

Advent Review

AND SABBATH HERALD.

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

VOL. 61, No. 29.

BATTLE CREEK, MICH., TUESDAY, JULY 15, 1884.

WHOLE No. 1573.

The Review and Herald,

ISSUED WEEKLY, BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

REDEMPTION.

BY ELD. L. D. SANTEE.

O EARTH, forget thy sorrows! burst forth in joyful song;
For soon will thy Deliverer come, whom thou hast waited long.
He'll smooth the shadows from thy brow, he'll ope each
somber tomb,
And thou shalt wear a coronal as in thy Eden bloom.

Lay off thy widow's vestments, and don thy bride's attire;
Thy Maker comes to cleanse thy stains with the purity of fire.
Soon, soon will thy Redeemer come in majesty sublime,
And eternity is listening for the dying throbs of time.

The dark trail of the serpent has worn its furrows deep;
And in every hill and valley thy myriad children sleep;
But when redemption cometh, rejoicing shall be long,
When heaven is filled with rapture, and earth with joyful song.

Welcome, O great Deliverer! with all thy angel train,
To break the bars of death, and make the captives live again.

We'll sing for aye thy praises who bought us with thy blood
To welcome to an Eden home those reconciled to God.

O earth, forget thy sorrows! fling to the winds thy fears;
Joy cometh on the morrow, all free from pain and tears.
In all the robes of Eden, soon will thy form be drest.
And the ransomed of the blessed in thy glad new bosom rest.

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.

DANGEROUS AMUSEMENTS FOR THE YOUNG.

BY MRS. E. G. WHITE.

We are living in an unfortunate age for the young. A heavy current is setting downward to perdition, and parents should deal faithfully with the souls committed to their trust. Satan is constantly presenting inducements to attract minds from the solemn work of preparation for scenes just in the future. He is in every sense of the word a deceiver, a skillful charmer. He is wide awake, busily engaged in leading the world captive. Through the agency of worldlings, he keeps up a continual pleasing excitement to induce the unwary to unite with them. The desire for excitement and pleasing entertainment is a temptation and a snare to God's people, and especially to the young. There are shows, lectures, and an endless variety of entertainments constantly arising, that are calculated to lead to a love of the world; and through this union with the world faith is weakened.

The prevailing influence in society is in favor of allowing the youth to follow the natural turn of their own minds. If they are very wild, parents flatter themselves with the hope that when they are older, and reason for themselves, they will leave off their wrong habits, and become useful men and women. What a mistake! For years they permit an enemy to sow the garden of the heart, suffer wrong principles to grow and strengthen, and in many cases all the labor bestowed on that soil will avail nothing. Satan is an artful, persevering workman, a deadly foe. Whenever an incautious word is spoken to the injury of youth, whether in flattery, or to cause them to look upon some sin with less abhorrence, he takes advantage of it, and nourishes the evil seed, that it may take root and yield a bountiful harvest.

He has many finely woven, dangerous nets, which appear innocent, but are skillfully prepared to entangle the young and unwary. Often these snares are disguised in coverings of light borrowed from heaven; but those who fall victims to these devices pierce themselves through with many sorrows.

The standard of piety is low among professed Christians generally, and it is hard for the young to resist the influence. The mass of professed Christians have removed the line of distinction between them and the world, and while they profess to be living for Christ, they are really living for the world. They do not discern the excellence of heavenly things, and therefore cannot truly love them. They profess to be Christians because it is considered honorable, and there is no cross for them to bear; but their religion has but little influence to restrain them from worldly pleasures. Some such professors can enter the ball-room, and unite in all the amusements which it affords. Others cannot go to such lengths as this; yet they can attend parties of pleasure, picnics, donations, shows, and other places of amusement; and the most discerning eye would fail to detect in such professors of religion one mark of Christianity. There is no difference between their appearance and that of unbelievers. In the present state of society, it is no easy task for parents to restrain their children, and instruct them according to the Bible rule of right. They often become impatient, and wish to have their own way, and go and come as they please. Especially from the age of ten to eighteen, they often feel that there would be no harm in going to picnics and other gatherings of young associates; yet the experienced Christian parent sees danger. Parents are acquainted with the peculiar temperaments of their children, and know the influence of these things upon their minds, and from a desire for their salvation, keep them back from these exciting amusements. Even when the children choose for themselves to leave the pleasures of the world, and become Christ's disciples, the labor of the parents must not cease. They have just commenced in earnest the warfare against sin and the evils of the natural heart, and they need the counsel and watchcare of their parents.

Young Sabbath-keepers who have yielded to the influence of the world, will have to be tested and proved. The perils of the last days are upon us, and a trial is before the young which they have not anticipated. They will be brought into distressing perplexity, and the genuineness of their faith will be proved. They profess to be looking for the Son of man; yet some of them have been a miserable example to unbelievers. They have not been willing to give up the world, but have united with them in attending picnics and other gatherings for pleasure, flattering themselves that they were engaging in innocent amusement. Yet it is just such indulgences that separate them from God, and make them children of the world. God does not own the pleasure-seeker as his follower. Those only who are self-denying, and who live a life of sobriety, humility, and holiness, are true followers of Jesus; and such cannot enjoy the frivolous, empty conversation of the lovers of the world.

There is chaff among us, and this is why we are so weak. Some are constantly leaning to the world. Their views and feelings harmonize much better with the spirit of the world than with that of Christ's self-denying followers. It is perfectly natural for them to prefer the company of those whose spirit will best agree with their own. And such have quite too much influence among God's people.

They take part with them, and have a name among them, and are a text for unbelievers and the weak and unconsecrated ones in the church. These persons of two minds will ever have objections to the plain, pointed testimony which reproves individual wrongs. In this refining time, they will either be wholly converted, and sanctified by obeying the truth, or they will be left with the world, where they belong, to receive their reward with them.

It cannot be harmless for servants of the heavenly King to engage in the pleasures and amusements which Satan's servants engage in, even though they often repeat that such amusements are harmless. God has revealed sacred and holy truths to separate his people from the ungodly, and purify them unto himself, and they should live out their faith.

The true followers of Jesus will have sacrifices to make. They will discard places of worldly amusement; for they find no Jesus there,—no influence which will make them heavenly-minded, and increase their growth in grace. Obedience to the word of God leads us to come out from all these things, and be separate. But the things of the world are sought for, and considered worthy to be admired and enjoyed, by all who are not spiritually minded.

"By their fruits ye shall know them." All the followers of Christ bear fruit to his glory. Their lives testify that a good work has been wrought in them by the Spirit of God, and their fruit is unto holiness. Their lives are elevated and pure. Right actions are unmistakable fruits of true godliness, and those who bear no fruit have no experience in the things of God. They are not in the Vine. Says Jesus, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye

abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

If we would be spiritual worshipers of the true God, we must sacrifice every idol. Jesus said to the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." The first four precepts of the decalogue allow no separation of the affections from God. Nor is anything allowed to divide or share our supreme delight in him. Whatever divides the affections, and takes away from the soul supreme love to God, assumes the form of an idol. Our carnal hearts would cling to our idols, and seek to carry them along; but we cannot advance till we put them away, for they separate us from God.

The great Head of the church has chosen his people out of the world, and requires them to be separate. He designs that the spirit of his commandments shall draw them to himself, and separate them from the elements of the world. To love God and keep his commandments is far from loving the world's pleasures and friendship. There is no concord between Christ and Belial. The people of God may safely trust in him alone, and without fear press on in the way of obedience.

Young people who follow Christ have a warfare before them; they have a daily cross to bear in coming out from the world, and being separate, and imitating the life of Christ. But there are many precious promises on record for those who seek their Saviour early. Says the wise man, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Wisdom calls to the sons of men, "I love them that love me; and they that seek me early shall find me." They will find that the "path of the just is as a shining light, that shineth more and more unto the perfect day;" and at the last, the Judge of all the earth will give every one according to his works.

OUR NEED.

BY OSCAR HILL.

How great our need of help from the strong arm of the Almighty! and yet how few there are who realize the willingness of God to bestow an abundance of his grace upon us! When pressed with cares, whether they be the cares that crowd thickly around us in our everyday life, with a weight that at times seems almost overwhelming, or whether they be the cares and perplexities that loom up before those who are called out to teach the grand truths of the Scriptures, the same great need of the guiding hand of the Lord is felt. An abiding faith that God will verify his promises unto us by being "a very present help in trouble" is what we as a people are in need of to-day. Very often we meet with persons who do not pretend to believe the Scriptures. We think of the evidences we have of their authenticity, and we think they are almost without excuse for their unbelief; and so they are. But how is it with us who have an understanding of God's word, and of his requirements of us, when we fail to profit by the most precious promises he has given us? "Let us, therefore, come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need." Heb. 4:16. God's word is truth. Let us then believe what he tells us, and let us come unto him in his own appointed way, that we may obtain the help of which we are in such great need.

—The greatest thing man is capable of is trust in God.

THE SABBATH.

BY J. M. HOPKINS.

THE Sabbath-day! Blest gift of Heaven,
To man of Eden first possessed,
Or ever sin had entered there
To mar his peaceful dwelling fair,
Or sense of guilt disturbed his breast,
Or curse its blight to earth had given.

Oft as the weekly cycle rolled
Its measured round, the Sabbath came,
When beauteous nature seemed to raise
A song of gratitude and praise,
With man to bless their Maker's name,
And love did all the earth enfold.

'Twas then man held communion sweet,
And met with God as friend with friend;
'Twas then the angels, pure and white,
Came down from realms of holy light,
Where genial spirits ever blend,
And kindred souls in rapture meet.

O Sabbath blest! O Eden fair!
Had sin ne'er marred that pure domain,
Wide as the earth would peace abound,
High as the heavens would praise resound,
And love and joy for aye remain,
Undimmed by tears, unpressed by care.

But though long centuries have rolled
Their tedious round of sin and pain,
Though thorns instead of fruits now grow,
Though death has laid God's people low,
His great memorial doth remain
Still glorious as in days of old.

Though Satan and his host conspire
To trample down God's holy day,
Though wicked men with sinful zeal
Have sought God's statutes to repeal,
They still remain, and will for aye,
Till earth is purified by fire.

Beyond that fearful burning time,
By holy prophets long foretold,
When all that doth offend shall cease
And Christ shall rule the earth in peace,
The holy Sabbath we behold
More glorious in that happy clime.

From o'er the new earth's calm domain,
Will all the saints together meet;
And Sabbath after Sabbath there*
Within the city bright and fair,
Hold glad communion pure and sweet,
Nor fear of parting feel again.

THE LAW AND ITS PENALTY.—NO. 2.

BY ELD. R. M. KILGORE.

WE must now view our subject from another standpoint, looking at conditions as they have existed since the fundamental was ignored.

The Father could extend forgiveness to the erring for the first offense, and restore them to his favor, on condition of repentance and submission. This would be in harmony with his character. But for him to threaten them with immediate and final punishment, without an opportunity to return to their former allegiance, would be contrary to his character. He proclaims himself, "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. 34: 6, 7. He shows mercy; he forgives iniquity, and pardons the transgressor; but when his authority is trampled upon, his law repeatedly ignored, and his mercy slighted, the guilty shall not go unpunished.

When sin has become an established fact, then a penalty must be proclaimed. Otherwise, the throne of God is endangered, and his government is imperiled; for rebellion is unlimited in its demands. Evil-doers must be intimidated and brought to justice. The innocent must be protected, and put on their guard against the encroachments of evil workers. Fear is a word which now greets their ears, heretofore unheard, and its meaning unknown. "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." 1 John 4: 18. The transition from

a state of innocence to that of sin and rebellion changes the relation existing between God and his creatures who are exposed to these influences. His treatment of them, and dealings with them, must also change. The pure and holy ones "kept not their first estate, but left their own habitations." "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Jude 6; 2 Pet. 2: 4.

Now that sin had found a foothold in God's fair universe, a shield must be thrown around his creature man, who is lower than the angels. He will become the object of assault, and the fierce temptations and deceptions of the fallen foes. He is in danger of being led from the path of love, and will lose his innocency. He must be put on his guard and protected. God's great "goodness and truth" manifest themselves; and the *Two great Commandments* are drawn out, and delivered in negative precepts, as relations come into existence requiring them, taking a form somewhat like the following:—

Love the Lord thy God.

Love thy Neighbor.

I. Thou shalt not have other gods.
II. Thou shalt not worship images.
III. Thou shalt not take the name of the Lord thy God in vain.
IV. Remember the Sabbath-day. The seventh day is the Sabbath; in it thou shalt not do any work.

V. Honor thy father and mother,
VI. Thou shalt not kill.
VII. Thou shalt not commit adultery.
VIII. Thou shalt not steal.
IX. Thou shalt not lie.
X. Thou shalt not covet.

The law in its original form was not adapted to man surrounded by sin. To keep man in the right channel the law must take that form which will put him on his guard against entering the wrong channels. If he can be kept from going the wrong road, the result will be he will travel the right one. Hence the "Thou shalt not" is so often repeated. One exception is made, and that is primarily addressed to children, who were to be placed under the care and protection of their parents, whose duty it would be to shield them with precepts of a negative form. While the form of the law is changed, not an additional new duty is imposed that was not embraced in the original enactment. It would be impossible for any creature to love God with *all* his heart, and violate the precepts in the first table of the new form; or to love his neighbor as himself, and transgress a single one contained in the second table. Hence David says, "I have seen an end of all perfection: but thy commandment is exceeding broad." Ps. 119: 96. Not a sin can be committed that is not traceable, either directly or indirectly, to a violation of one or more of these negative precepts. Not an approved virtue but that is commanded by them. Truly "the law of the Lord is perfect." Ps. 19: 7. So perfect was it that when spoken by the voice of the great God, and a copy of it was written with his own finger on two tables of stone, he could add "no more." Deut. 5: 22. Not even a penalty could be added without changing the nature of the law as originally enacted.

The existence of sin necessitates promises of a reward for obedience and faithfulness, of punishments for unfaithfulness and disobedience; also a further revelation divulging the penalty. To illustrate: we will now return to that family who are enjoying the sweet and unalloyed influences of one another's society on that isolated island. Here, another family, exiled for their wickedness in another land, is transported. The father is a traitor and villain; the sons unite and sympathize with their father in all his crimes. Now listen to that godly father and mother as soon as they discover their unwelcome neighbors. Hear them relate to their children their history and character. Now it is duty to give them good counsel, and caution them to keep away from those bad boys, telling them they must not do this or that, nor say this or that, nor go here or there; for it is wrong. They will tell them that those wicked

men were exiled as a punishment for doing evil things, and that God will also punish them in a lake of fire. "Now if you do not obey us we will punish you, and if you die wicked God will also punish you; for the sinners God eternally banishes from his presence."

Man must be tested, and the beautiful garden of Eden is selected as the place where the trial is to be made. Everything lovely and beautiful surrounds him. With one exception, he has unlimited access to all its trees laden with desirable fruit. The test of obedience and loyalty rests on the following expressed conditions:—

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

Adam could not mistake the nature and intent of the penalty. Theologians tell us that three deaths are embraced in this penalty. Cruden says they are, 1. "Spiritual death, or a separation of soul and body from God's favor in this life." 2. "Temporal death, signifying the separation of the soul from the body." 3. "Eternal death, the perpetual separation of the whole man from God's heavenly presence and glory, to be tormented forever with the devil and his angels."

Can it be possible that three installments are embraced in the penalty? Let us see. If spiritual death is included, a separation of the sinner from the favor of God is just what he enjoys. His separation has opened up new avenues of thought and knowledge. He knows now what he never would have known. He is pleased at the results. The change is an agreeable one. Says he, "If this is what death is, I am glad I have died. I care not for the favor of God." If eternal death is included, it destroys the effect of the temporal death; for, once separated, his soul and body remain so eternally. If it is eternal, then man can never live again, for there is no release from it. Eternal death will never relinquish its hold upon its victim. But Paul says: "As in Adam all die, even so in Christ shall all be made alive." Then man is to be released; therefore it could not mean eternal death. Again: Christ suffered a voluntary death in man's stead. He has died the same death that man would have had to die. If it was eternal death, then Christ is gone, and his resurrection becomes a fabulous tale. If temporal death is intended, and means the separation of the soul from the body, then it is not death at all; for the soul, which we are told is the real man, escapes all the pain and affliction incident to the death scene, and takes its flight to other regions; if righteous, where greater felicity awaits it, and is, by the transition, made more happy, and it can shout, "I am glad that I have died. I am free, for a time at least, from the body—the old mortal clog." This, therefore, could not be the intent of the penalty.

In the language of another, "We have the authority of Paul for stating that through Christ we are released from all the penalty which the race has incurred through Adam's transgression. 'As in Adam all die, even so in Christ shall all be made alive.' If the death in which we are involved through Adam is death spiritual, temporal, and eternal, then all the race is reducted from these results through Christ, and Universalism is the result." We cannot accept this, and we conclude, therefore, that the penalty was a literal death, an utter extinction of life, a cessation of all the faculties of the whole man. This is reasonable, since it reduces man back to the state from which he was brought by his creation. That it is so, the sentence of death pronounced upon Adam after he had sinned serves best to interpret the intent of the Lawgiver. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for

dust thou art, and unto dust shalt thou return." The execution of the penalty upon Adam, at the end of his eventful life, illustrates unmistakably the extent of the penalty. "And all the days that Adam lived were nine hundred and thirty years; and he died." His consignment to the dust was absolute, unless some conditions are expressed that will break death's unlimited power.

In the next paper we will notice the remedy offered to man by which he may be extricated from death's power.

TESTIMONY FOR THE SABBATH.

BY W. A. BLAKELY.

In the "People's Cyclopaedia," a new work of three large volumes recently issued by Phillips and Hunt, and other large publishing houses, we find some historical facts in regard to the Sabbath, which will be of interest to all. This work is compiled by W. H. De Puy, A. M., D. D., for seventeen years associate editor of the *Christian Advocate* of New York, and author of several books on religious and general information. He is assisted by "over four hundred of the ablest scholars in this country and Europe." The article is found on page 1597, under the subject, "Seventh-day Baptists," and shows (although the work is edited by a Methodist doctor of divinity) many important facts regarding the "Sabbath of the Lord," in the Christian dispensation.

"There has been no period since the time of Christ when there were not Sabbath-keeping Christians in the Church. There is no positive evidence of any form of observance of Sunday by Christians previous to the middle of the second century. Sabbath-keepers continued even in the Western Church as late as the fifth century, and in the Eastern until the fifteenth or later. Since Sabbath-keeping denied the authority of the Church, they were persecuted as most obnoxious heretics by the papal power. Their earlier history, coming through the hands of these enemies, has been wholly destroyed or much distorted. When the Western Church drifted into the papacy, these dissenters were known as Nazarenes, Cerinthians, and Hypsistarii; and were stigmatized as 'Judaizers.' Later, they were known as Vaudois, Catharii, Tulousians, Petrobrusians, Passagii, and Waldenses. These were not wholly uniform in doctrine and practice; but they were Sabbath-keeping Baptists who accepted the Bible alone as authority. They form the irregular, but never wholly broken, chain between the New Testament Church and the modern Seventh-day Baptists. . . . [Consult Allix, *History Ancient Piedmont Church*; Perrin, *History Vaudois*; Benedict, *History Baptists*; Blair, *History Waldenses*; Purchase, *Pilgrimages*, (London, 1625); Bishop White, *Sabbath*, (London, 1635); J. N. Andrews, *History Sabbath*; A. H. Lewis, *Sabbath and Sunday*.]

"Sabbath-keepers in the Eastern Church were not disturbed by the papal power, and were far more numerous. When the Romish Church attempted to proselyte the Abyssinians in the seventeenth century, they found them observing the Sabbath, and ready to take up arms in its defense. They 'had hallowed it from time immemorial.' The Armenian Church was founded as early as 302 A. D. From that time until English missionaries entered Armenia, early in the present century, Sabbath-keeping continued without interruption. The Nestorian or Chaldean Christians have also continued their original practice of Sabbath-keeping to the present century; and there is every reason for believing that the Sabbath is still kept in these three branches of the Church, except where modern missionary labor may have modified or set it aside. These facts are of great moment, as showing what the earliest practice was, and it has continued to be, where the papal church has not had power to repress it. . . .

[Consult Gobat, *Journal of Three Years' Residence in Abyssinia*; Geddes, *History of Ethiopia*; Stanley, *History Eastern Church*; Lewis, *Sabbath and Sunday*; Yeates, *East India Church History*; Mossie, *Continental India*; Coleman, *Ancient Christianity Exemplified*.] Examine the earlier editions of Buchanan [*Christian Researches in Asia*], since late reprints have suppressed a prominent reference to the Sabbath-keeping habits of the Armenians. It may be found in the Boston edition of 1811, page 208.

"When the darkness of the Middle Ages began to recede before the light of the Reformation, scattered Sabbath-keepers were found whose history linked with those who had died for their faith and their fealty to the law of God during that midnight of history. Sabbath-keepers increased as the spirit of reform spread among the people. At first they were more important in Bohemia, Transylvania, and Holland. Dr. Hussy calls the Bohemian Sabbath-keepers the denominational ancestors of the present Seventh-day Baptists. During the Reformation in England, Sabbath-keepers were among the representative men of the times. Their writings and sufferings form an interesting factor of the history of those years. John Trask, William Hillyard, Christopher Sands, Rev. Mr. Wright, and one Hebden, were among those who were prominent between 1600 and 1630, A. D. Trask was pilloried, whipped, and imprisoned under sentence by the infamous 'Star Chamber.' His wife was condemned because she refused to teach school upon the Sabbath. 'She lay in prison fifteen or sixteen years for her opinions about the Saturday-Sabbath.' She was a great sufferer, dying at last in prison, and was buried in the 'open fields.' About 1630 Theophilus Brabourne wrote several books in favor of the Sabbath, and with such effect that the king ordered Bishop Francis White to answer him; the answer was published in 1635. Among the writers who succeeded Brabourne were James Ockford, Edward Fisher, Edward Stennett, Francis Bampfield, Thomas Bampfield, Joseph Stennett, and Samuel Stennet, D. D., the latter a writer of hymns which are yet familiar, who died in 1795.

"The influence of the Seventh-day Baptists was a prominent factor in forcing the Puritan party to adopt the 'change of day' theory, which gave birth to the 'Puritan Sunday.' Afraid to remain upon the no-Sabbath platform of the Church party, and not radical enough to accept the Sabbath doctrine of the Seventh-day Baptists, the Puritans sought this middle ground of compromise. This theory was first published by Nicholas Bound of Norfolk, England, 1695-1702, A. D. A number of Seventh-day Baptist churches were organized in England between 1600 and 1700 A. D. Three were in the city of London. The one at Millyard, 15 Leman Street, is still flourishing, holding regular Sabbath services. This congregation was first gathered by Rev. John James, date unknown from loss of records. On Oct. 19, 1661, Mr. James was arrested in his pulpit, tried, and condemned on the false charge of 'treason,' a proceeding not uncommon in those days in order to get rid of men whose religious and reformatory views could not be answered otherwise. He was 'hung, drawn, and quartered.' 'After he was dead his heart was taken out and burned, his quarters were affixed to the gates of the city, and his head was set up in Whitechapel, on a pole opposite the alley in which his meeting-house stood.' [Consult Cox, *Sabbath Literature*; Hesse, *Sunday*; Ross, *View of all Religions*; Paggitt, *Heresiography*; Heylyn, *History Sabbath*; Fuller, *Church History*; Calamy, *Non-Conformists' Memorial*; Lewis, *Sabbath and Sunday*; G. B. Utter, *Seventh-day Baptist Manual*.]

Thus history shows that the Sabbath Christians have been among the most faithful

throughout the Dark Ages, and have been most bitterly persecuted on account of not recognizing the authority of the Church, and taking the Bible as their guide. Yet through all this they have been loyal to the law of God, and have held his commandments up to the high standard that the Saviour gave them when he "magnified the law and made it honorable." And in the Armenian Church, which was founded 302 A. D., the Sabbath was kept until the present century, showing that at that date the Sabbath was observed, and is still, where the papacy or modern Sunday-keepers have not been at work.

HOW SHALL IT BE ACCOMPLISHED?

BY HELEN L. MORSE.

MANY centuries ago the prophet in vision, evidently looking down to the present time, said, "Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the Fountain of living waters, and hewed themselves out cisterns, broken cisterns that can hold no water." A vague sense of the application of this prophecy impresses the Christian world, and its conscience is ill at ease. It sees "the desolating judgments of God" in the land, and the pending vials of his wrath, and proposes a remedy something after this sort: The fault cannot be in the principle of the cisterns that we have hewed out, but in their defective building; they must be rebuilt and newly cemented and made to hold water. Something is wrong in the enforcement of our theory; of course it cannot be in our established line of effort. It would be too humiliating to re-examine the grounds of their faith, and see if it be possible that a divine institution has been supplanted by a human, if God's anger is in consequence of his people turning from him to worship a god that their own hands have fashioned. Their whole edifice would topple over, the props and supports, the very foundations, would be knocked away. There is one more link to be supplied in the chain of prophecy. They must make a final desperate attempt to daub up with untempered mortar. "Say unto them that daub it with untempered mortar that it shall fall."

When a king of Judah who feared God ascended the throne, the Lord suffered the book of the law to come to light; and when the king had read it and found they had been trampling upon the law of God, "he rent his clothes," and declared, "Great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book to do according unto all that is written concerning us."

A great while before it occurred, the destruction of Jerusalem was foretold. Even the horrible details were minutely described by the prophet Moses. Warning after warning was given by God's prophets. Jesus with his own lips exhorted and entreated the people to save themselves from the thunderbolts of God's wrath. Signs and judgments followed them to the last. But Christ wept over the doomed city in vain. They utterly refused to know the time of their visitation.

Those who took their own way to transfer the ark of God from Kirjath-jearim to the city of David, found to their cost that it could be done only in God's appointed manner. "For that ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order."

The faithful efforts of Josiah to make separation for the disobedience of the people brought him an answer of peace from the Lord. While the Jews determined to fortify themselves in disobedience to God, their persistent rejection of his messengers brought upon them the days, "that thine enemies shall cast a trench about

thee and compass thee around, and keep thee in on every side, and shall lay thee even with the ground and thy children within thee, and shall not leave thee one stone upon another." "Lo, when the wall is fallen shall it not be said unto you, Where is the daubing wherewith ye have daubed it?" "And none of the wicked shall understand, but the wise shall understand;"

AN OPEN LETTER.

BY ELD. L. D. SANTEE.

DEAR BRO. R.—, of Ballard's Falls, Kansas: I wish to communicate with you on a subject that may interest quite a number; therefore I have written this open letter.

I remember with tenderness the seasons of prayer that I have enjoyed with yourself and your dear family; and if I write plainly, it is with no feeling of ill-will, but in the spirit of kindness. I stated to you that I should be glad to read the paper published by those who are specially opposing Sr. White and her work, if you would send it to me. I have read it until now, and all the time with an ever-increasing disgust, and a feeling of thankfulness such as I never had before, that I am identified with the Seventh-day Adventists.

As I read through its columns, I do not wonder that the editor does not want to be responsible for its articles. After reading for several months I can say heartily, "O my soul, go not in the way of their counsel." In one of the back numbers I see several questions as to the faith of that people. In the answers, which I suppose to be official, I learn that they are agreed on almost nothing. The shibboleth that obtains admission is an expression of bitterness toward the visions. I have been surprised to see how contributions devoid of interest or merit secured ready admission simply because they contained a fling at the visions. My brother, this spirit is *not right*, and I do not believe that you are in sympathy with it.

Years ago, when a warm, personal friend of mine apostatized, left the ministry, and fought the visions, I was tempted to follow; but after a close investigation of them I was compelled to endorse them; for *I knew that they were true*. I said to my friend, If a person lived out the writings of Sr. W., do you believe that he would be saved? He answered frankly, "I have n't a doubt of it."

I wrote to you some time ago that I never read the writings of the author referred to in public. Your answer showed me my mistake, and I cheerfully abandon a false position. Peter repeated a vision (Acts 11: 4-18), Paul repeated visions; and I feel clear to follow their example. I want it understood for all time that I believe the testimonies of Sr. White are from the Lord. I do not always live them out on all points, but I would be a better man than I am if I did. With a warm love for the truth, I remain,

Yours in hope.

THE SHIELD.

BY JOHN WILSON.

ONE of the principal arms of defense anciently was the shield. Let us notice a few of its peculiarities. 1. The shield of the infantry was frequently large enough to cover and protect the whole body of the soldier. 2. It was either made of wood covered with tough hides, or of metal. 3. The strongest shields were made of one solid piece. 4. The shield was an emblem of the soldier's honor, as on it was either painted or engraved his escutcheon or motto, frequently representing the cause for which he was fighting. 5. Consequently the loss of the shield was considered an indelible stain upon his character. 6. The result of the

combat depended largely upon practice in handling the shield. 7. Without the shield he could not fight successfully, and the brave soldier rather give his life than his shield. We are told that the Spartan women had this adage: "Be careful that thou comest home either *with thy shield or on thy shield*." The striking similarities between the shield of the ancient warrior and the shield of faith, appear in the following expression: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6: 16. The word rendered shield in this instance is *thureon*, put together like a door, or a large oblong shield. The apostle certainly has reference to the large shield of the Romans, which in some cases was four feet high, and two and a half feet broad, and curved so as to fit the body of the soldier.

We notice, then, (1) That such a shield is the Christian faith in the battle for the crown of life, able to completely protect under all attacks from the enemy of our souls, adapted to the wants of any one that will use it, being "able" to quench "all" fiery darts. (2) The shield of the soldier was made of the most durable material. The Christian faith also endureth. "Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2: 3. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life." James 1: 12. (3) The shield made of one solid piece was the strongest. The Christian faith is a strong and solid unit: "There is *one* body and *one* Spirit, even as ye are called in *one* hope of your calling; *one* Lord, *one* faith, *one* baptism." Eph. 4: 4, 5. (4) On the soldiers' shield was his motto inscribed. The Christian shield has this inscription: "This is the victory that overcometh the world, even our faith." 1 John 5: 4. (5) Losing the shield, the warrior's honor was lost. Losing the faith is an irreparable loss: "Which some having put away concerning faith have made shipwreck." 1 Tim. 1: 19. (6) By practice, the shield became a perfect defense for the soldier. So by practice the Christian faith is made perfect. "Knowing this, that the trying of your faith worketh patience." James 1: 3. "Seest thou how faith wrought with his works, and by works was faith made perfect?" James 2: 22. (7) A soldier without a shield was useless, and a brave one would rather give his life than his shield. So no one can be a Christian soldier without such a perfect shield of faith and he would rather lose his life than give up his faith. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. . . . And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also and of Samuel, and of the prophets; who, through faith, subdued kingdoms; . . . others were tortured, not accepting deliverance, . . . these all having obtained a good report through faith." Heb. 11: 6, 32-40.

Such a perfect shield is provided for the Christian soldier by the perfect Workman. "Looking unto Jesus, the author and finisher of our faith." Heb. 12: 2. Looking to him, we may have that perfect faith which manifests itself in childlike trust, implicit confidence, and perfect obedience. We may, then, as the apostle at his life's evening, exclaim, "I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4: 7. The conflict is ended, the battle is over, I "have kept" the "shield of faith," says the apostle. Because a great battle is before us, and the Spirit speaketh expressly that in the latter times some shall depart from the faith, therefore let us act in such a manner that the trial of our faith, being much more precious than gold that perisheth, though it be tried with fire, may be found unto praise and honor and glory at the appearing of Jesus Christ. 1 Pet. 1: 7.

Choice Selections.

"Here a little, and there a little."—1 a. 28: 13.

ABOUT MARRYING.

MANY an example of the great truth that the error of a moment may be the sorrow of a life, has been seen since the error of Esau. His story has been on the pages of sacred Scripture through these long thousands of years for the warning and instruction of mankind; but young men and young women who have read it from their childhood, and have often said, "What a great fool Esau was," turn out to be as great fools as he, and all the rest of their days lament that the error of a moment made the sorrow of a life.

I read the other day the very sensible remark, that in the most serious and important matter, one that involves more intimately and completely than any other the happiness or misery of a lifetime, young people exercise the least judgment, and act with the greatest possible precipitation,—that is, the matter of marriage! It is quite likely that most men take far less pains to be sure they are right before deciding the question of a wife, than they would if they were buying a house for her to live in. And many a young woman answers the question that fixes her state of life with less reflection than she gives to the choice of a dress or bonnet. These matters of the heart are, with the young, determined intentionally without the cool exercise of the faculty of reason,—the highest of human endowments, and which has no nobler and better opportunity for employment than in coming to a wise decision as to the choice or acceptance of a companion for life. Yes, it is an affair of the heart, and if the heart is not in it, all other things go for nothing. Call it a love affair. Let it be a love affair. And if you cannot make it a love affair, by all means give it up; for be assured of this, if the heart is not in it,—the whole heart, all the strong and tender passions that help to make up the world of human affection such as every true man or true woman lavishes on the partner of life, joy and pain,—if the whole heart is not in it, it were better to hang a millstone around the neck of that contemplated union, and drown it forever in the depths of the sea, than to make it a reality. The error of the moment that completes the engagement with no heart in it, becomes the sorrow of a life.

The twofold nature of every human soul is made up of reason and emotion; both are inseparable from the being. They ought to be equal in power. Nobody is complete without both in lively exercise; in some natures one is in excess, and in other natures the other; one is more frequently dominant in man, the other in woman. If both have not their highest and intensest development in the decision of this question, then all the future is the result of blind chance, or, what is more, the mercy of a Providence that is far better to us than our deserts. But as this question is often decided in the immaturity of the mind, in the real time of life when even love itself is sometimes profanely called the "calf-love," before either of the little couple of people know what their minds are,—if they have anything fit to be called mind,—before they know what they are going to be and do, and, therefore, before they know what they want, stumbling into a passion that sets judgment aside as an impertinence, and, being governed solely by an impulse which is as fickle and transient as it is sudden and silly,—they fall into an error that makes the sorrow of a lifetime.

I do not care to consider the vexed question of the comparative number of happy and unhappy marriages. In the church and in those circles of society by which we are surrounded,

there are doubtless hundreds of happy households to one where the married state is long, drawn-out misery. But the records in the daily newspapers of separations, fights, murders, divorces, that project themselves upon the public horizon so that they smell to heaven in their wickedness, and shock humanity by their wretchedness, are so many, so tragical and deplorable, as to prove beyond all denial and doubt that these marriages were made unwisely, and the error is punished with sorrow that no tongue can tell and no imagination conceive.

And underneath the surface of fair society, smooth and pure to the eye of the world, how many fearful tragedies are performed! A husband converted by wine into a fiend; a wife with unconquered temper turned from a ministering angel into a fury; homes with skeletons in every closet; and walls echoing forever the sighs of crushed affections and blighted hopes. Over these the pall is thrown to hide them from the sight of men.

Now, I abhor the advice of that cynical London newspaper which says to young people about to marry, "Don't!" The satire it implies is undeserved and despicable. To all young people who have the means of being comfortable in the married state, I say, "Do it!" It is the ordinance of nature, the voice of God, who sets the solitary in families, and who will bless the basket and store of them who walk in the way of his commandments. Get married by all means. But if your reasons and emotions are not in it, then, with *Punch*, I say, "Don't!" The wisest of men under the inspiration of the Almighty, said, "With good advice make war;" and I say, "With good advice make love." And in this I think I have the mind of the Spirit.

When I took my pen in hand to write this epistle, it was not even in the thought of my heart to speak of mistakes in marriage as one of the examples of those errors that beget lifelong sorrows. My eye was fixed on the young man who, in an evil hour, was tempted by his friends to go into a saloon where the wine and then the game allured him to drink and gamble; and in one moment of folly and madness he threw away his birthright of virtue, and, like Esau, forfeited immortal hopes.

I was thinking of another youth who put his hand into the treasury of his employer, and stole a little money, that he might indulge himself in pleasurable sin. From that moment he saw a thief whenever he looked into a mirror. It blazed right out on his forehead, and it seemed to him the world must know he was a villain. Self-respect was gone, and so was honor and honesty and enjoyment. That error of a moment was the sorrow of his life.

I was thinking of the young woman of whom we all read in the daily papers last week, "the foolish virgin," who, in a moment of unspeakable folly, mistaking hot passion for love, and trusting to the seductive words of a scoundrel in the garb of a lover, flung away the joys of parental affection, the wealth of brother and sister's hearts, and all the sweet endearments of fireside and home, and, alas! made wreck of body and soul. Thousands of such poor, lost creatures are weeping and wailing and gnashing their teeth in the anguish and remorse because of the error of one moment.

Oh, that they were wise, that they understood this, that they would consider the end! Better is the end of a thing than the beginning. At first it is sweet, but in the end it biteth like a serpent, and stingeth like an adder. One blunder, one mistake, one error, one sin, makes the sorrow of a life. It is a little sin; what does God care for that? Is it not too tiny for the Infinite to notice? It is a mere speck on the surface of the character. Yes, but it is sin, and all the waters of the ocean cannot

wash it away. You will weep over it, but it is beyond the reach of tears, though you weep bitterly. It is to be the sorrow of a life. God grant it may not be the sorrow of eternity!

To err is human. But there is One who sticketh closer than a brother,—One whose arm is about you in the time of temptation. You feel it as you struggle to get away to do what you know is wrong. It is against that love you go in the first of the downward way. Trust Him, hold him closely to the heart. So Joseph did. "How can I do this great wickedness, and sin against God?" So you will stand. Temptation will not be your destroyer. And the triumph of that moment will be the joy of a life, and immortal glory its great reward.—*Irenæus, in Observer.*

IT TOOK HIM OFF HIS FEET.

ONE day in suddenly turning the corner of a street, a young lady ran against a little ragged boy and almost knocked him down. Stopping as soon as she could, she turned and said to the boy, "I beg your pardon, my little fellow; I am very sorry that I ran against you." The poor boy was astonished. He looked at her for a moment with surprise, and then taking off his cap and bowing very low, he said, while a smile spread itself all over his face, "You can hev my parding and welcome, miss; and the next time you kin run agin me, and knock me down, an' I won't say a word." After the lady had passed on he turned to his companion and said, "I say, Jim; it's the first time I ever hed any one to ask my parding, and it kind o' took me off my feet."—*Sel.*

A CROSS FOR EVERY ONE.

EVERY one has his cross. This is evident from the words of Jesus: "If any man will come after me, let him deny himself, and take up his cross and follow me." The cross is essentially the same to all, in that it involves crucifixion to the world. But there are tender places in every man's nature where the nails pierce with keenest pain. "Each heart knoweth its own bitterness." Each nature knows the cost of its dearest sacrifice. To some this is one thing, to some another. To the covetous, it is giving; to the man of appetite, it is abstinence; to the hasty, it is patient forbearance; to the admirers of earth's finery and rich apparel, it is neatness and simplicity in dress; to the ambitious, it is the renunciation of magnificent worldly plans.

An incident may illustrate this principle. There were two members of the same church,—one rich, and able to speak as well as the average, but not, perhaps, with as much eloquence as he could desire; the other was poorer and a painful stammerer. The former was once saying it was a cross for him to speak. The stammering brother arose and brokenly said, "I think it is my cross to speak, but it is his cross to give."

Taking up the cross means a full consecration of all our possessions and powers to Him who gave himself for us. We need not multiply crosses to ourselves; one is sufficient. And we need not bear it with shame and confusion of face. Paul exulted, and said: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." May the Holy Spirit help us, every one, to take up our cross daily and follow Jesus.—*The Earnest Christian.*

—Many a child goes astray, not because there is a want of prayer and virtue at home, but for lack of sunshine. A child needs smiles as much as sunshine. If home is the place where faces are sour and words harsh, and fretting and fault-finding are ever in the ascendant, the children will spend as many hours as possible elsewhere.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144 : 13.

THE TWO WEAVERS.

AN OLD POEM.

As at their work two weavers sat,
Beguiling time with friendly chat,
They touched upon the price of meat,
So high a weaver scarce could eat.

"What with my bairns and sickly wife,"
Quoth Dick, I'm almost tired of life;
So hard my work, so poor my fare
'Tis more than mortal man can bear.

"How glorious is the rich man's state!
His house so fine, his wealth so great!
Heaven is unjust, you must agree—
Why all to him, why none to me?"

"In spite of what the Scripture teaches,
In spite of what the parson preaches,
This world, I've thought, indeed, so long,
Is ruled, methinks, extremely wrong."

Says John, "Our ignorance is the cause
Why thus we blame our Maker's laws:
Parts of his ways alone we know,
'Tis all that man can see below.

"See'st thou that carpet not half done
Which thou, dear Dick, hast well begun?
Behold the wild confusion there;
So rude the mass it makes one stare.

"A stranger, ignorant of the trade,
Would say, No meaning's there conveyed;
For where's the middle, where the border?
Thy carpet now is all disorder."

Says Dick, "My work is yet in bits;
But still in every part it fits.
Besides, you reason like a lout;
Why, man, this carpet's inside out!"

Says John, "Thou sayest the thing I mean,
And now I hope to cure thy spleen:
This world, which clouds thy soul with doubt,
Is but a carpet inside out.

"As when we view these shreds and ends,
We know not what the whole intends,
So, when on earth things seem but odd,
They're working still some scheme of God.

"No plan, no pattern can we trace,
All wants proportion, truth, and grace;
The motley mixture we deride,
Nor see the beauteous upper side.

"But when we reach that world of light,
And view the things of God aright,
Then shall we see the whole design
And own the workman was divine.

"What here seem random strokes, will there
All order and design appear;
Then shall we praise what here we spurned,
For then the carpet shall be turned."

"Thou'rt right," quoth Dick; "no more I'll grumble
That this sad world is such a jumble,
My impious doubts are put to flight,
For my own carpet sets me right."

THE OLD CRADLE.

For about fifteen years this cradle was going most of the time. When the older child was taken out, a smaller one was put in.

The crackle of the rockers is pleasure yet in my ears. There I took my first lesson in music as mother sang to me. Have heard what you would call far better singing since then, but none that so thoroughly touched me. She never got five hundred dollars per night for singing three nights at the academy, with two or three encores grudgingly thrown in; but without pay she sometimes sang all night, and came out whenever encored, though she had only two little ears for an audience. It was a low, subdued tone, that sings to me yet across the thirty-five years.

You see the edge of that rocker worn quite deep? That is where her foot was placed while she sat with her knitting or sewing, on summer afternoons, while the bees hummed at the door, and the shout of the boy at the oxen was heard afield. From the way the rocker

is worn I think the foot sometimes must have been very tired, and the ankle very sore; but I do not think she stopped for that. When such a cradle as that got agoing, it kept right on for years.

Scarlet fever came in the door, and we all had it; and oh, how the cradle did go! We contended as to who should lie in it; for sickness, you know, makes babies of us all. But after while we surrendered it to Charlie.

He was too old to lie in it, but he seemed so very, very sick; and with him in the cradle it was "Rock! Rock! Rock!"

But one day, just as long ago as you can remember, the cradle stopped. When the child is asleep, there is no need of rocking. Charlie was asleep. He was sound asleep. Nothing would wake him. He needed taking up. Mother was too weak to do it. The neighbors came in to do that, and put a flower, fresh out of the garden dew, between the two still hands.

The fever had gone out of the cheek, and left it white, very white,—the rose exchanged for a lily. There was one less to contend for the cradle.

It soon started again, and with a voice not quite so firm as before, but more tender, the old song came back, "Bye! Bye! Bye!" which meant more to you than "Il Trovatore," rendered by an opera troupe in the presence of an American audience, all leaning forward and nodding to show how well they understand Italian.

There was a wooden canopy at the head of the old cradle, that somehow got loose, and was taken off. But your infantile mind was most impressed with the face which much of the time hovered over you. Other women sometimes looked in at the child, and said:—

"That child's hair will be red! What a peculiar chin! Do you think the child will live to grow up?"

Though you were not old enough to understand their talk, by instinct you knew it was something disagreeable, and began to cry until the dear, sweet, familiar face again hovered, and the rainbow arched the sky. Oh, we never get away from the benediction of such a face! It looks at us through storm and night. It smiles all to pieces the world's frown. After thirty-five years of rough tumbling on the world's couch, it puts us in the cradle again, and hushes us as with the very lullaby of heaven.

Let the old cradle rest in the garret. It has earned its quiet. The hands that shook up its pillow have quit work. The foot that kept the rocker in motion is through with its journey. The face that hovered has been veiled from mortal sight. Cradle of blessed memories! Cradle that soothed so many little griefs! Cradle that kindled so many hopes! Cradle that rested so many fatigues! Sleep now thyself, after so many long years of putting others to sleep.

One of the great wants of the age is the right kind of a cradle and the right kind of a foot to rock it. We are opposed to the usurpation of "patent self-rockers."

When I hear a boy calling his grandfather "old daddy," and see the youngster whacking his mother across the face because she will not let him have ice cream and lemonade in the same stomach, and at some refusal holding his breath till he gets black in the face, so that to save the child from fits the mother is compelled to give him another dumpling, and he afterwards goes out into the world stubborn, willful, selfish, and intractable, I say, That boy was brought up in a "patent self-rocker." The old-time mother would have put him down in the old-fashioned cradle, and sung to him,

"Hush, my dear, lie still and slumber,
Holy angels guard thy bed!"

and if that did not take the spunk out of him, would have lain him in an inverted position across her lap, with his face down, and spanked him.—*T. De Witt Talmage.*

Our Tract Societies.

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

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending March 31, 1884.

No. of members,	696
" " reports returned,	339
" " members added,	11
" " " dismissed,	4
" " missionary visits,	1,698
" " letters written,	540
" " Sentinels taken in clubs,	2,026
" " Signs taken in clubs,	157
" " new subscriptions obtained,	860
" " pages tracts and pamphlets distributed,	207,171
" " periodicals distributed,	8,387
" " annuals "	28

Received on membership and donations, \$49.37; on sales, \$13.40; on periodicals, \$211.16; on other funds, \$122.20. The Societies at Elm Dale, Victory, Stephen's Point, Scott, Lena, Pound, and Lagrange, failed to report.

PREMIE LINDSAY, Sec.

CANADA TRACT SOCIETY.

THE fifth annual session of this Society was held on the camp-ground at Waterloo, P. Q. The first meeting was held June 27, 1884, at 9 : 30 A. M. Eld. A. S. Hutchins was appointed president *pro tem*. The report of the last annual session was read and approved. The Chair then announced the usual committees.

Adjourned to call of Chair.

SECOND MEETING, JUNE 7, AT 2 P. M.—Prayer was offered by Bro. M. E. Kellogg. Minutes of the first meeting were then read and approved. The report of the workings of the Society was presented as follows:—

No. of pages of tracts and books loaned,	16,509
" " letters written,	107
" " subscribers obtained for the Signs,	155
" " " " " " Instructor,	6
" " papers distributed,	869

The officers for the ensuing year were elected as follows: For President, R. S. Owen; Vice-President, J. H. Hammond; Secretary and Treasurer, Mary L. Cushing; Directors: Dist. No. 1, Geo. Taylor; No. 2, D. M. Wilson; and for Ontario, Geo. Brown.

The Committee on Resolutions reported as follows:—

Whereas, Vermont has made our Society the very liberal offer of furnishing us with copies of the Signs of the Times at half price to the amount of \$365, providing we secure *bona fide* new subscribers; therefore—

Resolved, That we show our appreciation of the same by laboring to the best of our ability to secure the necessary number of subscribers, as soon as possible.

Whereas, We see in the increasing demand for our publications an indubitable evidence that the Spirit of God is moving upon minds as it has not in the past, to investigate the truth; and—

Whereas, We regard this as an unmistakable indication that we are very near the loud cry of the third angel's message; therefore—

Resolved, That as the work increases in strength and power, we will endeavor with the help of God to increase our efforts in a corresponding manner, and that we will try to cultivate the spirit of sacrifice, devotion, and consecration that the work in which we are engaged demands.

Whereas, There is in anticipation a fund to establish a depository for the work in this society; and—

Whereas, There is a necessity that some one should become educated for the work; therefore—

Resolved, That the present Tract Society Secretary immediately go to South Lancaster to work in connection with the Vermont State Secretary until such time as it is necessary to return to this Conference. Further—

Resolved, That this Society will see that her expenses are paid, and recommend that the auditing committee at the time of the annual session of the Conference, consider her services, and render such compensation as may be deemed proper.

The resolutions were spoken to by several present, and were unanimously adopted, each being voted upon separately.

Adjourned *sine die*.

A. S. HUTCHINS, *Pres. pro tem.*

MARY L. CUSHING, *Sec.*

The Sabbath-School.

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

LESSON FOR THE FOURTH SABBATH IN JULY.

(See Instructor of July 16, 1884.)

CRITICAL NOTES.

INTRODUCTION.—Our lesson this week is found principally in the twenty-fourth chapter of Matthew. Some see in this chapter only a prophecy of the destruction of Jerusalem. Lyman Abbott, editor of the *Christian Union*, says: "The principles adopted by this interpretation, if applied to other portions of the Scriptures, will make the Bible mean anything which the Bible student desires it to mean. The whole chapter is reduced to a mere prophecy of the destruction of Jerusalem, and the admonition with which Christ closes his discourse, 'What I say unto you I say unto all, Watch,' is absolutely eliminated from it, since no Christian since the close of the first century has had occasion to watch for that destruction. The sublime description of earth's dying days is robbed of all its sublimity. 'The sun shall be darkened, and the moon shall not give her light,' is made to mean, 'Those shall be dark days; 'The stars shall fall from heaven, and the powers of the heavens shall be shaken,' is interpreted, 'The great empires of the world shall undergo disturbances; the appearing of the sign of the Son of man in heaven is reduced to a declaration that the sign shall appear, testifying that the Son of man is in heaven; the mourning of all the tribes of earth is supposed to be fulfilled in the sorrow experienced by the inhabitants of Palestine at the appearance of the army of Titus; the sending of the angels with the sounding of the trumpet becomes, Messengers shall call into the church the true disciples of Christ; and 'from one end of heaven to the other' is reduced to, 'From Dan to Beersheba. I certainly do not mean to impugn the honesty of other interpreters in declaring that this principle of interpretation is not an honest one, and is the product of that vicious, but alas! common, endeavor, not to read in the Scriptures what it contains, but to read into the Scriptures what the reader desires to find there.'"

At the close of his long controversy with the Pharisees and Sadducees (chapters 21 to 24), Jesus had turned from them saying, "Your house [temple] is left unto you desolate;" and he immediately went out, and departed from the temple, never more to enter it again. His disciples, unwilling or unable to understand that the glory of that magnificent structure should ever grow dim, called the Saviour's attention again to the temple, to the magnitude of its stones and the splendor of its buildings, as if to persuade him of the impossibility of his prediction. But Jesus repeated and intensified his statement by affirming that not one of those mighty stones should be left upon another, but that all should be thrown down.

We may well imagine that the disciples pursued their way in silence after this declaration, until they came to the summit of Mount Olivet, "over against the temple." Here, as they rested, Peter, James, John, and Andrew (Mark 13:3) came to him privately to inquire more particularly concerning these matters. They evidently had associated the overthrow of the temple with the destruction of the world, thinking that in no other way could their Master's words become true; for they said, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Here, then, is the key to the interpretation of this chapter. The disciples had associated the destruction of the temple with the coming of Christ. "That he might make clear to them that these events were not contemporaneous, that the world should outlast Jerusalem, that a long period of sorrow and discipline must precede the era when the kingdoms of this world shall have become the kingdom of our Lord and his Christ,—this was the object of the Saviour's prophetic discourse." Jesus is speaking of both these events. The careful student will not misunderstand him when he changes from one to the other. In the first part of the chapter the overthrow of Jerusa-

lem is made more prominent; in the latter part, the coming of the Son of man predominates.

EXPLANATION OF VERSES 4-22.—The Saviour begins his instruction in response to his disciples' questions by giving them words of caution; for he saw that they had put together in their minds events widely separated in fact; and he foresaw that ambitious men, taking advantage of the general expectation of the Messiah on the part of the Jews, would proclaim themselves Christ for selfish ends, and would deceive many. I forewarn you, therefore, he virtually says, that ye be not deceived by any who may come saying, I am Christ; for there shall be many of this class. Verses 4, 5. As showing the remarkable fulfillment of the Saviour's words, see the pamphlet on Matthew twenty-four by Eld. James White, for a list of 24 false Christs, who arose during the first thirteen centuries of the Christian age.

I would further warn you, the Saviour continues, against being deceived by signs in the political world. Do not be troubled when you hear of wars and rumors of wars, when nation shall rise against nation and kingdom against kingdom; for although these disturbances shall prevail in the last days, even as the prophets have foretold, yet they are not to be taken as signs of my immediate coming, inasmuch as they must transpire all the way along until that time. Neither be ye alarmed at signs in the physical world, such as famines, and pestilences, and earthquakes. These are only the beginning of sorrows that shall come upon the inhabitants of the world in the future as they have in the past. Verses 6-8.

The church, also, shall have its full share of sorrows. She shall be hated and persecuted by the Gentiles. The Romans shall burn her Bibles, shall cast her disciples into dungeons, shall throw them to wild beasts, or, impaling them upon lofty poles, pour oil or tar upon them to be lighted as torches for the gratification of fiends in human shape. See "Sketches of Paul," page 303. "Following this, Christians shall fall into enmities one with another, they shall hate one another, and betray one another to death. The persecutions by the Roman Catholic Christian of his Protestant Christian brethren shall transcend the persecutions of Christians by the Gentiles; the fire and sword of Alva, the massacre of St. Bartholomew, the inquisition of Spain, shall exceed the cruelties of a Nero, a Caligula, a Diocletian."—Abbott. Verses 9, 10.

After this shall follow a period of general spiritual declension. False prophets, unfaithful teachers, shall arise, who will not point out to the people their sins, but will deceive them, and "heal the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace." Jer. 6:14. Iniquity in the heart and on every side causes the love of many to grow cold; and they "heap to themselves teachers having itching ears," who turn them away from the truths of God's word. 2 Tim. 4:3, 4. This brings us down very near to the end; and I will say for the encouragement of the faithful few who are found resisting the iniquity, selfishness, and greed that are corrupting the church at that time, that "he that shall endure unto the end, the same shall be saved." Verses 11, 13.

Not until all these things have come to pass, may you look for the end of the world; and I will now give you a sure sign of that event, that you may not be deceived by false Christs that shall come in my name: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Verse 14. Not until this sign shall be fulfilled, may the end of the world be expected.

But as relating to your question, "When shall these things be?" which I have spoken concerning Jerusalem and the temple, I will now give you so careful instruction that you may know of a surety when they are about to be fulfilled. The prophet Daniel (chap. 9:26, 27) spoke of this event in the following words: "And the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. . . . And for the over-spreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate," or, margin, "And upon the battlements shall be the idols of the desolator, even until the consum-

mation, and that determined shall be poured upon the desolator."

Now, when you shall see this abomination of desolation, of which Daniel speaks, "stand in the holy place," "where it ought not" (Mark 13:14); or, to make the matter plain beyond the shadow of a doubt, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Luke 21:20.

When you shall see this sign fulfilled, then know that the destruction of the doomed city is at hand, and escape from it without delay. The destruction will visit not only the city, but will extend to the surrounding country. Hence, let those in Judea flee into the mountains; and let those upon the house-tops in the city not stop to go down, but fleeing along the flat roofs of the houses to the wall, escape as soon as possible. Let not those who are in the fields return to get clothing, as a few minutes' delay might endanger their lives.

Dr. Doddridge thus describes how wonderfully the Christians were delivered by remembering and heeding the Saviour's instructions: "By the special providence of God, after the Romans, under Cestius Gallus, made their first advance toward Jerusalem, they suddenly withdrew again, in a most unexpected and indeed impolitic manner; at which Josephus testifies his surprise, since the city might then have been easily taken. By this means, they gave, as it were, a signal to the Christians to retire; which in regard to this [Christ's] admonition they did, some to Pella, and others to Mount Libanus, and thereby preserved their lives."

THE SABBATH-SCHOOL TEACHER.

HIS MISSION.

THE office of teacher is clearly recognized in the word of God. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." 1 Cor. 12:28. The teacher in the Sabbath-school should be thoroughly imbued with the idea that he is doing the work of God. If he has barely a glimpse of the sacredness and importance of his mission, he will be often found pleading with God for wisdom and grace to perform his duties aright. His mission is a noble and sacred one. The teacher in the common school is hired chiefly to develop and strengthen the intellectual faculties; the teacher in the Sabbath school volunteers his services, to cultivate more particularly the moral and spiritual nature of the child.

The sacredness of his mission appears from the nature of that which he teaches. He teaches no common lesson; it is the word of God. With the revealed will of God to man is he dealing. He is, for the time being, the instrument with which God makes known his will to the child. He is commissioned to unfold to the growing mind the plan of salvation as fast as that mind is able to grasp it. It is as though the Lord himself had a messenger,—nay, it is not so in *likeness*; such it is in *fact*. Let the messenger, then, see that the sacred message is not perverted, that his pupils receive it in its purity. Let not the precious lessons be marred by the unconsecrated life of the teacher; but let him daily seek a nearness to the Saviour, that he may bear the message with clean lips from a warm heart to his scholars.

The teacher's mission embraces the conversion of those who are taught, where such conversion is possible. This is the design of the gospel message. The message may fail to accomplish its object; first through failure on the part of the pupil to accept it, and comply with its conditions, and secondly it may fall short of its end (consider it, O teacher) through failure on the part of the teacher to water the seed with his prayers and tears, and assist it in its growth by personal effort. Let us not be satisfied, dear fellow-teachers, with merely standing before our classes and hearing them recite what they have learned. Let us wrestle with God until he gives us power to impress the truth upon their hearts. As we have opportunity let us privately talk with the individual members of our classes about the lessons, having first presented their cases before the throne of grace. May God assist us in accomplishing the true object of our mission,—the instruction of our pupils in the word of God, and their conversion thereby. c. c. l.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 15, 1884.

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

EZEKIEL'S VISION OF THE RESURRECTION.

EZEKIEL'S vision of the valley of dry bones (chapter 37) is entitled to a prominent place in the doctrine of the resurrection of the dead, as it not only affirms in the most positive manner such an event as the literal resurrection of the body, but also sets forth the manner of its accomplishment.

The prophet was set down in a valley full of bones which were very dry; and the question was asked him whether these bones could live. He was then commanded to prophesy upon them, and the command was accompanied with marvelous promises of what God would do for them. He prophesied, and there was a stir among the bones, each sought its requisite place, flesh and sinews came upon them, and skin covered them. But as yet they were lifeless; for no breath was imparted to them. Being commanded, he prophesied again; and when he did so, breath came from the four winds and entered into them, and they lived and stood up upon their feet, an exceeding great army.

The Lord then explained to the prophet the meaning of the vision. The bones he said represented "the whole house of Israel;" and it was designed as a visible representation of a promise which he was commanded to give them in these words: "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it and performed it, saith the Lord." Eze. 37: 11-14.

It is sometimes said that this representation was simply a figure to show to Israel that they would be rescued from their captivity; that while they were in bondage they might be well compared to men buried in the grave, and the opening of the grave and bringing them forth and causing them to live, simply represented the fact that they were to be in due time released from their captivity, and again established in the land of their fathers.

We reply that, even if this is the correct view of it, it is equally to our purpose in the present argument. For it must still be admitted that dead men are taken to represent the house of Israel in captivity; and the bringing of these dead men to life is made to represent the restoration of Israel to the land of their nativity. But it would be most manifestly improper to represent anything as transpiring in reference to the dead, no matter what it was to illustrate, which never was to transpire in their cases. If the bones of dead men are never to come to their places, and no sinews, flesh, and skin are ever to cover them, and breath enter into them, and they live, such a representation could not truthfully be made, and hence certainly never would have been used on the inspired page. Therefore the very use of such a representation, no matter what we may consider it to illustrate, is proof positive that the dead will live again, and will live in the manner and by the means there set forth. Should we admit that the prophecy may refer primarily to temporal blessings upon the literal Israel, we still think it must have a broad and ultimate application including the "whole" house of Israel, even the patriarchs who died without receiving the promise, and all the "seed of Abraham,"

even those who become such through Christ (Gal. 3: 29); and that it sets forth the literal resurrection of the dead, that being the means by which the true Israel are to be brought to their promised heavenly inheritance (Acts 26: 6-8), and the *only* means by which this can be secured.

The manner of the resurrection of the dead seems also to be clearly taught by implication in 1 Cor. 15: 29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" What connection has baptism with the resurrection of the dead? Just this: by baptism we show our faith in the burial and resurrection of Christ. As Christ was buried in the sepulcher, so the believer is buried in the water; and he is raised up out of his temporary tomb as Christ was raised from the dead. By this act he illustrates, and manifests faith in, these great events in the life of Christ. But if the dead do not rise, then Christ is not raised, and these events have never occurred in his experience; and why then do we perform an act which shows our faith in them, and subject ourselves to all the inconvenience and jeopardy involved in a profession of his name? Why are we then "baptized for [*ὑπέρ*, on account of] the dead," a dead man, a dead Saviour?

But this affirmation that baptism is a figure of the resurrection through which faith is expressed in that great event, shows that the resurrection of all believers is to be like that of Christ, a bodily resurrection out from an opened grave.

A NEW AND IMPORTANT FIELD.

At the last General Conference it was felt to be very important that a laborer be sent to Northern Dakota along the line of the North Pacific railroad, and other sections now being rapidly settled. The committee on destitute fields was very loth to give up this one and not furnish a laborer for it; but at the time it seemed impossible to find a suitable person to send to this important section. So the matter was reluctantly dropped.

The calls for labor coming from those of our brethren who have settled in that region have been many this season. Scattered Sabbath-keepers are located at many points, and they greatly desire help.

At the Wisconsin camp-meeting the members of the General Conference Committee present had some consultation with Eld. G. C. Tenney, who for some time had been impressed that a change to another and newer field of labor would be desirable, and this one among others has been upon his mind. He attended the Minnesota meeting with us; and two members of the General Conference Committee being present, we considered the matter more closely. In praying for light concerning this question of his future labors, we all felt greatly blessed, and became fully satisfied it would be best for him to enter this field. Before this article reaches the readers of the REVIEW he will have entered this section to engage in labor as the providence of God may indicate.

This northern field is almost completely distinct from that portion of the Territory embraced in the Dakota Conference. It is probable that the Territory will be divided from east to west before any portion of it is admitted into the Union as a State. The two sections are quite distinct, about all of the settlements in the northern section being along the North Pacific and Manitoba railroads, while in the southern section they lie on the lines of the Northwestern and Milwaukee railroads. There are no railroads connecting the two sections north and south, so that this northern section, embracing a portion of the valley of the Red River of the North, reaching to that portion of Canada known as Manitoba, and the many settlements along the line of the N. P., is really a

distinct missionary field. As the railroads run east through Minnesota, connecting with the important centers Minneapolis and St. Paul, it is far more naturally connected with Minnesota than Southern Dakota.

The Dakota Conference, organized in the southern part of the Territory, is not financially strong, and therefore could not readily assume the burden of sustaining the work in this northern field. But Minnesota being a strong Conference, and being naturally connected with it by various lines of railroad, which will enable books and publications to be sent without great expense, will doubtless feel it a privilege to take the burden of sustaining this mission, if indeed there is any burden connected with it.

It is confidently believed that with the number of Sabbath-keepers in this section, some of whom are possessed of means, it will soon become self-sustaining. With the experience of Bro. Tenney in working up such matters, we shall confidently expect that it will soon develop into a new Conference. We shall look with great interest to the progress of the work in this new field of labor, hoping that the providence of God may soon bring about the establishment of the work in this extreme northern part of the United States. It will be noticed that Eld. Tenney's address is now Casselton, Dakota. We hope those living in this field will promptly correspond with him, and that thus little companies may be raised up in their localities.

G. I. B.

QUESTIONS ANSWERED.

VARIOUS inquiries have been made concerning the school at South Lancaster, Mass., and we take this means of answering some of them. The question has frequently been asked, "How much do the students earn while attending school?" It is well understood that each student is expected to devote regular hours to manual labor. Our experience, as well as that of able educators at the present time, has shown that physical exercise combined with mental discipline gives a healthy tone to the physical and mental powers; and if the exercise be of a nature to require the exercise of judgment, it has a tendency to make the student practical in life's duties. Many students, previous to attending school, have been actively engaged in manual labor. Were they to lay aside all this immediately, and devote their strength to mental labor, the results would not be good either physically or morally. Our best Conference presidents and ministers acquired what education they have by the hardest, and many of them had but few educational privileges; but they have learned how to make good use of their acquirements by the exercise of their judgment.

Already five trades have been connected with the South Lancaster Academy; viz., tent-making, harness-making, broom-making, boot and shoe repairing, and printing, besides gardening. Arrangements are now nearly made so that each of these trades will be under the supervision of a competent workman.

The *True Educator* is published monthly by the Academy; the type-setting, proof-reading, and press-work being principally done by the students. The expense of providing proper facilities and instructors in these different branches is greater than the earnings. Hence all can readily see that no financial inducement can be offered to students in the way of a remuneration for labor.

A two-story building, capable of accommodating at least one hundred and fifty students, and a large boarding-house, will be ready for occupancy next September. The entire boarding-house department will be under the charge of efficient matrons, who will give instruction in general house-keeping and the culinary department. It has been the object of the managers of this school from the

first to make this arrangement, but it has required time to bring it about in a satisfactory manner.

"Are all the students expected to board at the boarding-house?" There are those living in Lancaster who send their children to the Academy and board them at home, but young people coming in from abroad to avail themselves of the advantages afforded by the Academy are expected to board at such places as those having charge of the school think most proper. Two separate buildings, three if needed, including the new boarding-house, will be occupied at the opening of the school this fall for boarding and lodging purposes; so that while under one general management, the students can be separated into two or three families. Every arrangement will be made, so far as is in the power of those having the responsibility of the school, to carry out those principles which the most successful schools have found to be the true principles of education; and still, after we have done everything in our power, we are aware that without the special help of God our school will be a failure. We shall endeavor to connect with the school those of experience in canvassing, holding Bible-readings, colporter work, etc.

During the two years which the school has been in progress, there have been over thirty conversions in connection with it. God has most signally blessed the efforts of the school. For this we feel to give God all the praise, and we shall trust in his mercy, and hope for his special blessing to accompany the efforts in the future. At the present time two schools are in successful operation, one each in New York and Vermont, which were started by teachers from this school; and we expect that many more teachers, as well as laborers in other branches of the work, will go out from it in time to come.

Inquiries have also been made respecting our finances, in answer to which we can only say that God has wonderfully favored us thus far. Over nine thousand dollars have actually been paid on real estate purchased. The two buildings now in process of erection, to be completed this fall will cost about twenty thousand dollars. About sixteen thousand has been pledged and a large portion of it paid. Not less than thirty thousand dollars will be required by the time the buildings are completed, but there is about ten thousand dollars' worth of real estate that can be sold without interfering with the object of the school. Should this be done, and more stock to the amount of about twelve thousand be taken, it would free the school from embarrassment. We are thankful to our friends who have taken stock in the Academy and have kindly loaned us money without interest, or at a low rate of interest, which has thus far enabled us to meet all expenses. If we continue to receive such favors, we shall not be seriously embarrassed in the building enterprise. We have made no general appeal for assistance, either through our papers, or at the camp-meetings, neither do we design to do this.

It should be understood that this school is not local, confined to the six New England States. Already students from different parts of the country have attended this school. While the Battle Creek College presents advantages in the study of the higher mathematics and languages, it is designed that no institution of learning shall be better adapted to preparing laborers for the cause of God than this. We would here express our feelings of appreciation to our brethren and sisters, and our thankfulness to God, for the assistance which they have rendered in this school enterprise. Could some of our friends living in different parts of the country, who have taken stock in the school and loaned money without interest, step into some of the prayer-meetings and around the family altars of those who are bearing burdens in the school, they would see a literal fulfillment of 2 Cor. 9:11-14.

S. N. HASKELL.

THE APPROACHING CONFLICT.

It is the fourth of July. The war of the Revolution is a hundred years in the past; and for nearly a hundred years our American people have enjoyed unexampled civil and religious liberty under the Federal Constitution,—a constitution which admits of no establishment of religion, but gives all the freedom to worship God according to the dictates of their own conscience, and protects each in the exercise of this inalienable right. Our country has enjoyed unparalleled prosperity, and has become one of the greatest nations of the earth.

But some zealous religionists of the present day, whose zeal, as they doubtless think, is according to knowledge, have discovered, as they suppose, that our national Constitution is atheistic, and they are calling with all their might for a "religious amendment," so that God and Jesus Christ shall be acknowledged in that instrument, and all Christian laws and usages shall be enforced in this the fundamental law of the nation. When this their object is accomplished, they hope to see what the world has never seen—a truly Christian government.

But what will be the effect, when the object they seek shall be attained? Will a nation of infidels and sinners be made better by a national profession of religion, adding hypocrisy to wickedness? There was never a wilder fancy in the human brain. Look back upon past history, and wherever civil law has enforced a religious creed there has been felt the cruel hand of oppression and persecution; and so it ever will be. Do these religious zealots know this? and do they seek for power to enforce their creed, and make all bow to their dictates?

They have foisted upon our country an issue of which they themselves may repent when it is too late to mend it. The issue is now inevitable. The infidel element has been aroused to defend their rights, and boldly demands the entire secularization of our government. It is too late to go back. The contest is unavoidable; and nothing but the prophecies of the Scriptures can assure us as to what the result will be. But the sure word of prophecy has forewarned us of the swiftly approaching crisis. The lamb-like government described in Rev. 13:11-18, will develop the last and one of the most cruel oppressors of the people of God; but their speedy deliverance will follow, and they will be caught up to Mount Zion and stand with the Lamb, having the harps of God. Rev. 14:1-5.

A warning from God uttered in prophecy expressly to prepare his people for the approaching conflict and the close of probation, is now being heard in its fulfillment in our land and the world. Rev. 14:9-12. It will be perceived that the warning was given by God for the very purpose of preparing his people for the time when the power of Rev. 13:11-18 shall bring their final persecution. This message, small in its rise, had been in process of fulfillment several years before the association was organized which is calling for a religious amendment of the Constitution. Our view of the two-horned beast, the image to be formed here of the papal beast, and of the persecution which is to follow, was the same from the beginning that it is now: and therefore we could at once see, when the amendment association was first organized, some twenty years ago, a distinct fulfillment of that part of the prophecy which says, "Saying to them that dwell upon the earth that they should make an image to the beast."

The last great conflict is before us, and who will be prepared for it? It will be those who heed the warning which God has sent in fulfillment of his word of promise. Those who keep the commandments of God and the faith of Jesus in deed and in truth, will safely pass the fiery ordeal, and have a part with the redeemed in immortality. No sham profession will enable any of us to be victors in the conflict. May God help us to be true.

R. F. COTRELL.

MINNESOTA CAMP-MEETING.

This annual gathering was at Mankato. The encampment was one and a half miles west of the city, in a beautiful grove on an eminence of land overlooking the town and country. The Blue Earth River ran close by one side, forming a junction with the Minnesota River a few rods below the grounds. For every purpose, we think the situation the best we ever saw. The meeting was the largest ever held by our people in the State. One hundred and twenty-three tents were pitched, and about nine hundred Sabbath-keepers encamped on the ground. Brn. Butler, Van Horn, and others were present from abroad, besides the resident ministers of the Conference.

Meetings were carried on at the same time in four different languages, English, Danish, Swedish, and German, and about thirty-two sermons were preached. Bro. Conradi took charge of the German, Brn. Hansen, Johnson, and others, of the Danish, and Bro. Rosqvist of the Swedish. Seeing these different nationalities all represented in one meeting, all united in one work, all endeavoring to push forward the third angel's message, forcibly reminds an observer of the ancient prediction, and its present rapid fulfillment, that this message should go to nations, kindreds, tongues, and peoples. One encouraging and interesting feature of the meeting was the presence of over forty German Sabbath-keepers. Although there has been but little labor among that people in this State, yet nearly all of these have embraced the truth the past year. We noticed the same gratifying results from labor bestowed in Kansas. Where labor had been bestowed in one place, and about twelve had taken hold of the Sabbath, we recently learned that their number had increased to twenty-five. Also where the truth has been presented to them in Nebraska, encouraging results have been seen. This increase shows that faithful labor put forth among the Germans, will be as successful as among almost any nationality.

The president of the Conference, with many of the Minnesota workers in different branches, had been on the ground for a week, planning and counseling, and holding workers' meetings. These were special occasions for seeking God, and we think their influence on the general camp-meeting was most excellent. We noticed an almost entire absence of that light, trifling, and visiting spirit which is sometimes seen at our camp-meetings. There seemed to be a sober seriousness with nearly all, and this Spirit God seemed to honor and bless. It no doubt added much to the interest and success of the meeting.

The preaching was of a nature to impress the mind with the solemnity of the work, its rise and rapid development, its present needs, both of men and means, the signs of its rapidly approaching consummation, and the devotion and holiness of character necessary to engage in it acceptably being earnestly set forth. As these points were brought out, they seemed to find a response in every heart. When the present wants of the cause were set before the brethren, they cheerfully pledged \$19,965, which includes a few thousands pledged the past winter on the same fund of \$25,000, which they had voted to raise. This is to be divided as follows: \$10,000 for a reserve fund and a depository; \$5,000 for educational purposes; \$5,000 for city missions; \$2,000 for the Central European Missions; and \$3,000 for the Scandinavian Mission. We never saw brethren pledge more freely and with less solicitation than here. In short, there seemed to be a desire to do this. What can show more clearly the increasing faith of the people in this message than the liberal disposition manifested to sacrifice of their means to carry it to a successful termination? But this is not the only omen of good. We see that as soon as the brethren begin to sacrifice, there is a

desire to devote themselves to the cause in some way. There are therefore many more than we ever saw before who are preparing to go forth as convassers, colporters, and agents.

Bro. Butler's account of his European tour was most interesting; and as he set before us the crying need of the millions of the Old World who are in darkness, and that God had given to us the only truth that will save them, and thus made us responsible for their enlightenment, every heart was touched, and a hearty response was given.

The business of the Conference and Tract Society passed off with the most perfect unanimity. In the reports of each was seen a most gratifying increase of labor performed the past year. The brethren most heartily appreciate the faithful and earnest efforts of Bro. Olsen. He has worked hard, and the brethren are grateful for the labor bestowed. In most respects a thoroughness was evinced that will bring about a more healthful state of things than has been seen in Minnesota before.

The attendance from the outside was not great. On Sunday there were present 2,000 or more, who gave the closest attention to the word spoken. It seemed as if some of the seed must have fallen on good ground, and that we shall see fruit of it after many days.

There was a large number of youth and children on the ground. Bro. Van Horn held children's meetings with them every day, in which they were instructed in the life, character, and labors of Christ, and the deceptive nature of sin and Satan. Much of his teachings also related to practical duties, giving instruction in the duties of baptism and in the service of God, so that when a general call was made, many of them moved forward in an intelligent manner.

On the Sabbath, after a most impressive sermon by Bro. Butler from Ps. 126 : 6,—“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him,”—a call was made for those who wished to seek God for the first time, or backsliders who wished to return to God. With scarcely any urging, nearly one hundred and seventy-five responded to the call; and as these willing souls gave themselves to God, his Spirit came graciously near, and everything seemed hushed in quiet. The work was carried on in the district meetings in different parts of the camp, and most precious meetings were reported. Monday forenoon Bro. Butler preached again from Eph. 2 : 8, 9. The good Spirit of God came very near, and even more responded to the call than on the Sabbath before. As these precious ones gave themselves to God with penitence of heart and contrition of soul, God gave them of his blessing in a large measure. I do not think I ever witnessed a more remarkable manifestation of God's power than at this meeting. In that congregation of nearly one thousand persons scarcely a dry eye could be seen. It seemed as though every heart was touched.

Near the close of the meeting, when a call was made for those who wished baptism to arise, sixty-nine responded; we also learned that there were some twelve or fifteen others who desired baptism, but circumstances hindered till they should return home. The congregation then retired to the river, and these willing converts were buried with their Lord. The rite was performed by three administrators in the clear waters of the Minnesota.

The parting meeting was held Tuesday morning. And thus closed this good meeting, in some respects the most remarkable one we ever had the privilege of attending. Another great victory was gained. It was evident to all that holy angels were all through the camp. The brethren and sisters returned to their homes with faith revived and hope made bright, and with hearts filled with a determination that the work of God shall be carried farther and faster than ever before in Minnesota. To God be all the praise.

E. W. FARNSWORTH.

THE PROMISED INHERITANCE.—NO. 4.

THE capital of the kingdom which the saints are to possess is the New Jerusalem. It is no above. “Jerusalem which is above is free, which is the mother of us all.” Gal. 4 : 26. It will hereafter come down from God out of heaven: “And I John saw the holy city, New Jerusalem, coming down from God out of heaven.” Rev. 21 : 2. This is a part of the inheritance. The throne of God, the pure river of the water of life, and the tree of life are there; the overcomers shall inherit these things (verse 7); the faithful and obedient shall “have right to the tree of life, and may enter in through the gates into the city.” Rev. 22 : 14.

In this home of the redeemed are many mansions. To these Jesus promised to receive his disciples when he should come again: “Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” John 14 : 1-3. The dead in Christ shall be made alive at his coming. 1 Cor. 15 : 22, 23. The living also shall be changed to immortality at the same time. “We shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” Verses 51, 52. Then both the living and those raised from the dead, being made immortal, shall be caught up to meet their descending Lord: “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” 1 Thess. 4 : 16, 17.

And so, being made incorruptible, they are fitted for that incorruptible inheritance of which an apostle speaks, “an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you.” 1 Peter 1 : 4. The victors sing the song of their deliverance on the sea of glass (Rev. 15 : 2); and the sea of glass is before the throne of God in heaven. Rev. 4 : 1-6. They live and reign with Christ a thousand years. Rev. 20 : 4, 5. The wicked are dead, and the earth is desolate. Isa. 24 : 1-3. Like as prisoners are gathered in the pit, so they shall be gathered in the prison-house of death, and after many days—a thousand years—shall they be visited. Isa. 24 : 21, 22.

In connection with the prophecy of the resurrection of the saints the apostle says, “And I saw thrones, and they sat upon them, and judgment was given unto them.” Rev. 20 : 4. There are thrones of judgment in the Jerusalem of Ps. 122. “For there are set thrones of judgment, the thrones of the house of David.” The language of this psalm is primarily applicable to the earthly Jerusalem and the literal house of David; yet as these are types of the New Jerusalem and the Son of David (See Eze. 34 : 23, 24; 37 : 24; Luke 1 : 32, 33), it is evidently descriptive of “Jerusalem which is above,” where the immortal saints sit in judgment with Christ upon the cases of the wicked and the fallen angels, during the thousand years while the wicked are dead, and Satan is confined to the region of the desolate earth. “Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge in the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?” 1 Cor. 6 : 2, 3.

It is in the future life of the saints and martyrs, and before “the rest of the dead” live again, that

the thrones of judgment are occupied by Israel redeemed from death; and it is in the city for which Abraham looked (Heb. 11 : 10), that they will reign with Christ, the Son of David. Truly blessed will they be who shall be so highly honored of their King!

R. F. COTTRELL.

IMPORTANT QUESTIONS FOR CHURCH-MEMBERS.—NO. 8.

Do you ever make personal appeals to unconverted souls? There are perhaps very few who intend, in the strictest sense, to deny the Lord before men, yet there are many who virtually do this. In the experience of nearly all, there appear frequent opportunities to speak a word for Christ and the truth of God, that are not improved. Numerous are the causes doubtless for this neglect; yet some one is responsible for every such unimproved opportunity.

Said Christ: “For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels.” Luke 9 : 26. There are those who declare they have not courage to recommend Christ to unbelievers, fearing they may be ridiculed for the effort. Others confess that while in the presence of unbelievers they fail to exalt the religion of Christ, being overawed by the sense of a very strong counter influence present. Do not the above words of our Saviour apply in just such cases as these? It is an easy matter to speak of the saving grace of God before those who profess the truth; but when we are with others who do not love the Lord or his ways, should we neglect to recommend the Christian's hope because it is crossing to our natures? Is there not at such times and before such persons really more necessity for exalting the religion of Christ to that prominence due to its excellence? When we suffer the light of God's truth, which has been committed to us, to pale before the gross sensuality of the world, do we not really acknowledge on every such occasion that we are ashamed of Christ and his words? Truly great and important results hang upon our course of action in this respect.

Concerning a certain class, it is said that an entrance into the everlasting kingdom of the Lord shall be ministered to them abundantly. See 2 Peter 1 : 5-11. But the apostle, in pledging this promise, states also the conditions of its fulfillment. Plain requirements must be met; sure attainments must be reached. Among the very first of these is mentioned virtue, the definition of which is strength, courage, excellence. Any one imbued with this grace, will therefore have courage and strength of purpose to practice duty and abstain from vice in the presence of all associates, and under all circumstances. More than this, all who have added virtue to their faith will not be restrained on proper occasions from acting or speaking in a manner to elevate the truth they profess, and recommend it to others. If a member of the church shall have associates with whom he does not converse concerning the truth, he may well question whether he is in possession of genuine virtue or not.

To carry out the principle suggested, it is not necessary to engage in disputation with those we meet at the street corners. Such a course is very questionable indeed, and is more than likely to bring the truth and the one thus advocating it into disrepute. One of the prominent features in the ministry of Christ on earth, as pointed out in prophecy, was the quietness with which he would labor. “He shall not strive nor cry, neither shall any man hear his voice in the streets.” Matt. 12 : 19; Isa. 42 : 2. This was to be one of the evidences of his Messiahship. It was also a recommendation of his course as contrasted with that of the Pharisees, which had become very objection-

able. All sensible people in this age just as strongly object to such methods.

But there is an approved way by which effective personal labor may be accomplished. Those who engage in it, however, must not only have faith in the truth and its final triumph, but must also add to it the virtue necessary to make their faith operative. Natural timidity will give place to Christian boldness through the promptings of a *sincere faith* in the truth, and earnestness and activity in behalf of others' welfare will dispel all symptoms of indifference. The love of God in the heart will supplant the last trace of shame, and this love will lead its possessor to disseminate the light of truth in which he himself rejoices.

But he who actually *rejoices* in the truth will do so because the Spirit of God (which is said to be a comforter, John 15:26) witnesses with his spirit that he is a child of God. Rom. 8:16. But the gift of the Spirit is not bestowed upon any one for selfish purposes. We are assured by the apostle in another place that the comfort which we receive of God is given to us in order that we may in turn administer comfort to others. If this be so, then when one has really derived any comfort from believing the truth, it immediately becomes his duty to cultivate courage to communicate that faith to others.

It is true that all do not have the same amount of talent, and therefore all cannot be expected to work in the same capacity. Yet all may act a part in the great work. One may not be able to discourse interestingly to the multitude, but he may gain access to people in their homes. He may be able to preach the truth at the fireside. Many who now do next to nothing for the salvation of others can engage in work of this kind and have the blessing of God attend them. Some may, it is true, have but little time they can spend in this way, but let all who *love* the truth at home, use what time they can give in calling upon their neighbors. Be sure also to carry some good reading matter. Upon such occasions seek to mold the conversation into those channels that will call out inquiry on their part. In this way we may speak of the truth without giving offense, and so leave impressions that will arouse a desire to read upon the points under consideration. Before concluding the visit, such helps as are thought necessary to the search and understanding of the subject may be placed in their hands.

Christ says that his followers are the salt of the earth. Matt. 5:13. Salt is chiefly noted for two qualities it possesses. 1. Its power to save from decay that which becomes impregnated with it. 2. The savor it imparts to food when mixed with it in proper quantity. If one becomes a disciple of Christ in the proper sense of the term, he must possess in a measure these two qualities. Mark how appropriate the illustration: Power not only to apply the truth in a saving quantity, but also to apply it in the way to make it palatable. In order to do this, one must at least circulate a little among those who need the saving influence of the gospel.

The Saviour adds: "But if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." The application is this: If we do not possess these qualities and exercise them, we are not fulfilling our mission in the work. The result: All who are at last found in this condition will be cast out, to have no part among the saints of God. Then let us work while the day lasts, for the night cometh in which no man can work.

J. O. CORLISS.

—True repentance has a double aspect; it looks upon the past with a weeping eye, and upon the future with a watchful eye.

Ministers' Department.

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

HOW TO PREACH A GOOD SERMON.

LUTHER was once questioned as to the secret of his power in the pulpit, and his reply may be studied with advantage:—

When I ascend the pulpit stairs, I say to myself, "Martin, remember that you are a messenger of the Highest; you speak only in his name and by his commission." I do not, therefore, fear the great men of this world, neither do I fear to speak the truth. On the other hand, this thought does not allow me to be proud and ambitious, for I speak to gain no man's love or favor, only in the service of my Lord. God may sometimes suffer lawyers and physicians to seek their own honor, but he cannot, for a single moment, allow a theologian to be ambitious. Poets and beautiful girls may be vain of their gifts, as long as they do not injure others; but the Holy Scriptures tell us that every preacher should humble himself and give to God alone the glory.

Secondly, I hold firm to the Bible only, and study it afresh day by day. It is a large tree with many branches, and I have never shaken one of them without at least one sweet fruit falling down for my use. How few know the Scriptures well! Many think that when they have once read the Bible through, they know its contents. But its words are not words to be simply read, they are living words; not written to be speculated about, but to be lived and acted on.

Thirdly, I do not indulge in a variety of thoughts, but keep strictly to the leading point of the discourse. All that does not necessarily belong to that one main point I leave unsaid, though ever so many bright ideas occur to me. Preachers who wish to unite a variety of thoughts in their sermons remind me of a servant girl going to market. She meets a friend, and wants to have a chat; a second friend passes, and, of course, they must hear what she has to say; and a third and fourth soon join them, and lengthen the discourse, so that the girl is a long time getting to market.

Fourthly, I strive to preach as simply as possible. I do not try to suit the taste of princes, of the learned, and of the students amongst my hearers, but to be easily understood by the working classes, by peasants, and children of twelve and thirteen, and by servant girls. When you preach, take care that Jack and Polly may be able to carry home part of your sermon. We are to be the nursing mothers of our flocks; and as a mother gives her infant milk, and not wine or beer, so must we feed our flocks with the simple milk of the gospel, and not by publicans who intoxicate them with strong drink. I am a great enemy to those who try to show their learning in their sermons; for with their lofty words, unintelligible to common people, they do more harm than good. We must preach for the poor, and show them that white is white, and black is black, so plain that those of the humblest gifts can understand.

Our Lord himself spoke in plain words, and in parables about sheep, shepherds, wolves, vineyards, fig-trees, sowing, plowing,—things every one could understand. If I had only Philip Melancthon or other learned friends in my mind when I preached, I should be missing my aim; but by preaching especially to the lower orders, I suit everybody. I leave my knowledge of Greek and Hebrew untouched till my learned friends and I are alone together, and then we work at them in good earnest.

Fifthly, I take care not to trouble my hearers with long sermons; for the ear is a very delicate organ and is soon wearied. There is great art in saying much in few words, but it is folly to make many words about nothing.

Sixthly, I speak slowly; for that is best for the memory of the hearers.

There, now you know as much as I do, and you will see that my rules are not difficult to follow.

On being asked whether he could condense these rules, so that they might be more easily remembered, he replied:—

Certainly. A preacher, such as the world loves, must be as follows: First, he must be learned; sec-

ondly, have an elegant pronunciation; thirdly, be eloquent; fourthly, he must be good-looking, so that matrons and maidens may be taken with him; fifthly, he must not accept money, but give money away; sixthly, he must preach as people like to hear. He who unites these points will be sure to be followed by the great crowd.

But a preacher after God's own heart must be as follows: First, he must be able to instruct correctly and methodically; secondly, he must have a clear head; thirdly, he must be eloquent; fourthly, he must have a good voice; fifthly, he must have a good memory; sixthly, he must know when to leave off; seventhly, he must be firm and unwavering; eighthly, he must be willing to risk his worldly goods, honor, and even life; ninthly, he must be willing to bear vexation and opposition from every one.—*Translated from the German.*

DOWNRIGHT MORAL EARNESTNESS.

WE recently heard it said of a minister who occupied one of the most conspicuous pulpits in America, that he had little or no hold upon either the consciences or affections of his people, and that there was deep dissatisfaction with his ministrations. Practically, the man has proved a failure. And yet he is not an antiquated, desiccated specimen of a theologian. He has kept abreast of what is called the advanced thought of the age. He has no narrow-gauge views of either faith or practice. "No pent-up Utica" contracts his powers. He does not indulge in cant, and abhors a holy tone. His sermons sparkle with gems of thought, brim with humor, and are enriched with elegant epigrammatic forms of expression. He is bright, smart, happy; but his whole spirit and speech indicate the professional performer, rather than the earnest and spiritual ambassador who has just come from God's presence into the presence of his people, and who is directly going back into God's presence to report. Nobody thinks of him as a man "full of faith and of the Holy Ghost," but full of fun and all manner of jokes. People come away from the service saying, not, "We have heard great and awful truths to-day; but," "I tell you, he's smart"—the thought being rather of the preacher than of the preacher's theme, than which there could be no surer and sadder evidence that he is failing to fulfill his high vocation. He makes the impression of levity and insincerity, and so he utterly fails to make men feel the overshadowing powers of the world to come.

On the other hand, who has not been awed and almost overwhelmed in the presence of some humble, and comparatively uncultured man, whose whole deportment made us feel that he had been with Jesus? The very presence of such a man in a church is a benediction, and though he makes havoc of "the king's English," his words for all that are like "apples of gold in pictures of silver." They have weight, and that is a great matter with words spoken in the name of the Lord.

In the case of the minister to whom we made reference in the beginning, we do not affirm that he is insincere, but merely that he has cultivated a carriage and a style of speech that produce an impression of insincerity. He has possibly simply fallen into bad habits—for we are bound to take the most hopeful view—or that he is overdone with a certain sort of culture that has damaged the development of his spiritual life; but in any event the effect is such as is deeply to be deplored.—*Baptist Teacher.*

—Even in the matter of work, man has to learn that he is not his own, but has a Master, whom he must not serve as if he were a hard one. When our will goes hand in hand with God's will, then we are fellow-workers with him in the affairs of the universe—not mere discoverers of his ways, watching at the outskirts of things, but laboring with him at the heart of them.

—An Indian chief was called "Big-man-afraid-of-the-people." We wonder if he is not akin to some preachers who never take a collection, or preach on doctrine.—*Baptist Record.*

—Said a successful preacher, "I try not to neglect my pulpit; but as between my pulpit preaching and the preaching I can do in the homes I visit, if either must give way it is the pulpit and not the home."

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.

THE WONDERFUL MAN.

The loveliest man that ever lived
Since Adam's sinful fall—
The altogether lovely one—
Was hated most of all.

The kindest man that ever lived,
Whose name we love to call,
Was least esteemed among mankind,
And treated worst of all.

The wisest man that ever lived,
A heavenly prophet came;
But worldly sages cast him out,
And banned his very name.

The richest man that ever lived,
The Merchant Prince of heaven;
Had not a place to lay his head;
His all for us was given.

The greatest man that ever lived,
The Royal Son of God,
Earth gave a thorny crown and cross,
And shed his precious blood.

He's gone who died to finish sin—
Redeemer, Kinsman, dear;
He'll come again in glory soon,
Our saddened hearts to cheer.

The saints and angels clad in light,
Shall hail him King of kings,
While all the New Creation bright
With jubal triumph rings.

Oh, hasten, Lord, this glorious day,
And take thy people home;
'Tis dreary while thou art away,
Lord Jesus, quickly come!

—Rev. E. P. Marvin, in *Presbyterian Journal*.

WISCONSIN.

HUDSON.—The quarterly meeting at this place was held July 5, 6. Most of the members were present. Eld. A. Mead was with us, and we were exhorted and strengthened on our journey toward the heavenly Canaan. One brother and two sisters were baptized, and united with the church. Our church has now thirty-five members.

July 7.

B. M. SHULL.

OHIO.

ST. CLAIRSVILLE.—Rain and threatening storms have hindered our meetings much. Ministers have largely succeeded in keeping their congregations from attending. Yet we have had a fair audience, with some interest. One family has decided to obey the truth. We expect that others will by next Sabbath. Books sell quite readily. Bro. E. J. VanHorn has held several meetings in neighboring school-houses. We shall continue to labor in hope for this people.

R. A. UNDERWOOD.

E. H. GATES.

NEW YORK.

CORTLAND, JULY 1.—We began meetings here June 21, in our new 40x70 tent, and under favorable circumstances. The attendance has not been large, but it has been steady, and the interest is deepening. The Lord has given us freedom in presenting his truth, and we have faith to believe that good will result. This field has been quite thoroughly canvassed with the *Signs*, tracts, etc. Some have already decided against the truth, but we are thankful to say that three are keeping the Sabbath. Our courage is good, and we are trying by the help of God to be faithful in the work.

E. E. MILES.

A. E. PLACE.

MICHIGAN.

BLENDON, JULY 7.—Since our report of June 30, the interest in our tent-meetings has increased. On the 4th inst., brethren from surrounding churches came upon the ground and pitched two family tents for their accommodation. In the afternoon, they gathered in the large tent for worship. A goodly number of citizens were present. Near the close of the Sabbath, the ordinance of the Lord's supper was celebrated, many for the first time participating.

On Sunday evening there was a larger attend-

ance than we had seen since this series of meetings began, the seats being nearly filled. Excellent attention has been given to the word spoken, and the gentlemanly conduct of young men on the ground has been noticeable.

Since our report of the 30th ult., fourteen more precious souls have signed the covenant to keep the commandments of God and the faith of Jesus. Our courage is good in the Lord.

E. P. DANIELS.

Mrs. E. B. LANE.

GAINES, JULY 2.—Began meetings here in the tent June 22, and have held nine meetings. This place of one hundred families, and the adjoining country, had been previously canvassed for the *Signs* by Bro. John Holser. From the first the attendance has been small, ranging from sixty to two hundred and fifty. No special interest has been manifested in the subjects thus far presented, yet the attention of those in attendance is good. Our Sabbath meetings with the new Sabbath-keepers at Duffield are especially blessed. We labor in hope.

J. H. EVANS.

H. P. HOLSER.

IOWA.

MALCOLM, JULY 9.—Began meetings here July 5. Audiences range from fifty to one hundred and fifty. Bro. Hollenbeck is with us and renders efficient help in singing, and will also assist in preaching. We hope to sow in faith and love the precious seeds of truth, trusting in the Lord of the harvest for the increase.

H. NICOLA.

IRA J. HANKINS.

ODEBOLT, SAC Co.—Began meetings in the tent in this place Wednesday night, June 25. Have given seven discourses. The attendance has been about one hundred. This is a very pretty town of about twelve hundred inhabitants. Do not think there has ever been any preaching here by our people. There are a very few first-day Adventists here. As near as we can judge there is but little prejudice. Have had three very severe wind and rain storms this week, which of course have not helped the interest. We are of good courage, and pray that we may accomplish just what God would have accomplished.

A. G. DANIELS.

J. M. WILLOUGHBY.

LEE Co.—We closed our meetings in Croton June 29, and have moved our tent about ten miles, to Charleston. Up to date have given two discourses. This is a small town, surrounded by a rich farming country which is quite thickly settled. The people here are unacquainted with our work. Our tent is pitched on the public square, a beautiful spot of ground, sheltered from the wind by large trees and buildings.

Bro. H. Nicola and I. J. Hankins were with me a short time at Croton, but have now left to take another tent into the great harvest field. My son is with me to conduct the music and to help otherwise as he can. Three were baptized at Croton last Sabbath, in the beautiful Des Moines River. Three were added to the covenant, and others are "almost persuaded" to step out on the truth. Twelve are now keeping the Sabbath. Sabbath meetings are established, and we hope soon to have a church organized in this place. This is the first company of Sabbath-keepers in Lee County. We hope they will prove faithful to God. This county is thickly settled, and employment could be easily found for all the ministers in the Iowa Conference, and that without their interfering with each other. Let us pray God to send more laborers into the great harvest field. My address is Charleston, Lee Co., Ia.

July 4.

C. A. WASHBURN.

PENNSYLVANIA CONFERENCE.

MILLVILLE, ERIE Co., JULY 3.—We commenced meetings here June 26. We found some prejudice existing among the people, caused by the fanatical course pursued by some first-day Adventists who have lived in this vicinity. The attendance has been large from the first, and all seem to manifest a real interest to hear. They tell us that they are pleased to find that our views are so much different from what they expected. Our temporal wants are being quite well supplied for the short time that we have been here. Many are inviting us to visit them at their homes, which we are try-

ing to do as fast as possible. We feel that the Lord has a work here for this people, and our earnest desire is that we may act well our part, and at last see fruits of our labors in the kingdom.

L. A. WING.

J. P. HAYWARD.

INDIANA.

DUPONT, JULY 7.—There are evidences of progress in the cause here. We took twenty trial subscriptions for the *Signs* last week among interested persons. Two more have decided to obey. It will require much patient labor to build up here, yet we expect to continue the effort for several weeks to come. There is an under-current of opposition, the tendency being to keep people from hearing. Their success has not been great so far, still we would prefer public antagonism. Our courage is good.

WM. COVERT.

M. G. HUFFMAN.

KNIGHTSTOWN, JULY 9.—Owing to the non-arrival of the tent we have held but two weeks' meetings up to date. Having been here waiting three weeks for our tent, the people daily expecting the same, and the ministers assiduously improving the time by circulating false reports and urging their flocks to keep away from the tent when it should arrive, the interest in the beginning of our meetings was discouraging; but within the past three days it has suddenly arisen and we now hope for success. We have taken seventy-five short term subscriptions for the *Signs*. We are also working in behalf of the Sanitarium by distributing circulars, etc. Our tent companies might do more for the Sanitarium than is now done, by obtaining names of invalids and sending Sanitarium circulars to the same. An interesting feature of our work here is that an independent preacher who preaches on the main street every night has purchased one of our prophetic charts, and now hangs it in the front of his pulpit. Pray for the work here.

A. W. BARTLETT.

E. E. MARVIN.

J. T. RICHARDS.

COLUMBIA CITY, JULY 7.—Our tent has been pitched in the midst of this city for over five weeks. Morality is at a very low standard. Saloons are numerous, and disgrace the most public street corners. Churches are also numerous, but largely vacant. Some of the ministers, using every effort they can to oppose us, are teaching their people that the Bible is no longer to be taken as a guide, but that we must depend upon the instructions of the Spirit. This is done in order to avoid the claims of the Sabbath.

We have used our best judgment, but have failed to secure a hearing. Out of the few attending, however, seven have voted to keep the Sabbath, and several others are interested. We hope yet to organize a small company.

Our camp has been made very pleasant by the presence of Bro. and Sr. Wilson, a young, educated couple who recently embraced the truth, and who have been spending the time with us to learn more of it. They are well qualified to fill almost any position as teachers; and it is now their desire to leave their past vocation, and engage in this glorious work. The Lord is good to us, and amidst the bitterest opposition his Spirit works to bring in the sheaves. We desire to be remembered in the prayers of our people.

J. P. HENDERSON.

O. C. GODSMARK.

WEST VIRGINIA.

MINERAL WELLS, WOOD Co., JUNE 24.—We closed our meetings at this place last evening, having remained here eleven days. Had a very good attendance considering the busy time, wheat harvest coming on soon after we began our meetings. Three commenced the observance of the Sabbath, and five or six others decided that we presented the truth. Among them are men of ability, and one of the number would soon make an able speaker. We held a Bible-reading last Sabbath at Bro. Deems's on the subject of baptism, and as a result two requested to be baptized. Having evidence of their repentance toward God and faith in Christ, we accordingly buried them with Christ, by baptism, that they might arise to walk

in newness of life. We expect to visit this place again when the people are not so crowded with work. We start to-day for Limestone Hill, Wirt Co., expecting to preach a few evenings in the German-Baptist church of that place. We feel our great weakness in trying to present the truth to the people, and ask an interest in the prayers of God's people.

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

VIRGINIA.

LINVILLE, ROCKINGHAM Co.—Our tent-meetings are still in progress at this place. Since our last report we have had a very rainy season, and the meetings have been hindered to some extent. It is also the time of wheat harvest; and the people are so busy that they cannot attend very regularly, as many have some distance to come. We have spoken several times on the Sabbath question. Three have already signed the covenant, many others are deeply interested, and we have good reason to believe that more will decide to obey soon. We try to follow up the interest by visiting from house to house, and find that much good can be done in this way. We think the interest requires us to stay some time yet; and we hope to be able to organize a company here in the near future. We trust to be remembered at the throne of grace.

June 30.

H. A. RIFE.
B. F. PURDHAM.
R. D. HOTTEL.

NEBRASKA.

DUNBAR.—I came to this place June 14 to finish up the work begun here before the camp-meeting at Beatrice. Found that several had taken hold of the truth since I left them, and that the interest was still good. Others came out and began to keep the Sabbath, so that there are now about twenty-five keeping the Sabbath, including the two families who were of our faith before I went there. Eighteen signed the covenant, and others will do so soon. A Sabbath-school of forty members was organized, and regular Sabbath meetings established. A club of twelve *Instructors* was taken, and nearly all subscribed for our periodicals. All who came out, except two, were Scandinavians of good moral character. A tract society of ten members was organized. Found the brethren ready to take right hold of the work in all departments as soon as they understood it. Last Sabbath afternoon nine were baptized.

Last Sabbath the brethren from Nebraska City met with us, and added to the interest of the meeting. One Swedish lady from that place was with us Sabbath and Sunday, and she also decided to obey the truth. May God bless these precious souls, and help them to be faithful to the end.

I am now assisting Bro. Diefenback, who has created quite an interest near Silver Creek by doing colporter work among the people. Will remain here a short time, and then go to Stromsberg to hold tent-meetings. I am of good courage and feel very grateful to God for his rich blessings.

July 3.

O. A. JOHNSON.

KANSAS.

FRANKFORT, MARSHALL Co.—We came to Frankfort June 18, where we found all things ready for pitching the tent; but the weather was so unfavorable that we could not begin our meetings until Monday, the 23d. Our congregations were attentive, the people appeared to be favorably impressed, and it seemed as though we were going to move forward to certain victory without having any obstacles to overcome; but on Wednesday, the 25th, a hurricane swept through the town, doing great damage. Fifty houses were damaged more or less. Some were complete wrecks. While property was thus being swept away in a moment's time, the Lord had a care for his cause in this place. The tent occupied an exposed position, and buildings were blown to pieces all around us; but the tent sustained but slight damage. My family tent was somewhat torn, and our personal property somewhat injured. We feel to thank God, however, for his watchcare over us in that hour of peril. We re-pitched the tent, and have been going on with our meetings; but it rained nearly every evening last week, which proved a great hindrance to our work, the people fearing to come out of their "cyclone cellars" when the sky looked so threat-

ening. When the weather has been favorable, we have had large congregations, and all seemed impressed with the truths we are presenting. We expect to reach the Sabbath question this week. We trust we shall have the prayers of our brethren that success may attend our efforts here.

July 7.

WILL D. CURTIS.
JOHN RILEY.

ILLINOIS.

SERENA, JULY 7.—According to appointment, Eld. R. F. Andrews met with the church at Serena on the occasion of their quarterly meeting, July 5, 6. On the Sabbath the forenoon meeting was occupied in admonitions to the church, and the reading of selections from the advanced sheets of "Spirit of Prophecy," volume 4, from the pen of our dear Sr. White. All listened attentively, and by their testimonies which followed, seemed determined to profit by the words read, and by the help of God to guard against the bands that Satan is trying so hard to twine around Christ's followers in these last days.

In the afternoon the ordinances were celebrated, in which more took part than have done for a long time. We noticed especially the interest the younger members took in the exercises. Now this is as it should be. May the Lord bless the young members and help them to see what an amount of good they can do, if they will only come where the Lord can feed the precious lambs of his flock.

On Sunday we held our church business meeting, also the church quarterly meeting of the Tract Society; and the wants of the cause were looked after at this place.

The Lord blessed his servant in addressing words of counsel and warning to the church here, which seemed meat in due season to build up the young and encourage the older ones to press onward and upward.

WM. T. HIBBEN.

CANADA CAMP-MEETING.

This meeting was held in the public park at Waterloo, P. Q., from June 26 to July 1. The weather was beautiful throughout. Not a drop of rain fell on the encampment from the beginning to the close. A good representation of the brethren and sisters from Canada and northern Vermont were present. Among the ministers from abroad were Eld. S. N. Haskell, of Massachusetts, Eld. E. W. Whitney, of New York, and Elds. A. S. Hutchins and A. O. Burrill, of Vermont.

The object of the preaching was largely to show the nature and importance of the present truth, the great work yet to be done, and the necessary consecration to engage successfully in the work. All seemed to take new courage; and this was evinced not in words only, but by more substantial tokens. A resolution was adopted to raise six thousand dollars to be used for the advancement of the cause in Canada, and three thousand, five hundred of this was quickly pledged. A considerable portion of this will be available by the time the necessary arrangements can be made to use it. There are those here who love the truth, and whose hearts are open to appeals for means to carry forward the work. And there are some who seem inclined to hug their treasures, until all will be destroyed together in the great and burning day.

The outside attendance was not very large; but those who came manifested much interest, and several expressed their determination to keep the Sabbath. Much of this interest was the result of the *Signs* canvass in the surrounding country. The business meetings were remarkable for promptness and dispatch, and showed perfect unanimity in all matters pertaining to the Conference. The people evidently mean to go forward; and though they miss the labors of Eld. A. C. Bourdeau, yet they find in Eld. R. S. Owen one who will "gather up the fragments that nothing be lost," and who will also add to their numbers such as shall be saved.

The interests of the Tract Society were fully considered; and some time was spent by Eld. Haskell and others in speaking of the wants of the cause, and giving instruction as to how to do missionary work successfully. These were occasions of great interest, and were among the best features of the meeting. Six persons were licensed to go out as colporters. If these brethren and sisters

take hold of the work in earnest, a new impetus will be given to the cause in Canada. The plan of having a Secretary of the Tract Society whose time should be fully given to the work, as is done in other Conferences, was fully discussed. A young sister was selected for this position; and though her ticket was purchased, and she was already on her way to the West, yet the call of duty prevailed over her desire to see her mother, and at the close of the meeting she went to South Lancaster, Mass., to prepare herself for this important work. Surely God will commend such acts of sacrifice.

On the whole, the meeting was a success. All were inspired with greater love for the truth, and zeal to labor for its advancement; and an impression was made on the public mind that will not soon be effaced. After an early morning meeting, July 1, the camp broke up. If the impressions made by the Spirit of God upon the hearts of those at this meeting are permanent, and Satan is not permitted to snatch away the good seed sown, we confidently expect the cause of truth will make good progress in Canada during the next Conference year.

M. E. KELLOGG.

WISCONSIN CONFERENCE PROCEEDINGS.

This Conference held its fourteenth annual session at Baraboo, Wis., in connection with the camp-meeting, June 17-23, 1884. The Conference convened June 18, at 9 A. M. The President, H. W. Decker, in the Chair. Prayer by I. Sanborn. The list of churches was called, whereupon thirty-four reported, represented by forty-eight delegates. The report of the last annual session was read and approved. The church at Humbird, through its delegate, Elisha Godfrey, was admitted into the Conference.

By vote, all representatives of the General Conference were invited to take part in the deliberations of this Conference.

The Chair appointed the usual Committees, which were as follows: On Nominations, P. H. Cady, Robert Eagin, Neils Peterson; on Auditing, A. Coney, John Olive, M. J. Barthoff, O. Burr, A. Olsen, Benj. Carter; on Resolutions, I. D. Van Horn, E. E. Olive, G. C. Tenney; on Distribution of Labor, T. B. Snow, I. Sanborn, A. J. Breed.

Adjourned to call of Chair.

SECOND MEETING, JUNE 19, AT 5 P. M.—Prayer by Bro. G. C. Tenney. Minutes of the last meeting read and approved. After roll call the following delegates were admitted: John Mc Danniels to represent the Avon church, A. H. Benjamin the Lagrange church, and W. E. Cheeseboro the Milton church. The church at Cushing, through its delegate, H. R. Johnson, was admitted into the Conference. The company of Commonwealth was received as a church under the name of Stambough. The church at Pulceifer was received without a delegate. The church at Summitte was received, with John Olive as delegate. By vote, the name of the Bell Prairie church was changed to Briggsville. By vote, the remnant of the New Centerville church was advised to join the River Falls church. The petition from the Monroe church to change the time of holding the camp-meeting from spring to fall, was submitted to the Conference, and after an able discussion of the subject by Brn. Farnsworth, Decker, and Sharp, the Conference declined to grant the request. Adjourned to call of the Chair.

THIRD MEETING, JUNE 22, AT 5 P. M.—Prayer by Eld. Butler. Minutes of the last session approved. Bro. George Kisner was admitted as a delegate for the Plainfield church, and H. Nickols for that at Maple Works.

The Committee on Credentials and Licenses submitted the following report: For credentials, H. W. Decker, G. C. Tenney, N. M. Jordon, A. J. Breed, J. F. Hanson, C. W. Olds, S. S. Smith, I. Sanborn, T. B. Snow, J. C. Neilsen, W. W. Sharp, A. Mead; for licenses, C. F. Stillwell, August Cook, Frank Westphal; for ordination and credentials, E. E. Olive, H. R. Johnson, J. C. Mickelson, and P. H. Cady. Each name was considered separately, and accepted by the Conference.

The Committee on distribution of labor submitted the following:—

Dist. No. 1: Chicago, Racine, Raymond, Pul-

cifer, Neenah, Poy Sippi (Danish), Stambough,—J. F. Hanson, minister.

Dist. No. 2 : Monroe, Albany, Avon, Milton, Oakland, Little Prairie, Darlington,—G. C. Tenney, minister.

Dist. No. 3 : Elm Dale, Waterloo, Mt. Hope, Sand Prairie, Kickapoo, Victory,—W. W. Sharp, minister.

Dist. No. 4 : Baraboo, Debello, Leon, Lagrange, Mauston, Hundred Mile Grove,—N. M. Jordon, minister.

Dist. No. 5 : Maple Works, Loyal, Humbird, Alma Center,—Andrew Mead, minister.

Dist. No. 6 : Eau Claire, Augusta, Burnside, Wood's Corners,—S. S. Smith, minister.

Dist. No. 7 : Lucas, Knapp, Beldenville, River Falls, Cushing, Hudson,—A. J. Breed, minister.

Dist. No. 8 : Stevens Point, Grand Rapids, Pittsville, Plainfield, Adams Center, Briggsville,—H. R. Johnson, minister.

Dist. No. 9 : Flintville, Fort Howard, Sturgeon Bay, Fish Creek, Scott,—E. E. Olive, minister.

Dist. No. 10 : Clintonville, New London, Freemont, Poy Sippi (English), Mackford, Hutchins,—P. H. Cady, minister.

The above report was accepted by the Conference.

The committee on holding church property made a report, which was accepted by the Conference, the committee discharged, and a new one of five appointed to consult still further on the subject : G. C. Tenney, W. D. Stillman, S. S. Smith, John Olive, W. W. Sharp.

The committee on Nominations reported as follows : For President, H. W. Decker ; Executive Committee, H. W. Decker, A. J. Breed, J. F. Hanson ; Secretary, W. D. Stillman ; Treasurer, Mary F. Stillman. Each name was considered separately, and duly elected by the Conference.

The Liberty Pole church was dropped from the roll of the Conference, and the members advised to join other churches of like faith on Christian fellowship.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 23, AT 5 P. M.—Prayer by Bro. Sharp. Minutes of the previous session adopted. The committee on Resolutions made the following report :—

Whereas, The German work is assuming proportions among us that demand special efforts in that direction; therefore—

Resolved, That steps be taken to secure laborers who can successfully carry the truth to the people in this Conference speaking that tongue.

Resolved, That we greatly increase our efforts to spread the truth among our Scandinavian people, by securing more laborers, and circulating reading matter more extensively among them.

Whereas, Experience has shown that where colporter work has preceded tent labor it has proved beneficial; therefore—

Resolved, That we recommend that canvassing for the *Signs*, and colporter work, including Bible-readings, precede all our tent meetings and courses of lectures.

Whereas, A good understanding of our work is necessary to the successful prosecution of the same; therefore—

Resolved, That we recommend that our ministers attend the session of the General Conference when it is consistent for them to do so.

The Conference voted F. J. Brown a license for the ensuing year.

TREASURER'S REPORT.

Mary F. Stillman in account with the Wisconsin Conference of Seventh-day Adventists :

To cash on hand June 14, 1883,	\$1,637.48
“ “ received during the year,	6,051.81
Total,	\$7,689.29
By cash paid out during the year,	\$6,459.32
“ “ on hand June 23, 1884,	1,229.97
Total,	7,689.29

By vote, the Conference adjourned *sine die*.

H. W. DECKER, *Pres.*

W. D. STILLMAN, *Sec.*

—There is inestimable blessing in a cheerful spirit. When a soul throws its windows wide open, letting in the sunshine, and presenting to all the evidence of its gladness, it is not only happy, but has an unspeakable power of doing good.

Special Notices.

NOTICE.

THE Maine Central R. R. and its branches has kindly granted us the usual half rates to our camp-meeting from Vanceboro to Portland. Efforts will be made to obtain the same over other roads, and notice will be given in due time.

J. B. GOODRICH.

NEBRASKA TRACT SOCIETY PLEDGES.

I AM glad that some of our brethren that have made heavy pledges in favor of the Tract Society are paying them. We hope others will do so as soon as convenient, as our indebtedness to the REVIEW Office is quite large, and we would like to settle it as soon as possible. Yet we do not want any one to distress himself.

A. J. CUDNEY.

TENTS FOR NEW YORK CAMP-MEETING.

TENTS can be rented on the same terms this year as last. Below is a list of sizes and prices :—

24 by 30 ft.,	\$5.50
16 “ 24 “	3.25
14 “ 15 “	2.00
12 “ 17 “	2.00
9 “ 12 “	1.25

Send in your orders early, not later than Aug. 1. Address me at Rome, N. Y., Box 1476.

M. H. BROWN.

NOTICE! ILLINOIS SABBATH-SCHOOL.

WE will use the songs on pp. 20, 96, and 130 in the “Song Anchor” at our camp-meeting Sabbath-school. We hope that all are hard at work preparing for this important occasion, according to the plan suggested by the committee in the REVIEW of June 17. We are in receipt of a number of encouraging letters from different parts of the State, and are persuaded that those who will not be prepared in the Sabbath-school work this year will be decidedly out of the fashion. If we have no interest in this matter at present, let us take an interest *at once*, and be prepared to get good for ourselves and also to help others.

A. O. TAIT.

NORTHERN DAKOTA.

It has been thought advisable that I should visit northern Dakota for the purpose of engaging in labor there if the way should open. I very much wish to hear from every friend of the present truth in that part of the territory tributary to the North Pacific and Manitoba railroads. I desire to know how many Sabbath-keepers there are, where they are located, and what are the prospects for labor in their localities. It is believed that the time for the work to be opened in this northern country has fully come. I greatly desire the prayers and co-operation of all who love the cause of God.

Address me at Casselton, Cass Co., Dakota.

G. C. TENNEY.

NEBRASKA CAMP-MEETING.

AFTER consulting with Eld. Butler and others I am now able to state the time of our fall camp-meeting. The camp-meeting proper will commence Sept. 24, and continue till the 30th. A canvassers' and workers' convention will be held previous to this date, beginning Friday, Sept. 12, and continuing till the commencement of the camp-meeting. It is expected that there will be canvassers at this meeting from several different States, and all branches of the canvassing and colporter work will receive attention.

I am sorry we have to hold our meeting so late in the season; but in order to secure the services of the best camp-meeting laborers, we were obliged to select this date.

A. J. CUDNEY.

NEW YORK CAMP-MEETING ARRANGEMENTS.

As it has been decided to hold our meeting in Syracuse this season, we know our brethren will be anxious to have the arrangements such as will do credit to our work. To secure this desirable result, we request each church to send at least one man to assist the camp-meeting committee in pitching the tents and in making such preparations as are necessary to have everything in a state of readiness to begin our meeting promptly on time Thursday evening, Aug. 14, at 7:30. These persons can be chosen by the various churches when they meet to elect delegates to the Conference.

Helpers should come on to the ground as early as Monday, Aug. 11, and remain until the camp is cleared. Please send us good help, brethren, and thus have the burden of camp-meeting preparations equalized. This burden should not fall upon a few faithful volunteer helpers. We should labor for *equality*. We request the clerk of each church to send us by Aug. 1 the name of the one selected to help us.

M. H. BROWN.

TO OUR BROTHERS AND SISTERS IN MAINE.

WE wish to say a few words to you through the REVIEW. We are encouraged by the result of the canvassing work in the city of Portland. Already we find that some are becoming interested in the truth. The *Sabbath Sentinel* is doing a good work. Between four and five hundred subscribers have already been obtained, and a number for the *Signs of the Times*.

We have one tent pitched in Bath, and the other will be run in Washington County. It will cost something to support the laborers and keep them in the field, and we hope all of our people will remember that it is more blessed to give than to receive. Let your prayers and alms-giving come up as a memorial before God. “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” Mal. 3:10. Send in your tithes and offerings to Isaac C. Choate, South Norridgewock, Somerset County, Maine. The cause needs your help, and it is worthy of our support.

J. B. GOODRICH.

TEXAS CONFERENCE.

It is important that the business sessions of the different departments be conducted with dispatch during the camp-meeting. The officers of the churches, Sabbath-schools, temperance clubs, and tract societies, should be prompt in preparing and transmitting their reports, so that the district and State secretaries may be enabled to do their work preparatory to the meeting. Delegates should all be appointed in due time and supplied with credentials. Each church is entitled to one, and those having more than twenty members are entitled to a delegate for every additional fifteen members. We would suggest that the officers be eligible as delegates. The delegates should be promptly on hand at the first meeting, so the work be not hindered.

The first meeting of the Conference will be held Friday morning, the 8th, at 9 o'clock. We would call attention to the remarks of Sr. White on the duty of all the brethren and sisters to attend all the business meetings. It is important that all be instructed in every branch of this great and final work, and how can this be done unless you are present to hear all that is said at our business meetings? I hope the brethren and sisters will take heed and reform. Brethren, read again the articles in Testimony 31, and REVIEW of April 22, 1884, on camp-meetings, and the preparation for the same.

R. M. KILGORE.

News of the Week.

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

DOMESTIC.

FOR WEEK ENDING JULY 12.

Bradstreet's reports 196 failures in the United States for the week, against 146 in the preceding week.

The estimated yield of wheat in Michigan this year is 21,965,391 bushels—1,512,841 bushels less than the crop of 1883.

Southwest of Decatur, Ill., Friday night a cyclone ravaged the district, thirty houses and barns being leveled, horses killed, and orchards and crops ruined.

Philip Hamilton, youngest son of Alexander Hamilton, who was killed by Aaron Burr, died at Poughkeepsie, New York, Wednesday, aged 82.

There have been thirteen cases of small-pox at Leroy, Mich. Dr. Betts, a young physician, died of the malady Tuesday.

During the year ended June 30 the Northern Pacific Railroad sold 473,712 acres and 1,384 town lots for \$2,249,526.

A cloud-burst over Berks, Lebanon, and Montgomery Counties, Pa., Sunday, deluged the country and swept away bridges, houses, and crops.

Michael Curry and his sons partook of canned beef at Erie, Pa., Monday, immediately showed indications of poisoning, and are now lying at the point of death.

The Louisiana Board of Health instructed quarantine officers Wednesday night to detain all vessels coming from Toulon, Marseilles, or other cholera-infected ports.

The Masonic Grand Lodge resolved at Brockville, Ont., Wednesday, that the presence of intoxicants on refreshment tables of subordinate lodges was not desirable.

While going to church Wednesday evening at Erie, Pa., Adam Brabender, President of the wrecked Erie County Savings Bank, was arrested on the charge of having embezzled the funds of the institution, \$150,000, and was committed in default of \$100,000 bail.

A new counterfeit \$10 silver certificate has made its appearance in the West. On the back of the note where it should read "And all public dues, and when so received" the word "all" is entirely omitted.

Notwithstanding the prohibition law, the distillers at Dubuque, Iowa, are manufacturing as usual, and the saloons are openly selling liquors. The wholesale dealers are also busy, but they send out their packages in new shapes.

Both Houses of Congress were in session until a late hour Sunday evening. All the appropriation bills were passed except the Naval item, which was provided for by making a temporary provision for six months.

Twelve acres in the Toledo (Ohio) lumber district were burned over Wednesday, the property destroyed belonging to the Mitchell & Rowland Lumber Company, in whose yard the fire started; Nelson, Holland & Co., and J. B. Kelly. The loss is \$365,000, and the insurance about \$340,000.

Sections of McLean, Livingston, Piatt, Champaign and LaSalle Counties, Ill., were visited by a rain and thunder storm which leveled the crops, flooded the crocks, and threatens the destruction of bridges on the Mackinaw and Vermillion Rivers. Cultivated lands in the bottoms are overflowed. At Streator and Philo cellars were filled with water and houses damaged by lightning. Stock were killed and harvesting entirely stopped.

FOREIGN.

There were twenty-nine deaths from cholera at Marseilles Thursday.

A report comes from Suakim that General Gordon has been murdered by his soldiers.

A Paris telegram states that war between France and China is considered inevitable.

During the twenty-four hours ending at 6 o'clock Wednesday evening there were twenty-three deaths from cholera at Marseilles and eleven at Toulon.

Fourteen deaths from cholera at Marseilles Tuesday. All who can are leaving the city. Ten deaths at Toulon.

A letter from a Chinese official to a wealthy and influential Chinaman at San Francisco announces that the Pekin Government has determined to combat the French, at the same time ordering a tax to be levied on all Chinamen living in the United States. A secret is also said to exist between Germany and China whereby the former will support the latter in a war with France.

Appointments.

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

CAMP-MEETINGS FOR 1884.

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

TEXAS CONFERENCE AND TRACT SOCIETY.

The next annual session of the Texas Conference and Tract Society of Seventh-day Adventists will be held in connection with the camp-meeting at Dallas, Texas, Aug. 8-18, 1884.

We will meet with the Snow Hill church July 17-22; Moline 24-27. Can the Grenola church meet with the Moline church at the same time?

PROVIDENCE permitting, some of the brethren from Battle Creek will meet with the little company at Convis next Sabbath, July 19.

The State quarterly meeting of the Nebraska Tract Society will be held at Fremont the third Sabbath and Sunday in July. All branches of the missionary work will receive attention.

OUR first Sabbath meeting in the tent at Mayville, will be held Sabbath, July 19. Services will commence at 10:30 A. M. Hope to see many of the friends of truth present.

The Lord willing, I will meet with the church in Leslie, Mich., Sabbath and Sunday, July 19, 20. Their house of worship will be dedicated at this meeting.

With the church in Spring Arbor, Sabbath and Sunday, July 26, 27.

The Lord willing, we shall attend the quarterly meeting of Dist. No. 6, N. Y., July 19, 20, as Bro. Carr may appoint. We hope to see a general attendance of all the friends of the cause in that district.

The New York Conference of S. D. Adventists will hold its annual session at Syracuse in connection with the camp-meeting to be held in that city Aug. 14-26, 1884. Each church of twenty members or less, is entitled to one delegate, and an additional delegate for each additional fifteen members.

We request all the laborers in our Conference to prepare before the meeting a complete and itemized statement of the kind of labor, time spent, expenses and receipts, during the Conference year, and hand to the President or Secretary at or before the first meeting of the Conference.

Publishers' Department.

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

RECEIPTS.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

Books Sent by Express.—M Helleson, A J Scott, W J Boynton. Books Sent by Freight.—J Q Finch, George Brown, Neb Tract Society, Pacific Press.

Cash Rec'd on Account.—Tenn T & M Soc per J Q Finch \$30.00 O A Johnson 6.00, Richard Conradi per A R H 25.00, A C Bourdeau per Wm Chinook 20.00, Ind T & M Soc per S H Lane 71.58, Fred Haas 10.00, Missouri T & M Soc per Wm Evans 1000.00, S Thurston 60.00, D W Reed 50.00, Wisconsin Conf per Elizabeth Wright 52.70, Richard Conradi per I D Van Horn 100.00, Minn T & M Soc per Benjamin and Martha Fullerton 40.00, Mich T & M Soc per H House 98.58, Canada T & M Soc per M L Cushing 20.67, R J Moffatt 2.00, J M Dickerson .35.

General Conf. Fund.—Dakota Conf (Tithe) 260.00, Maryland per J F Jones 10.00.

Mich. Conf. Fund.—Mason per Mrs I G Phillips 3.60, Jackson per L A Branch 60.50, Byron Center per J T Terrell 12.00, St Charles 88.00, Westphalia 5.86, Greenville 131.05, Flint 65.20, Cedar Springs 8.50, Carrie Annis 2.10, Montague per H E Hansen 15.00, Saranac 17.77, Dimondale 9.12, Gowen 9.40, Bunkerhill 13.50, Arcada 2.45, Lakeview 29.77, Ovid 24.73, Ithaca 84.82, Memphis 18.00, Vermontville per Mr and Mrs A H Cole 5.00, Freeland 30.00, Fairgrove 24.75, Douglas 4.33, Hillsdale 148.40, Mrs Phena Walters 1.34, Hartwick 10.80, Imlay City 19.76, Marshall 1.72.

S. D. A. E. Soc.—Mrs Hannah Smith (donation) 25.00.

Mich. Reserve Fund.—Mrs M M Edmonds (deceased) 10.00, F Squire 100.00.

Int. T. & M. Soc.—Andrew Hoyt 15.00, N J Webber 5.00, J F Jones 9.00, S F Wells 5.00.

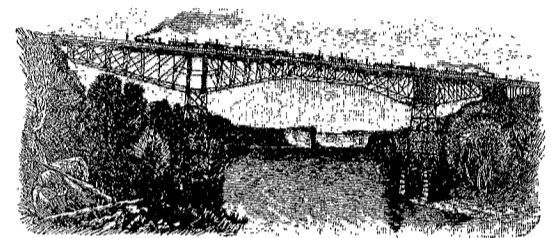
European Mission.—J D Clark \$390.00, Fannie Dickerson 1.00, A H King 5.00, Mrs A A Stowell 5.00, G F Richmond 1.00, L A Dodge 1.00, Carrie Nichols 5.00, S F Stone 2.50, J D Clark 10.00, J C & H B Tucker 5.00, B Graham 2.50, A Friend 5.00, C H Harris 2.50, M C Mace 10.00, B F Lake 10.00, A S Cowdry 1.00, H S Foster 2.50, S W Foster 3.00, Andrew Hoyt 15.00, Lucinda Teal 2.00, Margaret Elliot 5.00.

English Mission.—Fannie Dickerson \$2.00, A H King 10.00, Mrs A A Stowell 5.00, G F Richmond 1.00, Carrie Nichols 10.00, S F Stone 10.00, J D Clark 20.00, B Graham 2.50, H A Munson 2.00, J W Overmyre 10.00, C S Haskins 10.00, A Friend 5.00, W E Sanderson 1.00, C H Harris 2.50, Eva A. Warner 1.00, E M Stone 5.00, H S Foster 10.00, S W Foster 4.00, A Friend 1.00, J M Kellogg 1.00, Andrew Hoyt 15.00, Saddle Norris 1.00, Margaret Elliot 5.00.

Scandinavian Mission.—Mrs A A Stowell \$5.00, G F Richmond 1.00, L A Dodge 1.00, Carrie A Nichols 5.00, S F Stone 2.50, J D Clark 10.00, J C & H B Tucker 5.00, A Friend 5.00, C H Harris 2.50, E A Warner 1.00, R M Robbins 1.00, R C Andrews 5.00, H S Foster 2.50, S W Foster 3.00, Andrew Hoyt 15.00, Margaret Elliot 5.00.

Swedish Mission.—S Louisa Johnson \$1.50, W A Johnson 2.00.

Thank Offerings.—Elizabeth Wright \$5.00.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table showing train schedules for Michigan Central Railroad, including stations like Detroit, Jackson, Battle Creek, Kalamazoo, and Chicago.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M., Battle Creek 7:33, arrives at Detroit 11:45 A.M. All trains run by Ninetieth Meridian, or Central Standard Time.

Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays.

MAY 18, 1884. O. W. RUGGLES, Gen. Pass. Agt.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect December 30, 1883.

Table showing train schedules for Chicago & Grand Trunk R.R., including stations like Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, and Chicago.

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

The Day Express, Battle Creek Passenger and Mail trains, daily except Sunday. Pacific, Limited and Atlantic Expresses, daily.

Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. S. R. CALLAWAY, General Manager.

CHICAGO, BURLINGTON & QUINCY R. R.

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

May 18, 1884.

Table showing train schedules for Chicago, Burlington & Quincy R.R., including stations like Galesburg, Ottawa, Streator, Freeport, Dubuque, Amboy, Rock Falls, Sterling, Kansas City, Denver, Council Bluffs, St. Joseph, Atchison, Topeka, Denver Fast, Montana & Pacific, Aurora, Mendota & Ottawa, St. Louis, Rockford & Forrester, Aurora Passenger, Freeport & Dubuque, Des Moines, Omaha, Lincoln & Denver, Southern Pacific, Texas, Kansas City and St. Joseph Night, and Aurora Sunday Passenger.

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

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., JULY 15, 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.
 Redemption, ELD. L. D. SANTEE, 449
 The Sabbath, J. M. HOPKINS, 450
 The Two Weavers, Sel., 454
 The Wonderful Man, Rev. E. P. MARVIN, 460

Our Contributors.
 Dangerous Amusements for the Young, MRS. E. G. WHITE, ... 449
 Our Need, OSCAR HILL, 450
 The Law and its Penalty.—No. 2, ELD. R. M. KILGORE, 450
 Testimony for the Sabbath, W. A. BLACKLEY, 451
 How Shall It Be Accomplished? HELEN L. MORSE, 452
 An Open Letter, ELD. L. D. SANTEE, 452
 The Shield, JOHN WILSON, 452

Choice Selections.
 About Marrying, *Evangelist, in Observer*, 453
 It Took Him off His Feet, Sel., 453
 A Cross for Every One, *The Earnest Christian*, 453

Home.
 The Old Cradle, *T. De Witt Talmage*, 454

Our Tract Societies.
 Wisconsin Tract Society, PHEMIE LINDSAY, Sec., 754
 Canada Tract Society, MARY L. CUSHING, Sec., 454

The Sabbath-School.
 Lesson for the Fourth Sabbath in July, C. C. L., 455
 The Sabbath-School Teacher, C. C. L., 455

Editorial.
 Ezekiel's Vision on the Resurrection, 456
 A New and Important Field, G. I. B., 456
 Questions Answered, S. N. HASKELL, 456
 The Approaching Conflict, R. F. COPPELLE, 457
 Minnesota Camp-Meeting, E. W. FARNSWORTH, 457
 The Promised Inheritance.—No. 4, R. F. COPPELLE, 458
 Important Questions for Church-Members.—No. 7, J. O. CORLISS, 458

Minister's Department.
 How to Preach a Good Sermon, *Martin Luther*, 459
 Downright Moral Earnestness, *Baptist Teacher*, 459

Progress of the Cause.
 Reports from Wisconsin—Ohio—New York—Michigan—Iowa—
 —Pennsylvania—Conference—Indiana—West Virginia
 —Virginia—Nebraska—Kansas—Illinois, 460, 461
 Canada Camp-Meeting, M. E. KILGORE, 461
 Wisconsin Conference Proceedings, W. D. STILMAN, Sec., 461

Special Notices.
 Notice! J. B. GOODRICH, 462
 Nebraska Tract Society Pledges, A. J. CUDNEY, 462
 Tents for New York Camp-Meeting, M. H. BROWN, 462
 Notice! Illinois Sabbath-School, A. O. TATE, 462
 Northern Dakota, G. C. TENNEY, 462
 Nebraska Camp-Meeting, A. J. CUDNEY, 462
 New York Camp-Meeting Arrangements, M. H. BROWN, 462
 To Our Brethren and Sisters in Maine, J. B. GOODRICH, 462
 Texas Conference, R. M. KILGORE, 462

News. 463
Appointments. 463
Editorial Notes. 464

THE POLITICAL SITUATION.

THE nominations of the two great political parties for president and vice-president of the United States, for the four years following March next, are now made—Blaine and Logan by the Republicans, Cleveland and Hendricks by the Democrats. Each party, of course, put up its candidates with a degree of enthusiasm and demonstrations of delight which were carried to an extent both silly and sickening. But there is nothing in either nomination to excite enthusiasm in the mind of any person who regards purity and principle above party success and political spoils. The Republican convention branded itself with infamy when it received with groans and hisses allusions to Mr. Hayes' administration—the cleanest and purest administration we have had since the days of Lincoln; and when it refused, in its weak platform to make any recognition of such great questions of moral reform as the temperance movement, though earnestly urged upon its attention, it showed itself either besotted with the evil principle itself or blood-poisoned with moral cowardice. Mr. Blaine represents the ring and machine principle in politics. Mr. Cleveland represents monopoly and policies which are sure to work turmoil and trouble in the future. The triumph of the principles involved in the election of either candidate will be a disgrace and misfortune.

And now comes the tug of battle to secure the election. Abundant indications plainly foretold that neither candidate is to sail smoothly into office. He who wins will do it at the expense of a desperate struggle. The nation is unfortunately in such a condition, that it is next to impossible to get an honest expression of the will of the people. Fraud, dishonesty, usurpation, lying, cheating, and stealing, will largely determine the count; and the party which can do most of this work will probably win.

There is defection in the Republican ranks so serious that it threatens to disintegrate the party, as no doubt it deserves to be disintegrated. These independent Republicans will give their strength to Mr. Cleveland, which will possibly elect him. On the other hand the Tammany Hall organization, led by John Kelley, is bitterly opposed to Cleveland, and may possibly carry New York against him, and so defeat him. But there seems now to be a strong probability of the election of the Democratic candidate.

The Michigan *Christian Herald* forecasts the political future with no small degree of plausibility, as follows:—

“(1.) The independent Republicans nominate a candidate. (2.) The Republican party goes out in November. (3.) The civil service reformers and the temperance men join forces during the next four years, agitate, and gain strength. (4.) The party in power [the Democratic] misinterpreting the meaning of its uplift, overreaches and falls. (5.) The old parties drop to pieces, and, while would-be leaders on either side are attempting to gather and shape the fragments, the moral advance party, under whatever name, comes to the front and carries the day in 1888.”

The action of the Democratic convention in nominating Mr. Cleveland makes it certain that the Independents will not put a new ticket in the field, for they themselves called loudly for his nomination. And this makes it all the more probable that the remainder of the foregoing program will be carried out. The “moral advance” party is the party which, while it will propose some good reforms, like the temperance and divorce reforms, will have also on its banners the evil star of Sunday-keeping. We look for the Sunday movement to come squarely to the front, politically, as soon as 1888; while it will doubtless receive due attention otherwise in the destined amendment agitation of 1887.

CAMP-MEETING FOR NEW YORK.

THE time for our annual feast of tabernacles is fast approaching. This will be the largest and most important gathering of the kind we have ever had in our State. The location being at Syracuse, the railroad center of the State, makes it easy of access for our own people and the laborers from abroad, while the size of the city selected for the meeting insures a large attendance of those not of our faith. We have been greatly favored in securing a good location within the city limits and easy of access for all in the city who desire to attend. The Lord's providence has certainly favored us thus far in our efforts to carry out the plan of having our camp-meetings where the light will be brought within the reach of the multitudes that throng our great cities. While the Lord is giving us such evidences of his guiding hand in the work, we trust all our brethren and sisters will plan and labor to the point of attending this annual gathering in our Conference, that they may share in its blessings.

M. H. BROWN.

MAINE CAMP-MEETING.

THIS meeting will be held from Sept. 4 to 15 in Portland. A very pleasant spot of ground has been secured for the purpose. This is the largest city in our State, and it will be the most important camp-meeting ever held in Maine.

We hope our people will commence now to lay their plans and make arrangements to attend. Do not fail to come at the commencement and stay until its close. The General Conference Committee will furnish us with the best of help, and no one can afford to be deprived of the instruction and benefit to be derived by attending this meeting. Two weeks is none too long a time to spend

in seeking God and his special blessing in this time of peril and danger.

Do we realize that time is short and the end of all things is at hand, that we have but a little time to work, and that what we do must be done quickly? Greater efforts must be put forth, and sacrifices made to help forward the last message of mercy, or many of us will be lost at the last day. I feel deeply over these things, and may God help us to do all we can in his fear to make the meeting a success, and that precious souls may be saved.

J. B. GOODRICH.

TEXAS CAMP-MEETING.

A WORD TO THOSE WHO SHALL ATTEND.

SHADY VIEW PARK, where the meeting is to be held, is at the eastern terminus of the San Jacinto street car track, in East Dallas. It can therefore be easily found by either inquiring for Shady View Park, or by following San Jacinto street eastward to the park. Those coming from the North and East will find the park in the vicinity of the Catholic Seminary.

This year we shall be able to furnish a greater amount of shelter for campers than heretofore; so that those who have not tents of their own can be supplied if they will buy material to partition off their own rooms in one of the large tents, both of which can be used for their purpose. We shall also have a few small tents to rent. The grounds for the tents will not be so well shaded this year as formerly, but the place of meeting and the surroundings will be much more beautiful.

Dear brethren, we have selected the time, Aug. 8-18, for your convenience; we hope, therefore, to see a general turnout of all our brethren and sisters in the State. Tell your neighbors about the meeting, and urge them to come with you and your families.

R. M. KILGORE.

VIRGINIA CAMP-MEETING.

THIS meeting will be held Aug. 5-12, and will be a very important one. Every Sabbath-keeper in the State should attend it, and induce others to do so. We hope all will make a special effort to come.

This meeting will be held two miles south of Mt. Jackson, between Mt. Jackson and Quicksburg. The Baltimore and Ohio R. R. will sell tickets to Mt. Jackson, to those who attend the camp-meeting, at reduced rates,—the same as last year,—and will stop all passenger trains at the camp-ground. If R. R. agents decline to check or mark baggage to be put off cars at the camp-ground, check all baggage to Mt. Jackson, but get off at the camp-ground, and a way will be provided to transfer baggage to camp-ground.

Let all who possibly can, provide themselves with family tents. We hope to see all on the ground ready to attend the first meeting. The meeting last year was productive of much good, and those who did not attend have regretted it. We hope none will remain away this year. Eld. S. N. Haskell and the writer expect to be present. Eld. Haskell's instructions in regard to all branches of the work will be of especial benefit to every member of the young Conference; so we hope none will fail to attend. Let each church choose a delegate to represent them at the session of the Conference. Come praying the blessing of God to rest upon the meeting.

S. H. LANE.

—There are a thousand hacking at the branches of evil to one striking at the root.

WHO CHANGED THE SABBATH?

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

Address, REVIEW & HERALD, Battle Creek, Mich