubled, neither let it be afraid."

Secondly, consider the words with which Jesus comforts his disciples; they are equally applicable to all the people of God. Our Father has a house, large, roomy, and capacious; it is more than a mansion, for in it are "many mansions." Jesus has gone to fit up places in these mansions for his people, to make special preparations for their reception. Father, home, family, dwelling-place,—these terms are expressed or implied in the Saviour's words. They are names very dear to every heart; they convey to our minds the best idea possible of the happiness that will ever dwell in the city of our God. Think of the most peaceful and happy home you have ever known; increase that peace and happiness to the extent of your imagination, and you will then have but a faint idea of the desirableness of the mansions Jesus has gone to prepare.

But lastly, Jesus has not only gone to prepare mansions for his people, but he further proposes to come for them, and take them to himself. What condescension on the part of the Son of God! Were ever created beings so highly honored?

HEBREWS 9:27, 28.—So surely as man must die, so surely must he come to judgment. He is appointed to die once without respect to character, and he cannot escape it. We may, however, escape the second death; for that is appointed only to the unrepentant wicked.

It is a glorious promise that Christ will come the second time to bring salvation to his people; but we should remember that the promise is to those only who look for him. And to look for him means more than simply to believe in theory that he is coming. It means to love his appearing because we love him.

REVELATION 1:7.—A grandly awful scene is here presented. To see the blue vault above us depart, and the heavens roll together like a scroll, while seated on a cloud the Son of God appears in awful majesty; to see the sheeted dead burst forth from their long-locked prison house at the voice of the archangel; to hear the mighty, thunder-like tones of the trump of God reverberating through the earth,—ah, who shall be able to stand in that day? No wonder "all kindreds of the earth wail because of him."

"Oh! on that day, that wrathful day,
When man to Judgment wakes from clay,
Be thou, O Christ, thy people's stay,
Though heaven and earth shall pass away."

C. C. L.

—Prayer is not the conquering of God's reluctance, but the taking hold of God's willingness.—*Philips Brooks.*

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 1, 1884.

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

ANGRY NATIONS.

As the long future was unrolled before John in the isle of Patmos, he was taken in vision to the time when the seventh angel sounded,—the seventh, the last of the series of trumpets, in the early days of whose sounding the great transfer is made from transitory earthly kingdoms to the everlasting kingdom of God,—and he saw the nations in such a state of feeling toward each other that he could describe it only by saying, "And the nations were angry." Rev. 11: 18.

We open one of the morning papers of June 23, 1884, and a large display heading strikes the eye, which can but remind the most cursory student of the prophecy above referred to. It reads:—

"Jealousy among the Nations—France and England Distrustful of Each Other on the Egyptian Question—Germany claims the Exclusive Right to Meddle in the Affairs of Holland—The Bonapartists Approve Prince Victor's Recent Utterances"—etc.

The article then goes on to elaborate the different items, giving the expressions of distrust, the crimination and recrimination, which characterize the intercourse of the powers. England is so jealous of Russian progress toward the East that a fleet of oil transports excites her fears. She is angry with the United States on account of the dynamiters. She is full of perplexity over the Egyptian muddle. Turkey is angry with the powers over the treaty of Berlin; Russia, over resistance to her encroachments on Turkey; Egypt, at interference in her affairs; all Europe, over the Eastern Question, and the whole Mohammedan world over the question of the fate of Islamism.

The ease and rapidity of communication between the nations, peculiar to these latter days, gives them more of a common interest than formerly in all national issues. As a consequence, questions are now at stake more widespread in their influence and bearing than ever before. The sensitiveness of national relations is thus greatly increased, and apparently trivial causes may lead to a continental revolution. The changes in the condition of modern society through the inventions, improvements, and marvelous achievements of these days, have rendered the fulfillment of Rev. 11: 18 not only possible, but inevitable.

"The nations were angry." Thus they are now, and have been for over a quarter of a century; and thus they will continue to be till the end. The next scene in the drama is, "And thy wrath is come"—the seven last plagues, when the nations will taste God's indignation against their apostasies and sins.

ITS PRESENT NEEDS.

WE have reached an important period in the history of this work. Angels of God are preparing hearts for the reception of his truth in every place. The Spirit of God is also moving on the hearts of his people to lay more extensive plans for the spread of truth than have been laid in the past. Nor is this all; what is still more encouraging is the fact that there is a feeling among many who have houses and lands, to sell and give alms, and this feeling is becoming more or less universal in every Conference of Seventh-day Adventists. We have for many years looked for a time when the words of Luke 12: 31-36 would move the hearts of God's people in a special man-

ner. "Sell that ye have" does not mean to add farm to farm, neither does it signify "retain all which ye have;" its simple meaning is to dispose of that which we possess, and by so doing provide "bags which wax not old, a treasure in the heavens, that faileth not, where no thief approacheth, neither moth corrupteth."

We do not wish it to be understood that we are urging our people to immediately sell their homes, and dispossess themselves of what may be in their hands, and thus be deprived of every thing they can call their own, but simply to call attention to the fact that the Spirit of God is now moving on the minds of his servants, whom he has intrusted with this world's goods, to place their property upon the altar of God, as well as themselves, so that they can use whatever talents are committed to them by means or by natural ability to advance the cause of God upon the earth, and by thus doing, they will become more closely connected with God. "For where your treasure is, there your heart will be also."

The constant failure of banks, even of those considered the soundest and most reliable; the fluctuating of stocks and bonds; cyclones, tornadoes, floods, and disasters both on sea and land, are unmistakable evidences of the uncertainty of everything of an earthly nature and the insecurity of investments in this world. The institutions of our people present a safe place for deposits, and not one dollar ever loaned or deposited in any of them has been lost or ever will be. They have the financial support of fifty thousand believers, and what is more than that, the moral support of a people who believe in keeping the commandments of God and the faith of Jesus.

SANITARIUM AT BATTLE CREEK.

This institution has been established in the providence of God, and its work has been wonderfully prospered. Patients come here from every part of the country, and from every grade of society. Hundreds hear the truth for the first time, and become favorably impressed. They go to their homes, and although in many instances they do not embrace the truth, yet their influence has been to favor the work when the truth has been preached in their respective neighborhoods; while many others have embraced the truth who first learned its claims when they came to the Sanitarium as patients. The Judgment alone will reveal the amount of good accomplished by this institution. The increasing number of patients has made it necessary that this present season improvements be made at the cost of not less than fifty thousand dollars. A statement concerning this has already been presented in the REVIEW. Many have liberally taken stock in the Sanitarium Improvement Company. Many have pledged to do so, and yet at the present time it is in immediate want of means.

We do not wish to urge this to take the place of a single donation made to advance the cause of truth in the various Conferences; but there are two ways that the Sanitarium can be helped: first, for those who have so liberally donated to the reserve fund for their tract depository, to put forth an extra effort to pay their pledges. On the strength of these pledges the Association is carrying an indebtedness of about \$35,000 for the various tract societies. It has also assisted the Sanitarium, College, and other of our institutions, and for this assistance they are owing our Association. Now if this indebtedness is paid soon, it helps the Association to assist the Sanitarium, as well as all of our institutions, in their present crisis.

Secondly, there is a more direct way of assisting this institution, one which God will approve, and will also be a blessing to our people. If those who hold money in trust in such a way that the principal is to be kept good, would place it in this institution, they would receive a reasonable rate of

interest, and will have the satisfaction of knowing that their money is safe. There are no institutions having nothing but worldly interests at stake that are as safe as this, or any institution of Seventh-day Adventists. The safest banks pay but a very low interest at the present time; and as large or larger interest is paid by the Sanitarium Improvement Company.

Those of our people, therefore, who are guardians for children or other parties, would do well to invest here. There is great uncertainty in every place of security which the world offers. Stocks, bonds, and money in banks can be disposed of. There are men who make it a business to purchase this kind of property. They appreciate worldly securities, and prefer them to anything connected with the work of God. The time will come when we cannot buy or sell, but now is an opportunity of doing this, and having the satisfaction of knowing that our means is not only safe, but is helping the cause of God.

Those having means above described will please confer with the Sanitarium Improvement Company, of Battle Creek, Mich.

It may be asked, "What is their special strait for means at the present time?" We answer, It should ever be remembered that it is not the policy of the managers of any of our institutions to make any contract for a long period of time when the cash in hand will do better. The entire fifty thousand dollars, the cost of the improvements this present year, is all needed in less than six months from now. The contracts made for the building are cash contracts; therefore we invite our friends who hold means in their possession, which for certain reasons cannot be donated to the cause directly, to invest it in the Sanitarium Improvement Company. If means held in trust for children are deposited in banks, or invested in stocks, mortgages, etc., the latter can be sold, and the means placed where it will be perfectly safe.

It cannot be long before the decree will go forth that "no man might buy or sell save he that had the mark or the name of the beast, or the number of his name." What, therefore, we do should be done quickly. There is no denomination more devoted to the interests of what they believe than those who believe in the special work brought to view in the message of Rev. 14: 9-12, and when they understand the wants of the cause, they are willing to lift to the uttermost. And we believe that as soon as our friends understand the present condition and needs of the Sanitarium, they will take immediate steps to assist it in this important crisis. May God bless all our institutions, and give them success. S. N. HASKELL.

WISCONSIN CAMP-MEETING.

THIS meeting was held in a grove in the suburbs of the city of Baraboo. The ground was a beautiful one, and the arrangements were all that could be desired. Bro. Van Horn and myself arrived Wednesday eve, and found the meeting ready to begin. The larger part of the brethren and sisters were on the ground at this early hour. This has been a noticeable feature at all the meetings we have attended this summer, and yet there are a few who persist in coming Friday, and perhaps leaving on Monday; but we saw as little of this at the Wisconsin meeting as at almost any we ever attended.

It was said by those who knew, that the meeting was the largest ever held in the State. Probably about seven hundred were encamped on the ground. Eld. Haskell came Thursday eve. This gave the meeting a new impetus, as did also the arrival of Bro. and Sr. Butler on Friday. The testimony of these tried servants of God was appreciated by all, and the hearts of many were greatly revived.

The preaching was varied, but related largely

to the nearness of the end, the Judgment, a preparation to meet it, and especially to the work we have to do and the importance of making haste to do it. These themes as they were dwelt upon seemed to touch a responsive chord in every heart.

On the Sabbath a general call was made for those who wanted to start in the service of God, and those who felt backslidden, to make a move. As many as one hundred and thirty responded to the call. There was but very little urging or solicitation, but in almost every case, the expression was voluntary. The Spirit of God rested richly upon all, and nearly all seemed melted in tenderness. How refreshing, indeed, is the blessing of God! The children's meetings, conducted by Bro. Van Horn, were of special interest to the meeting. Every day he had a congregation of seventy-five or one hundred children and youth in a tent fitted up for the purpose. We were glad to know that quite a number of them started in the service of Christ, and several were baptized.

The financial wants of the cause received their share of attention. It was voted to raise \$25,000, to be divided as follows: \$5,000 for a reserve fund, \$5,000 for educational purposes, \$5,000 for city missions, \$3,000 for the College at Battle Creek, and \$2,000 for the European mission. Of this sum, \$15,432 was pledged on the ground. We have no idea but that those of our brethren who were not there will cheerfully make up the remaining amount. Such an amount as this raised a few years ago would have been thought almost marvelous. But these things only show how our work is increasing in extent and power. There seems to be a general impression growing in the minds of our brethren, that the time has come to begin to "sell, and give alms." And many of them are acting on that principle.

The different associations held their annual sessions at this time. Union of sentiment and harmony seemed to prevail. And although the freest discussions were given to all subjects, yet when the voting was done all seemed to be of one mind. The report of the Tract Society showed a most gratifying increase of labor done last year. The Wisconsin Tract Society has been laboring under the embarrassment of having but very little capital to work with; and at the present time their stock in hand is nearly covered by the debt they owe; but as soon as they get the \$5,000 which they pledged at this meeting for a reserve fund, it will place them in a condition where they can labor with better courage and hope of success.

At this meeting there was about \$300 worth of books sold at retail, besides those that were sold at wholesale. We did not learn the amount of the latter. The attendance from the outside was not large. On Sunday twelve or fifteen hundred were present. A large portion seemed deeply interested, and listened with attention to the word spoken.

On Monday, after a most impressive sermon from Bro. Haskell on the subject of the call of God to labor in his vineyard, including some remarks on baptism, four brethren were set apart to the work of the ministry: Brn. P. H. Cady, E. E. Olive, J. C. Mikkelsen, and H. R. Johnson. The Lord drew especially near on this occasion, and all felt his presence. After the ordination, the ordinance of baptism was administered to twenty willing souls. A large crowd of people witnessed in silence the ceremony.

We think it not too much to say that the meeting was one of encouragement to all. At times the Lord seemed to come especially near. Our parting meeting was Tuesday morning; soon after, the camp broke. Bro. Haskell goes to Canada, Brn. Butler, Van Horn, and myself to Minnesota and Dakota, while the people return to their homes thankful to God for all his mercy and goodness.

E. W. FARNSWORTH.

IMPORTANT QUESTIONS FOR CHURCH-MEMBERS.—NO. 6.

How does the world know that you are a Christian? In other words, Do your daily actions show to your associates that your aspirations are nobler, your motives purer, and your character more elevated than of those who make no profession of religion? If not, the lack will readily be detected by the worldling, who, though he may not practice what the word of God teaches, knows full well its requirements. To possess the virtues of the Christian religion is indeed a valuable treasure. Happy is the person who retains them, not merely from selfish joy, but because of the influence for good he may have over others. Without them one can accomplish little by way of helping others out of the darkness of error. Neither can he derive much satisfaction by glancing over the future, as he knows very well that only shame and confusion of face awaits those who are finally found in this condition.

In commending his disciples to the Father's care, our Saviour said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." John 17:15. It was not thought best by the Saviour of the world to remove his disciples from it. There was a work for them to do after he should be received into glory. While here among them in the flesh, he had simply been teaching them how to advance his cause. Now that he is to go away he must have representatives here who will labor for the enlightening of the world and the upbuilding of his work as he himself had set the example before them. The situation will remain the same until he returns to earth. Therefore when men and women now consent to become followers of Christ, they espouse his cause as his representatives in the earth, and are expected to carry forward, as far as lies in their power, the work Christ commenced when on earth, and intrusted to his disciples when he ascended to heaven.

Christ himself came as a light into the world to lead men to God. John 1:1-12. He made his disciples assistants in the work, and in his sermon on the mount said to them, "Ye are the light of the world." He compares the church thus illuminated to a city set on a hill, which cannot be hid, and exhorts them to let their light so shine before men that they may see their good works and thus be led to glorify God. Matt. 5:14, 16.

From this, it may be very plain that a Christian's duty is not confined to a round of church service. There are services of the highest importance to be rendered outside of the pale of the church, for those who do not honor God. We must let our light shine before them for their benefit. If we do not do this, they have a right to question our integrity. In this respect we are debtors to all the world, "both to the wise, and to the unwise." Rom. 1:14. But can one do this by simply telling in the social meeting that he loves the truth, and then go out into the world with a jest on his lips? Will it shed light in the world if we imitate its ways, and copy its habits? Is not light the opposite of darkness? If the ways of the world in conversation, dress, and habits are darkness, where is the contrast if we imitate them? In other words, what is there in our ways to show the excellency of Christ and his truth over the men and things of the world?

If a man professing to follow Christ shall in the presence of others indulge in low jokes, or in unchaste conversation, is it really becoming a Christian character? Though nothing may be said about it in his presence, yet rest assured that when he is out of hearing, remarks are made not very flattering to his profession. Besides this, instead of letting the light of truth shine into the heart of a

benighted soul, an influence has been left that tends to darkness and destruction.

Again: if we manifest on every occasion of deal with our fellow-man a close, grasping, penurious spirit, how do we represent Christ, whose messenger of light we are? Do we not rather belie our profession and bring the religion of Christ into disrepute? Can we with confidence exhort these with whom we have thus dealt to mend their ways and become reconciled to God? Would they not retort, "Physician, heal thyself," knowing that we have not scrupled to advantage ourselves at their expense? Would our effort for ill-gotten gains serve to light them in the way to eternal life? Think of these things.

When we happen at a place where one has failed to walk in Christian love and courtesy toward those without the church, it is painful to hear the criticisms offered upon his course. We wonder then if that person really knows how others feel about him, and how his course hurts the precious cause of God. Some at least are turned away for the time from the truth, who may in consequence be lost. In such a case, who is responsible? We all know the person lost is amenable for his neglect of the privileges granted him of God; but does not a certain amount of censure attach to the one who thus carelessly lived before him?

At the entrance of harbors, and on dangerous parts of the coast of the United States, have been erected light-houses, that in the darkness and storm of night the mariner may safely guide his bark into the haven. Each vessel carries a book which describes the appearance of each of these lights. There is no mistaking one of them when properly burning, the description is so accurate. But if the keeper of any one of those lights shall neglect to keep the lamp filled with oil, or to properly trim the wick, then the description given of that light in the coast-book is not met. If burning at all, the light is only casting a dull, sickly glare over the water. At best it is but a feeble, flickering light. What mariner would dare trust such a light? He bewilderingly turns the prow of his vessel in another direction to await the dawn of day in order that he may get his bearings. In his perilous situation, not knowing where danger lies, his vessel is driven upon the rocks and all on board are lost.

Who is to blame for it, do you ask? When the light of day was abroad, the captain of that vessel would not have thanked any one for tending the light in the tower on the shore. No. The light of the sun when present would be far better. But the light-house was to supply a want in the absence of the sun's rays. The keeper of that light-house, then, was not only intrusted with the light in the tower, but human beings were under his care. Did he not by neglecting the light for one night betray his trust, and cause the lives of that vessel's crew to be lost? All will readily say that that light-keeper ought to suffer for his neglect at such an important post.

My brother, my sister, God has intrusted you with the light of his truth. You, too, are a light-keeper in an eminent sense. In the absence of the "true Light," he has said to you, "Ye are the light of the world." Do others rejoice in God because your light shines so clearly? Or have you neglected to trim your lamp, until it sheds no light, or at best an imperfect light on others' pathway? Do you realize that to neglect the care of this light for one day may be the shipwreck of some soul? Do you know that others are now endangered through your neglect? Do not trust that you will not be held accountable for the result of your lives upon others.

It is true we live in the midst of a crooked and perverse nation (Phil. 2:15), but it is nevertheless our duty to be sincere as sons and daughters of God, that no rebuke of the enemy can justly fall upon

us. By so doing we may shine as lights in the midst of the surrounding moral darkness, which cannot fail to attract the attention of those with whom we associate. And when the crowns of life are distributed to the faithful, we may see some receive them whose first impulse for good was gained by the luster our daily lives shed upon the truth we professed before them.

J. O. CORLISS.

THE PROMISED INHERITANCE.—NO. 2.

By reading Heb. 6:13-20 it will be seen that the hope set before us in the gospel by Jesus Christ is founded upon the promise of God to Abraham. Again, when the apostle had been arrested for preaching Christ, and was permitted to make his defense before Agrippa, he said, "And now I stand and am judged for the hope of the promise made of God unto our fathers;" and adds, "For which hope's sake, King Agrippa, I am accused of the Jews." Acts 26:6, 7. Again, in his epistle to the Galatians he teaches "that the blessing of Abraham might come on the Gentiles through Jesus Christ;" and he says, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." All that belong to Christ are heirs of the promises made to Abraham. "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:7, 8, 14, 16, 29.

The promises to Abraham included Christ as the Redeemer, and "the promise of eternal inheritance." Heb. 9:15. "For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." Gal. 3:18. Our present inquiry is concerning this inheritance. We have seen that Christ is the seed to whom the promises were made; and that all that are Christ's are heirs with him. We become children of God by faith in Christ, and thus become joint heirs with him to the promised inheritance. "And if children, then heirs; heirs of God, and joint heirs with Christ." Rom. 8:17. Christ is the Redeemer, not only of the heirs, but of the inheritance also. The purchase price he has paid for both, but the redemption of the saints is not fully accomplished till they are brought back from the grave; nor that of the inheritance, the earth, till it shall be delivered from the curse and is renewed. Of the saints Paul says, "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:23. And of the inheritance he says, "After that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. 1:13, 14. The indwelling of the Holy Spirit is the earnest, or pledge, both of the resurrection of our bodies and of a portion in the inheritance, when it shall be redeemed from the curse. See Rom. 8:11.

We now inquire concerning the promise to Abraham, especially that which relates to the inheritance; and it will be seen that this promise has not yet been fulfilled to him. We read, "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. 13:14-17. This promise embraced all the land that Abraham could see, and more. The Spirit has revealed the fact that it embraced the whole world. Rom. 4:13. "For the promise that he should be the heir of the world

was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

The promise to Abraham himself is positive and personal. "To thee will I give it, and to thy seed forever." And again, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." Gen. 15:7. God then reveals to Abram the fact that his literal seed should be in bondage in Egypt, and should be afflicted there four hundred years. "And he said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." Gen. 15:13-16.

What! Abraham is to die and be buried, and none of his children are to come into possession of the land till the fourth generation! What then becomes of the personal promise: "To thee will I give it"? Well, "Abraham believed God," and "died in faith." We also believe that God will find a way to fulfill his promise. The personal promise to Abraham still stands good; he is still "the heir of the world," although while he lived, he was a "stranger and a pilgrim in the earth." The promise is to be fulfilled through Christ and the resurrection from the dead.

In proof that the promise was not fulfilled to Abraham, we quote from the New Testament. Stephen, the first witness who gave up his life for his faith in Jesus, testifies as follows: "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: [the Haran of the O. T.] and from thence, when his father was dead [Gen. 11:32], he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:2-5.

Again we read: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:8-10. The reader will please ponder the words of this quotation. No comment can make it any plainer. And then of a numerous progeny of the faithful it is said, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Verse 13. Bible obituaries differ somewhat from the modern. Instead of "Passed away to his reward," it is, "Died in faith, not having received the promises, but having seen them afar off, embraced them."

And at the close of the chapter, after referring to a great number of the faithful, the apostle says, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Verses 39, 40. The ancient believers are not to receive the promise and be made perfect without us. The same promised inheritance is for us as well as them; and when the time comes, we may receive it with them. "Blessed are the meek, for they shall inherit the earth." R. F. COTTRELL.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

250.—NO MAN HAS ASCENDED TO HEAVEN.

Did not Moses, Enoch, and Elijah ascend to heaven? If they did, how do you explain John 3:13, in which the Saviour declares that no one had done so save himself? R. L. A.

Ans. It is probable that when the Saviour said that no man had ascended up to heaven but he that came down from heaven (himself), he meant to be understood as affirming that no man *among the living* had ever gone to heaven. The context seems to warrant such a conclusion. In verse 11 he complains that his witness was not received, though he had seen that to which he bore testimony. In verse 12 he asks how they could believe him if he should speak of heavenly things, inasmuch as they had not credited his statements in regard to earthly things that were somewhat mysterious. In verse 13 he continues the same line of thought by declaring that no one (*i. e.*, among the living) had ascended to heaven save himself; thus giving them to understand, 1. That as no other living man besides himself had been to heaven, he alone was competent to tell them in regard to things therein; 2. That as they had never been there, they had no right to dispute his word in the matter; 3. That if they did not accept his testimony, they must remain ignorant of heavenly things, as there was not another man to whom they could have access who had ever seen them; 4. That so long as they rejected what he said respecting the new birth, which takes place on this earth where all could see its effects, it would be of no use for him to tell them of the greater mysteries of a land which no one among them had ever entered.

251.—THE SPIRITS IN PRISON.

I am told that 1 Pet. 3:18-20 proves that Christ preached to the dead during the three days that his body was in the grave. Is such a doctrine really found in that passage? P. L. A.

Ans. It is not. If it is, then it would conflict with the other scriptures which teach that there is no probation after death; for Christ could have no object in preaching to the dead unless the dead can repent and be converted; but if they can repent and be converted, then there must be probation after death. There is, I believe, no dispute that the parties to whom Christ preached were the antediluvians or their spirits. Verse 18 declares that Christ was quickened by the Spirit, *i. e.*, the Spirit of God. Verse 19, shows that by the same Spirit by which he was quickened (*i. e.*, the Spirit of God) he went and preached to certain spirits in prison. Verse 20 proves that these spirits were disobedient while Noah was building the ark. They must therefore have lived when God for the space of one hundred and twenty years warned men of the coming flood, and offered them pardon provided they would repent. It must be, consequently,—since, as seen above, repentance is not preached to man after death,—that it was offered to them while they were still alive; *i. e.*, in the days of Noah. It was no doubt at that time that Christ by the Spirit of God preached to them through Noah for the purpose of persuading them to repent and be saved. Gen. 6:3.

There are but two apparent objections to this view. One lies in the fact that these mentioned are called spirits; the other, in the fact that they were said to be in prison. By consulting Clarke's Commentary on 1 Pet. 3:18-20 you will find an extended discussion of this subject in which he proves conclusively that the term "spirits," as found in these verses, might have been translated *persons* with perfect propriety. In the same connection he also shows that the expression "in prison," was applicable to those who lived in the days of Noah, as they were condemned to death, the execution of their sentence being suspended for a time to see if they would repent. For a complete exegesis of this and all other passages usually quoted to prove or disprove the consciousness of the dead, see "Man's Nature and Destiny."

—The bread of life is love; the salt of life is work; the sweetness of life, poetry; the water of life, faith.

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.

"THEY ARE AS THE ANGELS."

I HAVE seen a vision of angels,
As I walked this earth of ours,
They had neither crowns nor snowy wings—
Not so much as a wreath of flowers.

There is nothing about them glorious
That the common eye might see,
But faith's keen eye can look on high,
And discern what they shall be.

The grub has nothing of beauty;
But we know that enfolded there
Is the butterfly bright, that on wings of light
Will float on the summer air.

One is a poor blind woman,
Her life is a long, dark night;
But God gives her grace, with a smile on her face,
To sing "The Lord is my light!"

And one is a wife and mother,
Toiling without a break;
But her cross and her cares she cheerfully bears,
All for the dear Lord's sake.

Her cross is a drunken husband,
Her cares are her children small;
Too busy to weep, or scarcely to sleep,
She works and she prays for all.

And one is a youthful sufferer
In the hospital's quiet ward,
He would fain share the strife and the battle of life,
But a wise and loving Lord

Has chosen it thus; so he lies content
To suffer and not to do;
But he little conceives of the golden sheaves
He shall reap when he winneth through.

All—all—the blind and the toiling,
The suffering, fevered brow,
Shall one day shine with a glory divine—
They have some of that beauty now,—

The beauty of trustful patience,
Of self-forgetting love,—
His beauty divine in whom they shall shine
With undimmed glory above! —*Ed.*

MISSOURI.

ECONOMY, MACON Co.—We began meetings in the Northern Missouri tent three miles northeast of Economy, Friday night, June 20. The attendance is good. Considerable interest is manifested to hear. The people are quite friendly. Have given nine discourses, and one Bible-reading. Brethren, pray for us.
N. W. ALLEN.
J. N. BUNCH.

EAST LYNN, CASS Co.—After preaching in the Baptist church here four weeks, Eld. J. W. Watt and myself were refused the use of the house any longer. Eld. Smith, the Baptist preacher in charge, undertook to forestall the work by preaching against the perpetuity of the ten commandments and the Sabbath. He had given three discourses before we introduced those subjects. When I announced my last review, which was the third, he said he was sick of it, etc., and their house was closed against us. Many of the people in and around this place feel indignant at the course pursued. Others are blinded by prejudice. I now have the tent pitched, and have held two meetings with about one hundred in attendance. Bro. A. Flowers is with me. The opposition thus far has only served to forward the work. We hope and trust in God for the increase.
J. G. WOOD.

COLORADO.

HILLSBORO.—I held meetings with this church June 14, 15. All seemed to be of good courage, and quite a number are anxious to do missionary work. It is a good indication to see a church arousing itself to do something in God's cause. On Sunday, after a discourse on baptism, we went to the river, a short distance from the grove where the meeting was held, and seven were baptized. A little more than one year ago fifteen were buried in this solemn rite at this same place, and these two are the only scenes of that nature ever witnessed in this vicinity. Sincerely we hope they may come oftener than once a year.
E. R. JONES.

INDIANA.

DUPONT, JUNE 23.—Our meetings are quite good. Some real interest is manifested, and some have told us they would obey. We have only spoken three times on the Sabbath question. We advance slowly with our lessons; for we are trying to make plain the Scriptures as we go, and not create prejudice by stating points that the people are unacquainted with and then go on and not make them plain. The more easy and natural we make everything appear, the better the effect. We feel of good courage.
WM. COVERT.
M. G. HUFFMAN.

MONTICELLO, JUNE 23.—Have held twenty-two meetings, and have given three discourses on the Sabbath question. Held one Sabbath meeting with an attendance of forty. Seven signed the covenant. Two or three of these had been keeping the Sabbath, however. There seems to be a good interest to hear the truth. Quite a number of Germans attend, who seem especially interested. Bro. Lane made us a visit and preached one sermon. We are of good courage.
J. M. REES.
J. S. SHROCK.
ISAAC DUNLAP.

MECHANICSBURG, NOBLESVILLE, AND RADNER.—Since June 6, I have labored at the above-named places. Our meetings at Mechanicsburg were excellent. The turnout was good, and all seemed encouraged. On first-day, June 8, three were baptized. It rained very hard during the time of baptism, yet notwithstanding this, quite a large number were present, most of whom witnessed the scene seated in top buggies. As we viewed the people going and returning in a procession of nearly half a mile long, we were much gratified at the interest manifested. Besides the preaching, we held a Bible-reading in which several not of our faith took an active part, and became deeply interested. The church made a cash donation of \$30.50 to the tent fund.

Found the church at Noblesville of good courage in the truth. The brethren had arranged for a few meetings at Forest Chapel meeting-house, situated a few miles in the country. Some are deeply interested, and some have embraced the truth as the result of Eld. Covert's labors bestowed two years ago. They have of late established a Sabbath-school and meetings. We gave four discourses, and a good impression was made. The turnout was large. The last night all could not be seated.

The church near Radner we met with for the first time. We find some of those who have of late embraced the truth, firm and gaining some experience in it. They are preparing to erect a meeting-house. If all push forward the work, it will soon be completed. The meetings were good and well attended.

Our five tents are now doing good work, and hundreds each week are hearing the truth for the first time. Each tent company is obtaining short-term subscriptions for the *Signs*. Through the blessing of the Lord we hope to accomplish much good.
S. H. LANE.

WEST VIRGINIA.

MINERAL WELLS, WOOD Co.—We left our homes in Ritchie Co. on Sunday, June 8. Passing through Calhoun, we arrived at the hospitable home of Bro. James A. Butcher, in Roane county, on the morning of the 11th, having traveled a distance of about fifty miles, distributing the silent messengers of truth as we went. We expected to labor some here, but there was not a favorable opening; so after remaining with Bro. B. over night we started for Mineral Wells. We arrived here on last Sunday, and commenced our meeting the next evening. The Methodists willingly let us have their house, which is a fine building, and will seat over two hundred persons. There is quite an interest here to hear the third angel's message. This interest has been awakened by reading the silent messengers of truth sent here by our Tract Society. We think there are some honest souls here who will accept the truth. Feeling our great weakness and dependence on God in trying to proclaim the last message of mercy to the people, we desire the prayers of our brethren.
June 18.
W. R. FOGGIN.
A. A. MERIDITH.

MINNESOTA.

LAKE SYBIL, OTTER TAIL Co.—Closed labor at this place Sunday, June 8. The attendance, for the place, was good at first; but after presenting the Sabbath question it decreased materially. Several are convinced of the truth, but are kept from duty by family ties. However, one family has taken a stand for God, and we hope others will yet break the chains that bind them, and be free in the law of liberty. Sold \$1.25 worth of tracts, some books, and obtained two subscriptions for our periodicals. While laboring here, I have met occasionally with the friends in Candor, where I labored last fall. Have been greatly encouraged to see the progress these friends have been making of late. Although the battle sometimes goes hard, my courage is good in the Lord.
WM. SCHRAM.

IOWA.

STATE CENTER.—Sabbath and Sunday, June 14, 15, we met with the church at State Center, Iowa. Quite a good many brethren and sisters from adjoining churches were present, so that we had a good congregation. We tried to set before them the importance of devoting themselves to the work of God. Near the close of the meeting five or six volunteered to go out as canvassers and colporters. All could not go at once, but will as soon as they can make proper arrangements. We are thankful that we can see some tokens of a rise in the work in Iowa. The canvassers for "Thoughts" are doing well, and it shows what can be done. We invite others to take hold of the good work.

Our meeting was a good one, and we hope as the fruit of it to see other laborers go into the harvest-field. Several brethren and sisters go to Marshalltown to canvass, to prepare for our camp-meeting. We would be glad to have others go also.
E. W. FARNSWORTH.
I. D. VAN HORN.

CROTON, LEE Co.—We pitched our tent June 11, and have been holding meetings for about two weeks. Our attendance has not been large, as the place is small, and rains have been quite frequent. Besides this, a course of lectures was given here last spring, and several embraced the truth, while some took their stand against the Sabbath and other parts of the truth. We thought it best to hold a short series of meetings here to strengthen the work already begun, and to help some to take their stand who are already convinced of their duty to obey God. Our tent is pitched on the banks of the Des Moines River, which is here the State line between Iowa and Missouri. Just across the river is a little town of 200 or 300 inhabitants, some of whom have attended our meetings. They desire us to move our tent across the river to that place, Athens, Clarke Co., Mo. Can the Missouri Conference answer to this call? If so, please address C. A. Washburn, Mt. Pleasant, Iowa, for further particulars. We have a baptism here next Sabbath. Pray for the work in this field.
C. A. WASHBURN.
HENRY NICOLA.

June 23.

ILLINOIS.

WOODBURN.—Eld. R. F. Andrews visited Woodburn on the 13th, and remained till the 18th, giving nine discourses, and two Bible-readings. The sermons were powerful, especially those relating to the ponderous force of God's law. On the last evening Bro. Andrews spoke on the restoration of the Bible Sabbath, and demonstrated very clearly that the Sabbath reform is now going on in fulfillment of prophecy. The outside interest was good, and prejudice is diminishing. But we must not omit one interesting feature of the meeting. Bro. Ellis has recently built a new house, and wished to have it dedicated to God by a religious meeting. A meeting was held as he desired, and there in that neat place, where cleanliness seemed next to godliness, all newly consecrated themselves to God, and three of his grown-up children gave their hearts to the Lord, and on the last day of the meeting followed their Lord in baptism. Others were baptized, making seven additions to the church as a result of the meeting. The brethren are much encouraged, and hope that God's blessing may continue to rest upon his faithful servant who labored here, and upon all of his working servants throughout the wide harvest field.
June 22.
WM. PENNIMAN.

KENTUCKY.

WEST CLIFTY AND GLASGOW.—Since our last report we closed our meetings at West Clifty, believing the work permanently established there with good prospects of more additions soon. We arrived at Glasgow the 16th, and pitched our tent. The Lord has blessed us with the best outfit we have ever enjoyed. Our large tent is 28x48 feet; the small one is 19x20, both of 8-oz. duck, and made by J. B. Forrest, one of our brethren in the Conference. This saved the Conference several dollars. Our first service was to dedicate it to the Lord for the advancement of the third angel's message. Rev. 14:9-12. This made an impression upon the people, besides giving them an idea of our work. We have now held five meetings. Last night about five hundred were present to hear on the subject of the United States in prophecy. The number comprised the influential men of the city. Remember us in prayer, that God may bless us with fruit here.

June 23.

G. G. RUPERT.

R. M. J. POUND.

PLEASANT ZION, HANCOCK Co.—Closed my labors at the above place June 18. Left about twenty keeping the Sabbath. Appointed Sabbath meetings and a leader. Besides the usual services they will use for a sermon Sr. White's articles on the first page of the *Signs*, which they all delight in very much. Sold \$30 worth of publications, and received \$4.25 in donations. Obtained one subscription for the *Instructor*, five for the *Sentinel*, four for the *Signs* for six months, and two for a year; two for the *Review*, one for a year and one for six months. Mr. R. Bruner, a Baptist, and an able debater, delivered four discourses against the Sabbath. I heard and reviewed three of them, and though he spoke with as much candor as I ever heard from that side of the question, yet his effort only had a tendency to settle the work. To some who wanted an outlet this gave an opportunity, and those who wanted the truth were better satisfied. There is a great reformation among them. With but two exceptions, all were tobacco-users. All have now left off but one, and he has promised to do so. I have also lectured at two different places about two miles apart. To the Lord be all the glory for the good work done.

S. OSBORN.

NEBRASKA.

BEATRICE, JUNE 18.—After Eld. Haskell left the camp-meeting, twenty-four persons were baptized in the Big Blue River. The scene was witnessed by hundreds of people on both sides of the stream, who were silent and respectful.

At the close of the meeting Tuesday night many of the citizens requested that we pitch a tent in the city and resume our meetings there. This we have done, and the meetings continue in two languages with unabated interest. The number attending is not so great as before the camp-meeting, but the people are of a class that seem to appreciate the truth, and manifest a deep interest in it. Present truth is the theme of conversation in the cottage, court-house, and pulpit. A number of lawyers met, and after discussing the matter for a short time, decided we had the truth. All the ministers are preaching opposition sermons. While we have many warm friends, we also have many bitter opposers.

Quite a number have signed the covenant. It is our sincere prayer to God that his Spirit may continue to move upon the hearts of the people.

A. J. CUDNEY.

H. SHULTZ.

D. NETTLETON.

TEXAS.

BOWIE, MONTAGUE Co.—I am now holding meetings in a school-house seven miles east of this place. Have given twelve discourses up to date, and there seems to be quite an interest to hear, as evinced by the large attendance. I think the interest is due largely to missionary work done here last fall by my brother and myself. Notwithstanding people are busily engaged on their farms at present, having had so much rain in the past, we have had a good hearing all through the week, and on first-days and evenings all are not able to get into the house.

People are very kind here. On my arrival one

man, who is a member of the Christian church, took me to his house, and invited me to make it my headquarters. As I have a horse and my wife with me, I thought it too much for him to do; but when I wished to pay him something, he replied that he wanted the privilege of doing it or he would not have asked me here.

Many are inquiring about the Sabbath question. Expect to reach it by next Sunday. I earnestly desire God's help, that I may present it in the proper manner. We have tried to draw near to the Lord since we have been here, and have enjoyed some sweet seasons. It is my daily prayer that some precious souls may take hold of the truth. This is, however, rather a hard field of labor, as the people are almost entirely Campbellites, and all know how hard it is to move them. Have had some opposition already, but trust that God's truth may be vindicated. I earnestly desire the prayers of God's people.

June 19.

W. A. MCCUTCHEN.

DAKOTA.

AMONG THE GERMANS.—Last week I visited our German churches at Brotherfield, Milltown, and Immanuel's Creek. Held quarterly meetings with the last two. Found them, generally speaking, of good cheer. The only difficulty, which has been existing for some time, and which we had in vain tried to settle, was quickly straightened as the melting influence of God's Spirit softened hearts and united them. Especially at Milltown our outside interest was better than ever. Besides members from our other German churches, a number of our American brethren from Milltown met with us.

At Immanuel's Creek I had the privilege of baptizing two brethren, heads of families. Several more have promised to obey. Though the prospects here seemed dark for awhile last fall, yet, through the faithful labors of Bro. Reisinger, things are looking very promising now.

We have received several interesting letters from Russia, and the truth seems to be spreading there. Our tract societies have been more active than ever, Milltown alone distributing over 15,000 pages of tracts last quarter, many of them having been sent to Russia. About \$130 was pledged on our reserve fund during these meetings.

One of our brethren has already commenced to sell his land, and others are offering theirs also, with the intention of assisting the cause. Several are getting ready to attend Battle Creek College this fall.

On the whole, prejudice is lessening, and the work in this Territory looks more promising than ever. May God's prospering hand still be over it is my sincere prayer.

R. CONRAD.

MICHIGAN.

UNION CITY, JUNE 24.—We have our tent pitched in a pleasant part of the city, only about twenty rods from the main business street, and sheltered from winds by beautiful shade trees. Up to date, we have given nine discourses, and held one Bible-reading. There is not that interest to hear that we would wish to see, yet we have an average attendance of about seventy-five. Those who attend are an intelligent class. The first week of our meeting was affected by rain, church socials, and the commencement exercises of the high school of the city; but at present our interest seems to be increasing. We purpose to remain until we feel clear that we have done all we can for the people.

Bro. F. L. Mead has been with us some, and has rendered valuable assistance in preparing for the meeting, and in singing. There is one encouraging feature; we have received over \$5 in our contribution box. Last Tuesday evening a prominent citizen of the place put in the box an order for one hundred pounds of flour. We feel to thank the Lord for a truth that will reach the hearts of the people.

We have our tent lighted with gasoline,—two gas jets, large size,—making it so light that we can easily read in any part of the tent. We think it just as cheap as kerosene, and much better. Two gas jets are much better than one dozen kerosene lamps. There are no chimneys to break, and neither wind nor rain will put out our lights.

H. M. KENYON.

M. B. MILLER.

B. A. ROGERS.

BLENDON.—I have been laboring in this place for several weeks. Bro. Adolphus Smith first came into the neighborhood and canvassed with the *Sabbath Sentinel*. Quite an interest was created. He accordingly held a few meetings, when three good souls embraced the truth. Not being able to remain and fully develop the work, I was called to fill his place. After I had presented the prominent features of our faith, the Wesleyan minister preached a sermon on the Sabbath question, and announced that they would hold their quarterly meeting here in two weeks, when Eld. Levington would be present, and might hold a series of meetings following. We of course knew what this meant, and at the time appointed Bro. Daniels was with us to defend the truth. Eld. L., by his abusive lecture on Adventism, stirred up such a spirit of strife and discord that the house was closed against all religious meetings, although the district voted us the use of the house the following evening to review him. The man gained nothing, but, instead, some of the Wesleyan members were so disgusted with his abuse that they requested their names erased from the church record, and are now deeply interested in the truth. Thus the wrath of man is made to praise the Lord.

The tent has since been pitched in a beautiful grove near the school-house. Last Sabbath our congregation numbered about seventy-five, brethren and sisters coming in from surrounding churches. A Bible-reading in the forenoon, conducted by Bro. Eugene Leland, was very interesting and instructive. In the afternoon, a Sabbath-school, preaching service, and social meeting were held, when thirteen precious souls came forward for prayers, the most of these being young people from Allendale, who have loved the Sabbath-school and temperance work. We believe they will become useful men and women in God's cause.

Sunday afternoon Eld. Daniels reviewed Eld. Levington before a large and attentive audience. The truth defended in the spirit of meekness was well received. A widowed sister has for many years been living the truth here all alone. She has now nine precious souls rejoicing with her, some of these her own children. We labor, hope, and pray for more.

MRS. E. B. LANE.

MAINE.

AMONG THE CHURCHES.—It was my privilege to attend the special course of instruction at the close of the spring term of school at South Lancaster, Mass. It was a profitable season indeed to me, besides forming many pleasant acquaintances.

Sabbath and first-day, May 24, 25, met with the church at East Fryeburg. Two were baptized, and united with the church. A number more will go forward in that ordinance soon. Sabbath, May 31, and Sunday, June 1, I attended the general meeting in Portland. There was a goodly number of our brethren from the Island present on the Sabbath; but our meeting on Sunday was thinly attended.

Sabbath, June 7, I met with the church at Somerset Mills. Death has removed one from their number since I was there last fall, who will be greatly missed. Sunday, June 8, was at Canaan with Bro. Goodrich. Although there was another meeting within a mile of ours, yet the house was well filled with attentive hearers. If there could be a few meetings held there at a proper time, I think there might be some brought into the truth. Thursday evening, the 12th, I met with the little company at Burnham. There is evidence of spiritual growth in some of the members of this company. The words spoken were well received.

June 14 and 15, I attended the general meeting at Hartland. A goodly number of our brethren and sisters were present from Burnham, Canaan, Cornville, Cambridge, and Norridgewock. A brother from Cambridge, who embraced the truth at our camp-meeting last fall, was baptized. Sunday a goodly number from the outside came in to hear. How they received the word spoken, the Judgment only can reveal. Should have been glad to visit all the brethren there, but as it was decided that I should visit the churches of North Jay, South Woodstock, Milton, and others, I felt obliged to leave early Monday morning. There is talent in the Hartland church, and if it were consecrated to God, it would be a blessing to the cause.

Brethren, our time to labor in this cause is growing shorter, and soon will be at an end. If we hold back because everything does not move just according to our mind, we shall find that we have made a sad mistake. I have always felt that it was right to labor in harmony with the body; and I do not believe that God will use those in his cause who are not willing thus to do. Men are liable to make mistakes, it is true; but are others any more liable than we ourselves? And if they do, is it right for us to get offended and not fill the place we might fill in the cause of God? We need a charity that is not puffed up. May God help us, brethren, to consecrate our lives to his service.

S. J. HERSUM.

June 18

KANSAS.

OTTAWA.—A number of families of our faith have recently moved to this place and vicinity, and we spent Sabbath and Sunday, June 14, 15, with them. They had already organized a live Sabbath-school of twenty-eight members, and were taking a club of ten *Instructors*. Three discourses were given, and a Bible-reading was held, in which Bro. T. H. Gibbs assisted. A good degree of earnestness was manifested by the brethren and sisters in social meeting.

On Sunday we completed the organization of a church of nine members, and elected an elder, secretary and treasurer. A number of others will unite as soon as they can procure their letters. A tract society of eleven members was organized, and a club of thirteen *Signs* was ordered. The donations amounted to \$4.85.

The brethren had already secured a lot for a meeting-house, and on being organized, they at once selected the necessary committee for pushing forward the work of building to an early completion.

JOHN GIBBS.

RICHLAND, TOPEKA, AND ROCK CREEK.—From the Lawrence camp-meeting we went to visit the Richland church, remaining over Sabbath and Sunday, May 31 and June 1. Held meetings nearly all day each day, as it was impracticable for the friends to come out at night. The Lord came very near by his Spirit, and all renewed their covenant with God. Some confessions were made in regard to neglect of duty, and resolves were made to come up to the mark in every point hereafter.

June 2-4 we held meetings with the Topeka church. Found the brethren and sisters of good courage and ready to learn wherein they failed. We have enjoyed a large measure of God's Spirit. At the last meeting all covenanted anew to serve the Lord with all the heart.

From the 5th to the 10th we had some excellent meetings at Rock Creek, which Bro. Gibbs will report.

M. AND H. ENOCH.

June 16.

VERMONT.

NORTHFIELD, JUNE 19.—It is now one week since the tent was put up. Bro. Wales had previously canvassed the town for the *Signs*, and taken one hundred and fifty-four subscriptions for short terms. Then he left select packages of tracts to be called for in one week. All was done that we knew how to do to prepare the way. The opposition is very bitter. One night the meeting was nearly broken up. This has had a tendency to keep the people away from the meetings. But the elements are now quieted down, so that we do not have a police every night. The attendance has been very small, yet we now think it on the increase. We have a strong corps of helpers,—Brn. G. W. Page, I. E. Kimball, F. T. Wales, and Bro. and Sr. Lamberton. All, save the one who stays with the tent, visit from house to house, and invite the people to come to the tent. Our receptions in some cases are such that we do not get into the house; but if we are ill-treated at one house we take the next opportunity, and by much prayer can say, "His yoke is easy, and His burden is light." Many are so creed-bound, and stand in such fear of what may be said, that they dare not be seen. Others come within sounding distance and listen. Such determined opposition I have never witnessed before.

It may appear to some that we have rather a large tent-company, but so far all but the one who speaks have to be out on guard to keep order, so that

the few inside can hear; and we have not always succeeded even with the assistance of a police. Then, too, some of the company are here to obtain an experience in the canvassing work preparatory to the canvass for our camp-meeting. We all realize that God must be our help, and as we unitedly seek him for a preparation for our work morning and evening, often more frequently, we realize his precious promise, "Lo, I am with you alway." We intend to stay until our work is done, let the opposition be what it may. The more determined the opposition, the more earnestly we must seek for divine help; and the more earnestly we seek, the sweeter the answers to our prayers. Pray for the success of the cause here.

A. O. BURRILL.

THE WORK AMONG THE GERMANS.

SINCE my last report I have had the precious privilege of attending our good camp-meeting at Lawrence. Four who had heard but a few sermons in Hillsboro, Kan., were also in attendance. One of these persons, a preacher, came on the Sabbath with the sole purpose of freeing his mind from the conviction that he had received by hearing but one sermon, and that a review of sermons preached against us. Having heard our views, in part, on the destiny of the wicked, he expected to find a proud, formal people, devoid of the true spirit of Christianity. How he succeeded is best seen by extracts from letters written to friends here. One person who owns a large store, writes that although his wife and sons oppose him very much, he has already kept one Sabbath; also that fourteen more are convinced of their duty, and that the preacher, who has a large lumber yard, told them to go ahead, and he would follow as soon as possible. Another writes that he wishes in one sense he had never gone to the camp-meeting, for the professed followers of Christ and his family are so opposed; still he wants to know how our brethren here shaped their affairs so as to obey when they started. Truly God's Spirit is moving. Only five public sermons were delivered in Hillsboro, three of them on the nature of man. At Lehigh there are four families already obeying.

From Lawrence I went to Beatrice to hold advance meetings, preparatory to the camp-meeting to be held at that place. The attendance ranged from twenty-five to sixty. Gave sixteen discourses, and held several Bible-readings. Sold \$1 worth of tracts. There was considerable interest when I left the camp-meeting, and several expressed a desire to obey. Bro. Shultz remained to follow up the work. The last week Bro. Rahn, from Minnesota, has been with me and has proved quite a helper in opening the meeting and in colporteur work.

As I look over all these openings and see the desire manifested to hear, my prayer is often, "O Lord, send more laborers, and give us who are already in the work more of thy Spirit." If there was ever a time when we should move, it is now; for God is moving before us. May God's people remember me in their prayers.

R. CONRAD.

NORTHERN MISSOURI CAMP-MEETING.

THIS meeting was held at Chillicothe, Mo. It was designed to accommodate the brethren in the northern part of the State, hence it was not expected there would as many of our people out as there would be at a State meeting. Yet all our churches in Northern Missouri were well represented, there being two hundred or more of our people present.

The general tone and character of the meeting was much the same as that of those held and reported before. The great theme largely dwelt upon was a more thorough consecration to God; but that means a consecration to *his work*, and therefore the more consecration there is, the more zeal and activity there will be seen in laboring in his cause. A devotion that does not labor is no devotion at all.

After the Southern Missouri meeting Bro. Haskell went to Nebraska, and Bro. Van Horn and myself attended the Northern meeting alone. There was a good outside attendance when the weather was such that the people could get out. During the first days of the meeting, the interest was most encouraging, but on Sunday the threatening clouds kept the crowd away. In the after-

noon the storm came, and as our camp was in an open field, we were exposed to its full force. The large book tent was blown down, but fortunately no books were destroyed. Four or five of the smaller tents were also blown down, and much of the bedding in other tents was wet. We had no meeting Sunday afternoon or evening. On Monday morning we righted up the tents, and the meetings were held as usual till the close. Notwithstanding some of these unpleasant outward circumstances, we had an excellent meeting. Our Sabbath meetings were exceptionally good. It has seldom been our privilege to be in a meeting where the Spirit of the Lord was more evidently present and leading the meeting, than there. A good many came forward for prayers, and quite a number started for the first time. Several desired baptism, but on account of the distance to any suitable place, the bad condition of the roads, and the high and muddy water, caused by the great rain, it was thought best that the converts wait till they returned home.

We found the same desire at this meeting to carry the work forward as at other places. The brethren in Missouri are not wealthy, yet at this meeting there was a little over \$6,700 pledged. This, with almost \$12,000 pledged at the Southern meeting, makes nearly \$19,000 raised at these two meetings in the little Conference of Missouri. We can but believe that God will regard such sacrifices on the part of his people. And we noticed that as soon as these sacrifices were made, many persons seemed to be moved by God's Spirit to go out to labor as colporters and canvassers. There seem to be some wonderful openings in this State for all the workers, and they can scarcely begin to fill them. The mission in St. Louis is opening encouragingly, and it is hoped that a mission in Kansas City will soon be opened, and in other cities also. And thus the work moves on,—gradually, grandly,—increasing in volume and power. We think the meeting was a success, and the brethren and sisters went to their homes strengthened and encouraged in the work of God.

E. W. FARNSWORTH.

PENNSYLVANIA CONFERENCE.

THE first meeting of the sixth annual session of the Pennsylvania Conference was held at Emporium, Pa., June 11, 1884, at 2:30 p. m. Prayer by Eld. J. W. Raymond. Eighteen delegates were present. The churches at Seventy-Six, Clinton, Alba, Pricetown, and Falconer, were received into the Conference by vote. It was also voted to extend a watchcare over the companies of French Creek and Rich Valley. The Chair was empowered to appoint the usual committees, as follows: On Nominations, I. N. Williams, C. O. Holden, S. Winkley; on Auditing, G. W. Knapp, Wm. Coates, Wm. Hamblin, L. C. Chadwick, C. O. Holden, Wm. Arnold; on Credentials and Licenses, J. W. Raymond, S. Winkley, G. W. Knapp; on Resolutions, F. Peabody, D. T. Fero, J. G. Saunders.

Adjourned to call of Chair.

SECOND MEETING, JUNE 13, AT 9 A. M.—Prayer by Eld. E. W. Whitney. Five additional delegates were received by the Conference. Minutes of last meeting read and approved. Voted to invite all ministers from abroad to take part in the deliberations of the Conference.

The Committee on Nominations reported as follows: For President, D. B. Oviatt; Secretary, J. E. Robinson; Treasurer, O. P. Galloway. Additional members of the Executive Committee, J. W. Raymond and F. Peabody. The report was adopted by considering each name separately. The Committee on Credentials and Licenses made a partial report recommending the renewal of credentials to Elds. D. B. Oviatt, J. G. Saunders, F. Peabody, D. T. Fero, J. E. Robinson, and J. W. Raymond. The report was adopted.

The Committee on Resolutions made the following partial report:—

Whereas, We consider church organization established by the Lord; and—

Whereas, We believe the work now being done by S. D. Adventists is of God; and—

Whereas, We believe that, in all matters of so great importance as the organization of churches and the bringing of members into harmony on all points of faith connected with the third angel's message, con-

sultation is highly necessary, that the judgment of those who under God are chosen to lead out in the work may be known; therefore—

Resolved, That before any of our ministers shall proceed to organize a church they shall consult one or more of the Conference Committee, or wait until one, at least, of said committee shall be present.

Whereas, The plan of the Tract Society, in sending out canvassers and colporters and requiring them to be self-sustaining so far as possible, has proved practicable and wise; therefore—

Resolved, That we approve the course of our Tract Society in adopting this plan, and we recommend that the Conference pay to said Society whatever expense it may have incurred in excess of the earnings of such laborers.

Whereas, The plan of sending canvassers and colporters to prepare the way for tent labor has been thoroughly tried and found to be indispensable to the speedy and economical carrying forward of tent and other meetings; therefore—

Resolved, That we recommend our Conference to pursue this plan by sending out, under the direction of the Conference Committee, persons qualified to hold Bible-readings and to work as colporters and canvassers to prepare the way for the regular preaching of the truth.

The first and third resolutions passed without discussion. The second was spoken to by Eld. Haskell, who made appropriate remarks in favor of training men to be self-sustaining, after which it was adopted.

Adjourned to call of Chair.

THIRD MEETING, JUNE 16, AT 8 A. M.—Prayers were offered by Elds. Smith and Haskell. Minutes read and approved. The Treasurer's report showed the financial standing of the Conference as follows:—

TREASURER'S REPORT.

Cash on hand at beginning of year,	\$ 487.43
Received during the year,	3,737.53
Total,	\$4,224.96
Paid out during Conference year,	\$3,286.80
Balance on hand June 15, 1894,	\$938.16.

The report was accepted by vote.

The Committee on Credentials and Licenses made a further report, recommending that Brn. Edgar Russell, L. A. Wing, D. A. Ball, J. P. Huynard, J. L. Baker, and Amos Snyder, be given licenses, and that S. Winkley, K. C. Russell, Wm. Wetmore, J. Weinkey, W. S. Hamblin, and I. N. Williams receive colporter's licenses. Each name was acted upon, and the report adopted.

The Committee on Resolutions further reported as follows:—

Whereas, It becomes more certain, as the work of the third angel develops, that the testimony of Jesus is an essential part of that work; and—

Whereas, The forth-coming volume of "Spirit of Prophecy" contains instruction adapted to an intelligent connection with the work in its present and future stages, and to a preparation to meet understandingly the attacks of Satan and fit us to advance the cause of truth; therefore—

Resolved, That we consider it indispensable to our advancement in the divine life, and a help in securing a preparation for ultimate salvation.

Resolved, That we should become familiar with the teachings of God as given in the published writings of Sr. White, and we urge all our people to secure the forth-coming volume.

Whereas, The leading of the Spirit of God seems plainly to indicate that the time has come for energetic action in entering our large cities to establish missions; and—

Whereas, We have in the limits of our Conference several cities; viz., Philadelphia, Harrisburg, Pittsburgh, Williamsport, and others; and—

Whereas, The sum of \$10,000, as designated at our last general meeting to be raised for this and other enterprises then mentioned, is too small to meet the necessary expense of these enterprises; therefore—

Resolved, That we raise the sum then fixed at \$10,000, to \$15,000.

The resolutions were freely discussed by Elds. Haskell, Robinson, and Whitney, and passed unanimously. Upwards of \$3,400 was pledged, a part of which was paid on the ground.

The meeting then adjourned.

D. B. OVIATT, Pres.

J. E. ROBINSON, Sec.

—Do that which is assigned you, and you cannot hope too much or dare too much.

OUR LATE GENERAL MEETING AT ROME, N. Y.

It is with a feeling of thankfulness that I write a few words in reference to the five days' meeting just closed at Rome, N. Y. Others may give a full report of it, but it will not be amiss if some features are repeated.

In some respects it seemed to be the best meeting of the kind ever held in the State. A cheerful interest and readiness to work was manifested by old and young, and this increased from the first day until the close of the meeting. This was the more remarkable, as many had just spent more than one week in a special drill in various branches of the work, and were consequently weary when the meeting commenced; yet it was remarked by many that they never attended such business meetings as were held on Monday, the last day of the meeting. The "unfeigned love" of which Peter speaks seemed to be felt in a great measure, and all manifested a determination to cultivate it more and more.

Six young persons were baptized, five of whom were students in the Rome school, which seems to be a humble means for good that the Lord is especially blessing. At one of the business meetings, when a call was made for those who were ready to take part in the work and be sent anywhere, over thirty persons, old, young, and middle-aged, responded. These were assigned to different fields of labor, embracing Buffalo, Albany, Syracuse, Auburn, Cortland, and Homer.

One very pleasant and gratifying feature of the meeting was the dedication, on Sunday, of our new depository. Short, appropriate services were held in the large room on the upper floor, designed, for the present, to accommodate our school. The following hymn, composed for the occasion by Eld. R. F. Cottrell, was sung "with the spirit" in the tune Dundee by many voices:—

"O Thou who sittest on the throne,
Of universal sway;
We bring thee that which is thine own,
Accept, we humbly pray.

"Thou art the giver of all good,
Of life, and joy, and health;
We owe thee for our daily food,
And all our means of wealth.

"O let thy Spirit here abide,
And angels from above;
And let our work be free from pride,
And all be done in love.

"And let thy truth be published hence,
To bless the souls that hear;
And in the day of recompense,
O let the fruit appear."

As a whole, the meeting was indeed encouraging, and it truly seemed that in our efforts to draw near to the Lord we were not disappointed in receiving his blessing. The only regret expressed by any in regard to attending was, that their friends were not present to enjoy the benefits of the occasion. We hope for still richer blessings in the future.

E. W. WHITNEY.

THE RURAL HEALTH RETREAT.

AGAIN, through the columns of the REVIEW, we desire to call the attention of our people east of the Rocky Mountains to the Rural Health Retreat at Crystal Springs, near St. Helena, Napa Co., California. The facilities and location of the Retreat are such as to recommend it to the patronage of our people. California abounds in places of resort for tourists, pleasure-seekers, health-seekers, and the like; but each and all of them, so far as we have been able to learn, base their chief reliance for patronage upon their mineral springs. But of none of these, that we know of, can it be said, as we can say of the Retreat, Here we have as pure, soft water, perhaps, as can be found on the face of the earth. And all who are intelligent upon the health question, know the superiority of pure, soft water for all culinary and medicinal purposes, over mineral waters of whatever name or nature.

Besides the advantage of pure water, all who visit the Retreat are gratified, delighted, and enchanted by the grandeur, picturesqueness, and beauty of the scenery. This feature alone gives the Retreat quite a liberal patronage in the summer season from inhabitants of the State. But Californians generally remain at home during the winter, as that is the finest part of the year, especially in the large cities.

If the Retreat was run solely for the purpose of accommodating tourists and pleasure-seekers, it could be easily made a great success. But of what special advantage would this be to the cause of God or humanity? The vastly higher object, that of benefiting the bodies and souls of men, actuated its founders.

Now we will come directly to the object of this article. It is to point out to invalids, east of the Rocky Mountains the advantages of the Rural Health Retreat as a winter resort. Many among our people in the East, who have lost the vigor and vitality of youth or manhood, would be greatly benefited by a change of climate. Months and even years of health and happiness might be added to their lives by an escape from even one long, cold, eastern winter. Here at the Retreat calla lilies in the front garden were not even nipped with the frost last winter till in February, and some winters they escape entirely. Potatoes, and other vegetables may be kept all winter in the open ground with simply a single covering of canvass cloth.

Now where are our brethren and sisters in feeble health, who dread the long, cold winter, and who have abundant means, that want to make a trip to California next fall and spend the winter at the Rural Health Retreat? Of course the Retreat could make comfortable a limited number only, perhaps a car load, but it is none too soon to begin to plan and work to this end.

Sr. White has erected a neat cottage hard by the Retreat, and we hope to have her with us during the winter. Four cottages are fast being completed, and two more in prospect. We expect to hold regular Sabbath meetings, Sabbath-school, Bible-readings, etc., during the months called winter, and thus make the season not only an enjoyable one, but profitable withal.

September, right in the midst of grape gathering here, would be a good time to come; October or even November will do. All should calculate to remain until pleasant, settled weather in the spring in the East. Those who may have thoughts in this direction, would do well to open correspondence with the undersigned immediately. If the Lord will, our good Retreat shall be filled with patrons during the winter. There are enough that need its blessings, and it needs and cordially invites their patronage. As before stated, only a limited number can be accommodated, so who will be first to respond?

H. A. ST JOHN.

St. Helena, Napa, Co., Cal.

News of the Week.

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

FOR THE WEEK ENDING JUNE 28.
DOMESTIC.

—Minister Wallace and wife, from Turkey, arrived at New York Monday.

—Secretary Folger Thursday issued a call for \$10,000,000 of bonds.

—President Arthur Thursday renominated Eli H. Murray to be Governor of Utah.

—A fire at New Orleans Thursday evening destroyed property amounting to \$200,000.

—A severe storm did \$500,000 damage in Maryland Wednesday night.

—On Sunday and Monday 3,000 crates of strawberries were shipped from Muskegon, Mich., for Chicago.

—Reports from California are that heavy rains have lodged grain, and that the loss will approximate 25 per cent.

—All the coal mines in the Hocking Valley and Shawnee district are idle, the 5,000 employes having struck against the 10 cents per ton reduction. No trouble is reported.

—A hurricane, blowing at the rate of sixty miles an hour, did considerable damage at Omaha, Wednesday, leveling trees, fences, and outbuildings, and blowing the cornices from structures.

—Near Albany, Wis., Farmer Alexander Murray is dying from the bite of a horse. A mad dog recently bit one of a span of horses, the injured animal later biting its mate, and the latter biting Murray. The dog and horses have been killed.

—Sections of Western Pennsylvania and Eastern Ohio were swept Tuesday by a wind and thunder storm, several persons being killed by lightning. Near

Newcomerstown the hurricane uprooted trees and seriously damaged the growing grain.

A general order has been issued by the manager of the Pacific Express Company, forbidding agents or messengers to receive intoxicants of any kind for shipment to Iowa when the prohibitory law goes into effect, July 4.

The officers of the railroads traversing Iowa have issued a circular stating that in compliance with the law they will not receive any intoxicating liquors for transportation from any point either within or without the State to any point within its limits after July 4.

A party of eleven persons ate ice-cream in a Coal Bluff (Pa.) saloon last Saturday night, and within two hours all were taken with pains, vomiting, and convulsions. Two of the party have since died, and three others are very low. It is supposed that the vanilla flavoring poisoned the cream.

The boiler in J. C. Smith's planing-mill at Wausau, Wis., exploded Wednesday afternoon, destroying the structure and killing three employees. A woman standing on the porch of her residence, near by, was killed by a fragment of the boiler, and her mother was mortally wounded, while an invalid female will die from the effects of the shock. A dozen persons received serious injuries.

On the 11th inst., at Minister Norton's banquet in honor of the completion of the Bartholdi Statue, M. de Lesseps, in his response to a toast, expressed the hope that, when the statue of Liberty Enlightening the World should reach America, the Americans would be good enough to abrogate the clause of their tariff law which weighs so heavily upon foreign works of art.

The President and Directors of the Columbus (Ohio) Base Ball Club were arrested Monday (as were the Columbus and Brooklyn players the day previous) for ball-playing on Sunday, and after a heated dispute in court the case was set for trial Thursday. The arrests were effected through the organization known as the Law and Order Society. As a retaliative measure the President of the base ball club swore a warrant for the arrest of the managers of the street railway company for performing servile labor on Sunday, and much excitement prevails in the city. The best legal talent is engaged on both sides.

Obituary Notices.

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

GILBERT.—Died, in Portage, Kalamazoo County, Mich., May 9, 1884, of diphtheria, Clara B., wife of Lewis M. Gilbert, aged 22 years. Previous to her last sickness, Clara had never made a profession of religion, but a short time before her death she revealed the fact that for months she had been laboring under deep conviction, and expressed the belief that the Lord had afflicted her that she might be brought to him. Her closing hours were peaceful, marked with faith and prayer, her last words being, "The Lord has revealed himself to me in all his glory."

Four days after her death, their little son Clyde, aged three years, was stricken with the same fell disease, and in less than one week his joyous prattle was stilled in death.

Owing to the nature of the disease, public funeral services were deferred until Sunday, June 15, when the writer addressed a large congregation of the friends and neighbors on the subject of the resurrection.

WM. C. GAGE.

McDEARMAN.—Died in Boulder, Col., June 11, 1884, Hiram C. McDearman, aged 60 years. Bro. McDearman received the faith of S. D. Adventists in the town of Wright, Mich., under the labors of Eld. J. B. Frisbie in 1857, and has ever since loved and walked in the truth. He was for a good many years an honored member of the Wright church. In 1876 he moved to Texas, hoping to improve his health in the mild climate of that State. Not fully realizing his expectations, he came to Colorado in 1879, where he has since made it his home. Some three years ago he was severely kicked by a horse, which greatly added to his suffering, and, beyond a doubt, hastened his death. He bore his protracted sickness with becoming resignation and patience. For months before his death his greatest anxiety was to know that Christ accepted him. He sought and certainly obtained that which his soul desired. A few weeks previous to his death, in conversation with the writer, in answer to the question, "Do you feel that it is well with you and that the peace of God rests upon you?" he replied, while tears ran down his face, "Oh yes! I feel that the Lord accepts, and it is well with me." His whole soul seemed to be deeply engaged in a thorough preparation for the change which he knew was approaching. The day before he died, some of the family heard him in most earnest prayer to God, committing himself into the hands of Him who is "the resurrection and the life." The wife and three

children, with other relatives, mourn his loss, while the church and the community around feel that a good man has died. We are comforted with the assurance that he will awake "at the resurrection of the just." On the occasion of his funeral a discourse was given from 1 Cor. 15:23.

E. R. JONES.

LEWIS.—Died June 4, 1884, of a complication of diseases, at De Witt, Ark., after a week's illness, Zachaeus M. Lewis, aged 47 years and 9 months. He leaves to mourn his loss a wife and four children. He was a member of the Adams Center church, Jefferson Co., N. Y. My husband was a consistent Christian, and bore his great suffering with patience, and said he "was willing to go." We are left to mourn our loss, but realize the force of these words,

"Friends or physicians could not save
His mortal body from the grave;
Nor can the grave confine it here,
When Christ, our Saviour, shall appear."

CLARA J. LEWIS.

KIDD.—Died May 19, 1884, of catarrh in the head, Charles H., son of James and Nancy Kidd, aged 3 years, 2 months, and six days. Father, mother, and an older brother and sister, mourn his loss, but they sorrow not as those who have no hope, cheered by the thought that soon the Lifegiver will come.

S. McALEXANDER.

Appointments.

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

CAMP-MEETINGS FOR 1884.

DAKOTA, Madison,	July 2-8
IOWA, Marshalltown,	Aug. —
TEXAS, Dallas,	Aug. 8-18
VIRGINIA, —,	Aug. 5-12
NEW YORK, Syracuse,	Aug. 14-26
ILLINOIS, Peoria,	" 19-26
NEW ENGLAND, Worcester,	Aug. 20 to Sept. 2
MICHIGAN, NORTH'N, Traverse City,	Aug. 27 to Sept. 1
VERMONT, Burlington,	" 28 to " 9
INDIANA, SOUTHERN, Farmersburg,	Sept. 2-9
MAINE, —,	Sept. 4-15
OHIO, Columbus,	Sept. 11-22
MICHIGAN, Jackson,	Sept. 18-29
INDIANA, —,	Sept. 25 to Oct. 7

SHERIDAN, Ill., July 5, 6. Brethren, let us work and pray that this meeting may prove a success.

R. F. ANDREWS.

The quarterly meeting of Dist. No. 6, Mich., will be held at Orleans, Ionia Co., Mich., July 12, 13.

F. HOWE.

The quarterly meeting for Dist. No. 1, Kan., will be held with the Fortis church, July 12, 13.

WM. EVERINGTON, Director.

The quarterly meeting of Dist. No. 3, Iowa, will be held at Pilot Grove, July 12, 13, 1884.

J. W. ADAMS, Director.

The quarterly meeting of Dist. No. 1, Mich., will be held at West Liberty, July 12, 13.

E. P. GILES, Director.

The Lord willing, we shall attend the quarterly meeting in Dist. No. 1, at Lancaster, N. Y., July 12, 13. We hope to see a general attendance of all the friends of the cause in that district.

M. H. BROWN.

The quarterly meeting for District No. 2, New York, will be held at Roosevelt, July 12, 13. We desire the attendance of all of the members in the district, and a full report. A temperance meeting will be held the evening of the 12th.

L. R. CHAPEL, Director.

The quarterly meeting for Dist. No. 12, Kan., will be held at Chard, Neosho Co., July 12, 13, in connection with the tent meeting being held there by Brn. Gibbs and Bagby. We hope for a good attendance of our people in this district.

C. C. McREYNOLDS, Director.

The quarterly meeting for Dist. No. 2, Kansas, will be held with the church at Norway, July 12, 13. Bro. Cook has promised to meet with us. We expect this to be an important meeting, and hope for a large attendance. Librarians, please bring books.

C. W. FLAIZ, Director.

The following services will be held in the tent on John St., Union City, Mich., Sabbath, July 5: Sabbath-School at 10 A. M., preaching at 11 A. M., Bible-reading and social meeting at 2 P. M., preaching at 8 P. M.

Though this is the day of the regular church quarterly meetings, yet it seems necessary to put our appointment at this time. We would be pleased to see all of our brethren within a reasonable distance at this meeting; but as there are but few brethren in this vicinity, you will come prepared to care for yourselves and teams.

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

Publishers' Department.

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

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.—A farm to rent, or will buy a small place if I can be suited as to locality and price. Those having such places to rent or for sale will please correspond immediately with John W. Walter, Fredericktown, Knox Co., Ohio.

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.—James Sawyer, R. Conradi, Solon Neff, C. L. Thinius.

Books Sent by Freight.—P. D. Moyers, Clara E. Low, Chicago Mission, D. A. Wellman.

Cash Rec'd on Account.—Minn T. & M. Soc per Mrs Emma Pugh \$50.00, Pa T. & M. Soc per E. A. Hopkins 15, Canada T. & M. Soc per J. T. Alverson 6.75, Iowa T. & M. Soc per L. H. Farnsworth 366.47, Miss A. C. Hudson per G. W. A. 5.00, D. Houghtaling 17.00, R. Conradi 2.72, E. B. Hoff 5.00, Iowa T. & M. Soc per L. H. F. 200.00, A. O. Johnson 10.00.

International T. & M. Soc.—Lesta Kilgore \$5.00, A. M. Newton James Dickie 2.00, Cal T. & M. Soc. per A. L. Ingals 1.01, E. Lanphear 3.00, 5.00, Mattie Pippinger per L. M. 3.00, John A. Johnson 10.00, Mrs N. A. Beck 5.00.

Mich. Conf. Fund.—Hickory Corners per C. C. Lewis 11.00, Quincy per F. L. Mead 29.64, Greenville per John Banks 11.50, Alacidon per W. H. Kynett 5.00, Hillsdale per Hattie Wilbur 8.00, Jefferson per J. Iden & wife 5.00.

S. D. A. E. Soc.—Reuben Wright (shares) 250.00.

Mich. T. & M. Society.—Geo A. King 200.00, E. L. Cochran 49.80, S. M. Cowles 40.00, Levi Turney 45.00, Mary M. Lane 10c, J. C. Rogers 30.00, J. Willis Smith 21.00, Annie Hemming 1.05, S. A. McPherson 1.50, Alden Coburn 1.50, Frank Carr 1.35, Day Conklin 35c, Maria Steward 10c, Dist 4 per I. A. Smith 12.45, Edwin Saunders 4.00, Dist 3 per C. C. Lewis 2.75, W. C. Wales 4.65, T. J. Sutherland 20c, J. C. Roberts 1.00, D. A. Owen 3.20, G. A. Crownhart 1.00, Donation 10c, J. Willis Smith 12.00, G. A. King 25.00, Fred Holmden 40c, D. H. Lamson 3.00, Alice Johnson 25c, F. H. Sisley 53.12, S. J. Pickles 5.35, Henry Olmstead 25c.

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Time Table, in effect December 30, 1883.

GOING WEST.				STATIONS.				GOING EAST.			
Mail.	Day Exp.	Pacific Exp.	B. Crk. Pass.					Mail.	Limit Exp.	Atto. Exp.	Sum. Pass.
am	am	pm	pm	Dep.				pm	am	am	
6.35	7.40	8.00	4.10	Port Huron	Arr.			10.40	1.26	7.50	
8.15	9.12	9.3	5.49	Lapeer				8.58	12.07	6.35	
9.07	9.50	10.16	6.25	Flint				8.15	11.35	6.00	
9.45	10.31	10.45	7.00	Durand				7.05	11.05	5.25	
11.00	11.32	11.50	8.28	Lansing				6.01	10.15	4.15	
11.40	12.06	12.22	9.08	Charlotte				5.24		3.37	
12.40	1.0	1.18	10.20	Arr. BATTLE CREEK	Dep.			4.20	8.55	2.35	
1.21	1.23	pm	Dep.					4.15	8.50	2.30	
2.15	2.17			Vicksburg				3.22	8.10	1.45	
2.27	2.28			Schoolcraft				3.05		1.30	
3.09	3.10			Cassopolis				2.16	7.24	12.51	
3.50	4.05			South Bend				1.30	6.44	12.10	
4.45	4.52			Huskell's				12.07			pm
5.2	5.52			Valparaiso				11.30	5.25	10.40	8.45
7.45	8.10			Chicago				9.10	3.21	8.30	1.10
pm	am			Arr.				Dep.	am	pm	pm

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Meridian Time.

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Traffic Manager.

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FOURTH OF JULY EXCURSIONS.

The Chicago & Grand Trunk Railway will sell excursion tickets between all points on its line at one single fare for the round trip. Tickets will be sold July 2nd, 3d, and 4th, good going on date of sale and to return up to and including July 5th, 1884.

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

May 18, 1884.

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

*Daily. †Daily except Sunday. ‡Daily except Saturday. §Daily except Monday.

Freeport, Dubuque, and Sioux City trains leave and arrive from Central Depot, foot of Lake street.

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., JULY 1, 1884.

CONTENTS OF THIS NUMBER.

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

Poetry.	
From the Depths, <i>Annie S. Swan</i> ,.....	417
"The Coming of the Lord Draweth Nigh," Jas. S. Eld.,.....	418
L. D. SANTEE,.....	421
Outstretched Hands, <i>Viola E. Smith</i> ,.....	421
"They are as the Angels," <i>Sel.</i> ,.....	427
The Sermon.	
Our Mighty Helper, Mrs. E. G. White,.....	417
Our Contributors.	
Historical Necessity of the Third Angel's Message, Eld. A. T. Jones,.....	418
Special Judgments vs. the Second Death, N. J. Bowers,.....	420
If Not, Why Not, H. Veysey,.....	421
Our Tract Societies.	
Indiana Tract Society, J. S. Shrock, Sec. pro tem,.....	421
Virginia Tract Society, R. D. Hotte, Sec.,.....	421
"Sunshine" and <i>Sentinel</i> Canvass, H. A. McCutchen,.....	421
Words of Encouragement, M. F. M.,.....	421
Twenty Days in the Canvassing Work, N. J. Bowers,.....	421
To the Members of the New York Tract and Missionary Society, E. W. Whitney,.....	422
Special Mention.	
What Next?—On the Way to the Tomb,.....	422
The Russian Nihilists, <i>Interior</i> ,.....	422
The Sabbath-School.	
Lesson for the First Sabbath in July, C. C. L.,.....	423
Editorial.	
Angry Nations,.....	424
The Present Needs, S. N. Haskell,.....	424
Wisconsin-Camp-Meeting, E. W. Farnsworth,.....	424
Important Questions for Church-Members.—No. 6, J. O. Corliss,.....	425
The Promised Inheritance.—No. 2, R. F. Cottrell,.....	426
The Commentary.	
Scripture Questions, W. H. Littlejohn,.....	426
Progress of the Cause.	
Reports from Missouri—Colorado—Indiana—West Virginia—Minnesota—Iowa—Illinois—Kentucky—Nebraska—Texas—Dakota—Michigan—Maine—Kansas—Vermont,.....	427-429
Work among the Germans, R. Conrad,.....	429
Northern Missouri Camp-Meeting, E. W. Farnsworth,.....	429
Pennsylvania Conference, J. E. Robinson, Sec.,.....	429
Our Late General Meeting at Rome, N. Y., E. W. Whitney,.....	430
The Rural Health Retreat, H. A. St. John,.....	430
News.	430
Obituaries.	431
Appointments.	431
Editorial Notes.	432

STATE IT AS BAD AS IT IS.

THE *Christian Statesman* of May 15, 1884, referring to the diagram which appeared in the *Christian Union* and other papers showing the proportion between the amount yearly expended in this country for intoxicating drinks (\$900,000,000) and the amount raised for home and foreign missions (\$5,500,000) exclaims, "Nearly sixteen times as much for liquor as for home and foreign missions!" But our system of arithmetic makes it nearly *one hundred and sixty-four times* as much!

RESURRECTION OF THE WICKED.

To the remarks which Bro. Bowers makes on this subject in another column, under the heading "Special Judgments vs. the Second Death;" a word may be added in reference to the *Philosophy* of God's dealings with the impenitent.

There is a great principle involved in this which those who deny the resurrection of the wicked in general, or any special classes of the wicked, most strangely and unaccountably overlook. It is that the close of this mortal life, under whatever circumstances, cannot be the punishment for any individual's personal sins. And the reason is plain; namely, we suffer this death on *other grounds* and for *another reason*. This death we die in Adam. It comes upon all alike irrespective of character. The righteous suffer it as well as the wicked. It comes upon the guileless infant as well as the hardened wretch of gray hairs.

We pass the period of our mortal life, and then die. This death may be delayed, or it may be hastened; but whenever and wherever, and under whatever circumstances, it comes, it is the *death in Adam*, not the death for our personal sins. And we can no more receive the punishment of death for our personal sins before we die the Adamic death, than we can enter the second room of a building without passing through the first.

Does God, then, never visit judgments upon peo-

ple in this life on account of their sins? He certainly does; but to what extent? Simply as a passing testimony against sin; but not the final punishment for sin. He simply said to the antediluvians and the Sodomites, I cannot suffer you, on account of your wickedness, to live out the allotted measure of your days. But when they died by flood and flame, it was only the Adamic death anticipated by a few brief years. They are yet to answer for their personal sins at the bar of God, and receive accordingly. Those who cannot see this distinction fail to grasp the first principles of the plan of salvation.

The committees omitted from the minutes of the Kansas Conference as published in REVIEW No. 25, are as follows:—

Committee to consider admission of churches without ordained officers: A. J. Cudney, E. W. Farnsworth, I. D. Van Horn; on Nominations, J. Helligas, M. W. Neal, J. W. Bagby; on Licenses and Credentials, A. J. Cudney, M. Enoch, E. M. Kalloch; on Auditing Minister's Accounts, A. G. Miller, M. C. Morgan, C. M. Reynolds, John Riley, S. N. Ayers, Wm. Roberts; on Auditing Treasurer's Books, J. Lamont, James Lesan, James Morrow.

NOTICE TO OHIO.

We are pleased to inform the brethren and sisters of Ohio that as soon as "Great Controversy" No. 4 is out, we shall keep a supply on hand. We shall be glad of their orders, which will be filled promptly, at our State depository, Clyde, Ohio.

E. H. GATES.

NEW TENTS FOR NEW YORK.

We found it necessary to purchase a new tent for the work in Cortland this summer. The tent is 40x70 ft., and costs \$221.75.

We expected to use our large camp-meeting tent, or pavilion, 60x100, for the work in Auburn; but as the tent was owned jointly by the N. Y. and Pa. Conferences, and as such ownership made it inconvenient many times, subjecting both Conferences to delay and extra expense, we have sold out our interest in it to the Pennsylvania Conference. Another consideration led us to this sale, viz., the fact that we could not expect to use it for tent-meeting purposes without paying rent on the part owned by the Pennsylvania brethren. For these reasons it was thought necessary to purchase a new tent, or pavilion, 60x90 ft., which will cost us \$365. This will be used in Auburn and for our camp-meetings, and is to be paid for by Oct. 10.

We trust all our people in this Conference will remember our tent fund with liberal donations. Send through the Tract Society or to my address, Box 1476, Rome, N. Y. M. H. BROWN.

A NEW QUESTION BOOK.

"PROGRESSIVE SERIES.—No. 6. Bible Lessons. From the Sending Out of the Twelve Disciples to the Week of Our Lord's Passion. By G. H. Bell." Such, in full, is the title page of the new Question Book just issued by the S. D. A. Publishing Association. The present volume, as the preface states, embraces the greater part of the ministry of the Saviour. To quite an extent, our Lord's lessons of wisdom and truth are given in his own words. The lessons in this book are not intended for children, but for youth ranging from twelve to eighteen years of age. The book is in the same style as Question Book No. 5, and has thirty-nine advance lessons and thirteen reviews. It contains 174 pages, is bound in flexible cloth, and will be sent, post-paid, for 25 cents. Address,

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