

Advent Review

AND SABBATH HERALD.

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

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CUMBERED ABOUT MUCH SERVING.

"Come ye yourselves apart, . . . and rest awhile." Mark 6:31.

CHRIST never asks of us such busy labor
As leaves no time for resting at his feet;
The waiting attitude of expectation
He oftentimes counts a service most complete.

He sometimes wants our ear, our rapt attention,
That he some sweetest secret may impart;
'Tis always in the time of deepest silence
That heart finds fullest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer, to endure!

Well, God loves patience! Souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight,

As they who grapple with some giant evil,
Clearing a path that every eye may see!
Our Saviour cares for cheerful acquiescence,
Rather than for a busy ministry.

And yet he does love service, where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,
Be sure to such he gives but little heed.

Then seek to please in whatsoever he bids thee,
Whether to do, to suffer, to lie still;
'Twill matter little by what path he led us,
If in it all we sought to do his will!

—Standard and Home Journal.

The Sermon.

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

DUTIES AND PRIVILEGES OF THE CHRISTIAN LABORER.*

BY MRS. E. G. WHITE.

It is a privilege to express my gratitude to God for these meetings now in the past. This is the best general meeting I have ever attended. We know that we have had the presence and blessing of God. He has breathed upon us his Holy Spirit. To me and to many others, Heaven has seemed very near; and we have been led to rejoice with joy unspeakable and full of glory.

Through the Bible-readings the truth has been brought out with clearness and power. Deeper, broader views have been taken of divine truth and of our responsibility to God. Hearts have been subdued and softened by the love of God. Through grace the capacity to understand and appreciate the truth has been enlarged; and

as we continue to advance in grace, our ability will still further increase, and we shall better understand the ways of God and the plan of redemption.

Never feel that there is no need of applying yourself diligently to the study of the word. If you search for truth as for hid treasures, the Scriptures will unfold to you more and more. Many of you might be far in advance of what you now are. Young men who are just beginning to labor are in danger of thinking that because they have become familiar with a few subjects, they are qualified to present the truth anywhere. These lose much by wasting precious, golden moments that should be spent in studying the prophecies or the practical lessons of Christ.

The morning meetings have been most precious. To me they have been a continual feast,—like heavenly manna to my soul. We have met Jesus in the assembly of his people. We have learned of him, and of his willingness to receive all who come to him in humble faith, taking God at his word. We have learned that if we would receive the dew of divine grace, we must allow nothing to come between God and our souls. We have seen many obtaining such a knowledge as they never had before of the true Source of spiritual strength and moral power. I knew that Jesus was waiting to be gracious, and that my brethren feared to take his offered mercy; and I have enjoyed seeing them receive rich blessings at his hand. I have not found it difficult to rejoice with those that rejoice, and to weep with those that weep.

We have felt sad over the cases of some who have long been under the special power of the enemy. We had hoped to see them deeply impressed and converted at these meetings; but Satan spread his snare for them. For months he has been diligently working up his plans to prevent them from being present. They do not know what they have lost. Others who have been drunken with the spirit of the world, and have been entreated and reproved, did not want to be here. In view of the little time we have in which to prepare for our future home, we should not allow indifference to keep us away from such meetings, nor entanglements to arise which will make it impossible for us to attend them.

We can never forget these good meetings. But now we are about to separate, and to be widely scattered. Our ministers go to their several fields of labor refreshed and strengthened, with broader views of the love of God, and of his willingness to work with their efforts, than they have heretofore had. Sensitive persons, as they view the conflicts and trials before them, shrink from the responsibility they must bear in warning the world of the judgments that are about to come. They fear its rude touch will stain their souls. But we are none of us to be shut up as precious perfumes, lest the fragrance shall escape. We have enjoyed a Pentecostal season; we have been warmed by the love of Jesus, invigorated by the clear, firm truths of the word of God, and refreshed by the dews of divine grace, all for a purpose, that we may shed forth to the

world a sweet fragrance from Eden. We have gathered divine rays of light, that they may be reflected to others in good works.

There are souls to be won to Christ. There is a great and solemn work before us to prepare the people to stand in the day of the Lord. We have but little time here, and the best use we can make of our faculties is to consecrate them to the work of God. It is the duty of every one, not only of those who occupy the position of watchmen on the walls of Zion, but of the laymen also, to do their utmost to advance the cause of God and save their fellow-men. Opposition must be met. We shall be hated of all men for Christ's sake, and by Satan, because he knows that a divine power attends this work which will undermine his influence. But Heaven is open before us; we may take hold of divine strength. As children of God, it is our privilege and duty to come directly to him, and claim a Father's blessing. He will give it. Iniquity abounds, and for this very reason God is willing to give more grace and reveal himself to his people.

I beseech you, do not withhold yourselves from God. We have seen of his salvation; but I have longed to hear happy souls saying, "My cup runneth over. Jesus, precious Saviour, is the crown of my rejoicing." The moment you surrender yourself wholly to him in simple faith, Jesus accepts you, and encircles you in his arms of love. He holds you more firmly than you can grasp him. Come to the light, and triumph in God. Then shall your peace be as a river, and your "righteousness as the waves of the sea."

[Expel sin from your hearts; for sin caused the death of the Son of God.] Let your conversation be in heaven, "from whence also we look for the Saviour, the Lord Jesus Christ." Never forget, wherever your lot may be cast, that you are pilgrims and strangers here, journeying to a better country, even a heavenly. The talents you possess, the property God has lent you, must be used in doing good, in laying up treasure in heaven. The work which you are doing with your hand or your brain, must stand the test of the Judgment. How will it then appear? Are you acting well your part in preparing yourselves and others for glory, honor, immortality, and eternal life? Are you doing anything that you will wish undone when the books shall be opened, and you meet your deeds as they stand registered in heaven?

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." "The world knoweth us not because it knew him not." We are not understood by the world, we never shall be; but we must not let this discourage us. We are not to look at present appearances, nor be angry when we are misjudged, but we should improve every opportunity of doing good.

It is wise to seek humility and meekness, and to carefully avoid raising a combative spirit, thus closing ears and hearts to the truth. Hold your mouth as with a bridle when the wicked are before you. When tempted to say

*Remarks made at the closing meeting of the General Conference, in Battle Creek, Mich., Tuesday evening, Nov. 20, 1883.

sarcastic things, refrain. Censure no one; condemn no one. Let the life argue for Jesus, and the lips be opened with wisdom to defend the truth. The consistent life, the long forbearance, the spirit unruffled under provocation, is always the most conclusive argument and the most solemn appeal. We are often brought into positions that are trying, where human nature longs to break forth; but in such cases be still, do not retaliate.

We must drink deeper draughts from the well of salvation. How can we possibly enter into the spirit of Christ's teachings unless we are partakers of the divine nature? We are seeking to vindicate the law of God. We need the energy of the Holy Spirit to accompany our efforts. Never venture to enter the desk until you have wrestled with God in prayer, and come forth as seeing Him who is invisible, with your faces lighted up with beams from the Sun of Righteousness. You will then have no tame words to offer. The divine truths which glow in your own breast will kindle the hearts of others. The men who would teach others the art of success in the sacred ministry should understand that art themselves. The best way to teach youthful laborers is to do yourself what you expect them to do.

In every prayer let the hand of living faith lay hold upon infinite help. Faith is the medium by which the renewed heart is drawn close to the great heart of love. Faith elevates the sinking soul. Faith lightens every burden and relieves every weariness by the anticipation of the mansions Jesus has gone to prepare for them that love him.

Jesus is the foundation and the author and finisher of our faith. Why are we so powerless? Jesus lives; and because he lives, we shall live also. He is to us not a Saviour in Joseph's new tomb, closed with a great stone, and sealed with the Roman seal. Mourn not as those who are hopeless and helpless; never, under any circumstances, give way to despair; but from grateful hearts, from lips touched with holy fire, let the glad song ring out, "Jesus is risen; he lives to make intercession for us." Grasp this hope, and it will hold the soul like a sure, tried anchor. Believe, and thou shalt "see the glory of God."

Will it make you sad to be buffeted, despised, derided, maligned of the world? It ought not; for Jesus told us just how it would be. "If the world hate you," he says, "ye know it hated me before it hated you." The apostle Paul, the great hero of faith, testifies: "For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Look up, my brethren, look up. Let the love of God into your souls. Through Jesus the treasures of heaven are at our command, and what is there that he will not do for us? The Father also loves us, and is waiting to be gracious. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Are we working to proclaim truth, righteousness, and the love of God? This is the work that is assigned us. Even in bereavements we should not stop to grieve; but let us show our love for the faithful workers who have gone to their rest, by doing the work they would have done had they lived. While we do our own work, we may also take up theirs where they left it, and firmly and courageously carry forward the banner of truth to final victory.

Brethren, your aims are altogether too low. You have not used the great moral faculties of the soul,—faith, hope, and love. These powers are given us not to lie dormant, but that through their exercise the soul may be brought into harmony with heaven; but with many of

you they are paralyzed through inaction, and as a consequence you are weak and helpless. Do not let your great need discourage you. The Saviour of sinners, the Friend of the friendless, with compassion infinitely greater than that of a tender mother for a loved and afflicted child, is inviting, "Look unto me, and be ye saved." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." We may take hold of his strength, and make peace with God. Jesus will quicken all the faculties of the soul, and impart new life and energy.

While you should make every effort to reach the highest standard of intellectual excellence, you should avoid self-sufficiency and dependence on your own ability. Learn of Jesus. He was the greatest teacher the world ever knew; yet he spoke in the language of common life. He met the necessities of all. He adapted his instruction to all times and places, to both the rich and the poor, the educated and the ignorant. He ever dwelt upon the grandest themes that can engage the attention; and he presented them in such a form, and used such illustrations, that the feeblest intellects could grasp his meaning, while the most intelligent minds were attracted and instructed.

Let us beware lest we lose the simplicity of the gospel of Christ. We must become as little children in humility, in consciousness of our own weakness. We must learn from the Divine Teacher lessons of higher wisdom than were ever taught in the most exalted schools of human institution.

There is danger of not making Christ's teachings a personal matter, of not receiving them as though they were addressed to us personally. In his words of instruction, Jesus means me. I may appropriate to myself his merits, his death, his cleansing blood, as fully as though there were not another sinner in the world for whom Christ died. In listening to his teachings with understanding open to receive his words, we display the highest wisdom. In being doers of the word,—obeying Christ by leading self-denying lives and forming pure and holy characters,—we shall secure the life which measures with the life of God.

There are toils and conflicts and self-denials for us all. Not one will escape them. We must tread the path where Jesus leads the way, it may be in tears, in trials, in bereavements, in sorrow for sins, or in seeking for the mastery over depraved desires, unbalanced characters, and unholy tempers. It requires earnest effort to present ourselves a living sacrifice, holy and acceptable to God. It takes the entire being. There is no chamber of the mind where Satan can hold sway, and carry out his devices. Self must be crucified. Consecration, submission, and sacrifices must be made that will seem like taking the very life-blood from the heart.

When self dies, there will be awakened an intense desire for the salvation of others, which will lead to persevering efforts to do good. There will be a sowing beside all waters; and earnest supplication, importunate prayers, will enter heaven in behalf of perishing souls. There will be an earnestness, a persistency, that will not let go. Love to Jesus will lead to ardent love for the souls of our fellow-men.

Now, as we are about to separate, the question arises, shall we all meet again in General Conference? Probably we shall not; but where, then, will be our next grand meeting? and when shall we again greet each other? We have wept and rejoiced together here; but if we never meet again on earth, shall we unite our voices in songs of triumph around the great white throne? Shall we each prove worthy of the precious boon of eternal life? God grant that not one face may be missing, not one voice wanting, when the hallelujahs are sung in the courts of heaven.

Our Contributors.

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

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—"Maud, answer the door-bell, if you please; it seems that we are to have a call this evening."

Miss Maud.—"Father, this is Mr. Thoughtful."

Mr. B.—"Good evening, Mr. Thoughtful. Are you well, sir?"

Mr. T.—"I am quite well, I thank you, physically speaking; but I confess to a little embarrassment of mind on account of the nature of my mission. As I approached your door, I queried whether you would not smile when you learned the character of the errand which has brought me to your house on this dark night."

Mr. B.—"Well, neighbor Thoughtful, of course I do not know to what I am indebted for this call, but I presume that you have come for some good purpose, and I confess that your remarks have excited in me a curiosity to know just what your errand is; so you will please divulge the secret immediately."

"Mr. T.—Well, to be frank with you, I have been reading, of late, the five books of Moses, and for some reason which I cannot explain my mind has been particularly impressed with the account given therein of the tabernacle and its service. It struck me as being very remarkable that such a building should be reared up under such circumstances, and that the Lord should have given such minute directions for the construction of even its most unimportant parts. Why! the pins, the taches, the sockets, the loops, the needle-work, and indeed everything connected with the building, is described as minutely as though the fate of the whole people depended upon their being made on just such a plan."

"Now, to be brief, I have thought this matter over until I have become satisfied that there was a significance in the tabernacle and its service that I have never understood; and knowing your acquaintance with the Scriptures, I have called this evening to see if you can give me any light upon this subject."

Mr. B.—"Well, neighbor Thoughtful, I am glad that you have called this evening on the errand that has brought you here. Some years ago I had an experience somewhat similar to your own. For months my mind was occupied, more or less, by thoughts very much like those you have just expressed. It occurred to me, as it did to you, that the tabernacle and the temple which succeeded it must have been designed to answer a purpose much higher than that of merely furnishing a place where victims could be offered. I do not know that I ever should have obtained any special light on the subject had it not been for an event that I have ever since looked upon as a providential occurrence."

"While walking through the town of C. one day, my attention was attracted by a large tent that had just been pitched upon the commons. My first impression was that it was connected with some circus. I soon discovered my mistake, however. On a streamer that was flying from the top of the center pole, I read these words, 'What Is Truth?' In a moment I discovered that the occupants of the tent must be religionists of some sort. My curiosity was aroused, and I immediately entered the tent, that it might be satisfied. There was but one person therein. He was a young

man of fair intelligence, and as he seemed disposed to be quite communicative, I began to inquire into the nature of his mission. He frankly told me that he was a Seventh-day Adventist, and that he was seeking to propagate their faith. I had heard considerable about that people, and was so far prejudiced against them that I was about to turn upon my heel and leave the tent in disgust, when my attention was attracted by a prophetic chart that was suspended behind the desk. My curiosity was aroused a second time, and I thought that I would at least approach near enough to it to get a better view of the hideous-looking creatures that were portrayed thereupon. The young man seemed to read the exercises of my mind, and wishing to hold on to me for further conversation invited me to enter the desk and examine the chart at my leisure. This I did, glancing over the representations of beasts and angels, till at last my eye rested upon a diagram purporting to present a ground plan of the tabernacle of Moses. By the way, Maud, I think I have a *fac-simile* of it in the book-case yonder; look it up, if you please."

Maud.—"Yes, father, I know just where it is. This is it, is it not?"



PLAN OF THE SANCTUARY.

Mr. B.—"Yes, this is the one. Now, Mr. T., if you have studied the book of the law carefully, you will perceive that this diagram, which we will place on the table before us, presents a view of the plan of the inside of the tabernacle according to the description given therein. There is the dividing wall that separates it into two apartments, which are called respectively the holy and the most holy place. You will observe that the most holy place is exactly square, and occupies one-third of the tabernacle. In it you will notice the following articles: 1. The golden censer; 2. The ark of the covenant, overlaid with gold, and containing the tables of the law of ten commandments, and the pot of manna, and Aaron's rod that budded; 3. On the ark you will see that the

cherubim are placed and are represented as overshadowing the mercy-seat, or cover of the ark, with their wings.

"Passing now to the first apartment, you will discover that the only articles that it contains are the candlestick,—or more properly the lamp-stand with seven lamps,—the table of shewbread, and the golden altar of incense. By carefully comparing this diagram with the accounts given of the tabernacle in Exodus, chapters 25-27, you will find that it correctly outlines the building in question, and properly locates every article of furniture that it contained."

Mr. T.—"Very good, Mr. B.; but I do not see that this diagram relieves my difficulty in the least. I have studied the question so long and so earnestly that I could have sketched the tabernacle and its furniture just as you see it there, without making a single mistake. The point which I cannot fathom is this: Granting that the tabernacle contained just what is found in the diagram, why *did* it contain these things rather than something else?"

Maud.—"Yes, Father, that is the very thing that I too would like to understand. I am not much of a Bible student, I confess; but the same queries which have troubled Mr. T. have suggested themselves to my mind heretofore."

Mr. B.—"Well, I see that I have critics to deal with, and I am not averse to your questioning me at the proper time; but permit me to suggest that if you had not interrupted me in my story, I should have reached your difficulty ere long. Let me resume my account, therefore. In the meantime, you will remember that I was in just the position you now occupy; I could not comprehend the reason why the tabernacle was made just as it was made."

"Well, as I was saying, my eye lit upon the diagram in question, and it immediately occurred to me that it was not impossible that the young preacher might be able to throw some light on the question that had perplexed my mind so long. Pointing to the diagram, I said, 'What is this that you have here, sir?' 'That,' said he, 'is a diagram that we employ in our lectures when we wish to illustrate the sanctuary question.' 'But,' I replied, 'what do you mean by the sanctuary question?' 'Well,' he remarked, 'it would take some time to make you comprehend the sanctuary question in its full scope. If, however, you will attend my lectures regularly, and listen candidly to all I may have to say on that topic, I assure you that—little as it is understood at the present time—I will prove that it presents one of the most important themes found in all the Scriptures.'

"Impatient at the proposed delay, and anxious to get his views of the subject, I replied, 'I do not object particularly to listening to your lectures, sir, provided they shall be interesting and profitable; but, to tell the truth, I am so anxious to get the facts in regard to the sanctuary question that I cannot bear the thought of listening to a whole course of lectures before reaching them. Could you not by conversation, or in some other direct method, impart to me the information that I desire?' To this the preacher replied, 'I will tell you what I will do. You attend the lectures each evening, bringing your friends with you, and I will grant you the liberty to come to the tent each day during the forenoon, and we will spend several hours together in canvassing this subject from the Bible standpoint.'

"I immediately accepted his proposition, and the next day we entered upon our task. The result was that I soon became convinced that he had light upon the subject in advance of anything that I had ever received. It would be impossible to even give an outline of his theory to-night, as it is already past nine o'clock; so I will make this suggestion: You return to-morrow evening, Mr. T., to this room, and I will give you some of his ideas respect-

ing the design of the sanctuary, or the tabernacle; for these are but two terms for the same thing."

Mr. T.—"Very good, Mr. B., I gladly accept your proposition, and as my interest in the subject is very deep, you may look for me to-morrow evening at a very early hour. Good night, Mr. B. Good night, Miss Maud."

Mr. B.—"Good night, Mr. T."

Maud.—"Good night, Mr. T."

Mr. B.—"Maud, did I understand you to say that you do not comprehend the sanctuary question?"

Maud.—"No doubt you did, father; for that is what I stated."

Mr. B.—"I am surprised that the daughter of a Seventh-day Adventist should not be posted on a topic so much discussed by our people. But never mind, my daughter, it is not too late for you to get an understanding of this subject. Be sure to be present hereafter at the interviews between Mr. B. and myself, and I think that I shall be able to make the question so plain that you cannot fail to comprehend it fully."

HAPPINESS.

BY ELIZA H. MORTON.

My spirit is in union
With songs of summer-time,
With twittering bird and insect,
With bells that sweetly chime.

The beauties of this earth-land
Its buds and bits of bloom,
My eyes discover clearly,
Amid the gathering gloom.

And though "creation groaneth,"
And pulse of time beats slow,
And signs proclaim destruction
Of loveliest things below,

Yet 'mid the woe and darkness,
The "Light of Life" shines on,
And showers on parched deserts
Fall ever and anon.

And o'er my soul come visions,
Gleams of eternal peace,
When sin and earth's commotion
Forevermore shall cease.

And thus I gladly gather
Bright gems of purest thought;
And pearls of inspiration,
And truths by Nature taught;

And seek to grow in wisdom,
And gain in strength divine;
Knowing that joys supernal
Forever may be mine.

Portland, Me.

THE LAW AND ITS PENALTY.—NO. 3.

A REMEDY PROVIDED FOR MAN.

BY ELD. R. M. KILGORE.

ADAM well understood the nature and intent of the penalty. Not a ray of light dispelled the darkness of the grave into which he must enter. He sees no avenue of escape. He must return to his native earth. "Out of it wast thou taken; . . . unto dust shalt thou return." Oh, dread decision! In it there is no reprieve expressed. He must die. His posterity must share the same fate. In him are the seeds of death, and he can but transmit the same to his children. If man shall live again, life must come to him from another source. If it does not, his consignment to death and the grave must be an eternal one. In the fall of man there were palliating circumstances which rendered a remedy possible. The Creator loves the creature man, and pities him because a stronger than he has seduced and overcome him. The Son of God, by whom the Father made the worlds and all things contained in them (Heb. 1:2; Col. 1:16), offered himself as a lamb without spot to God as a ransom for man. Heb. 9:14; Hosea 13:14. Truly and voluntarily the Son tenders himself to the Father, and pleads that his life be accepted as a substitute for guilty man. His life is of more value than all he has made, and is therefore sufficient to pay the price demanded by the law, and to redeem him from

the power of death. The Father can accept the price offered, sustain the dignity of his law, and yet manifest no injustice, since the offering is wholly voluntary. Hope for man revives as it is announced, The seed of the woman shall bruise the head of the serpent. Ah! the serpent, called the devil and Satan (Rev. 12:9), hath beguiled man, and brought death into the world. Rom. 5:12. But of woman, whom the serpent led into sin, a seed is to be born who shall bruise Satan under his feet. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering. . . . Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:9, 10, 11, 14, 15. Oh, what wondrous love! The Son of God laying down his life for his enemies! What a ransom for the guilty! What a price is offered to redeem the lost and ruined sinner! O great Deliverer!

The price is accepted of the Father; the struggle in his bosom between the love he had for his own Son and that for poor fallen man is over; and he says, "I will divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death." Isa. 53:12. Mercy for man—at what an infinite price it has been obtained! The blow that would have fallen upon man, now falls upon the "only begotten Son of God." "He that spared not his own Son, but delivered him up for us all" has truly commended "his love toward us in that, while we were yet sinners, Christ died for us." "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Those who die in consequence of the first Adam's transgression shall be made alive through Christ, the second Adam. "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. Life from the dead! Oh, what a welcome announcement to the doomed race!

The death of Christ is therefore presented as the remedy for the Adamic sin, and a relief from its penalty. Man cannot escape the death to which all men are appointed; but there is relief for him through Christ. Man is to be snatched from a death which otherwise would have been eternal. Another chance for eternal life is offered him. Salvation through Christ! oh, joyful sound! It must have greeted Adam's ears with delight, calmed his fear and dread, as oil upon the troubled waters. But what did it mean? Its installments were, 1. Redemption from the Adamic penalty. 2. Salvation from sin and its penalty. We can only notice these very briefly.

Redemption from the Adamic penalty is unconditional in its provision. From it all are redeemed. It is emphatically universal. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:28. "There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all." 1 Tim. 2:5, 6. "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." 1 John 4:14. These texts are pointed. The apostle in his discourses on the resurrection, in stating the same, says, "I have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be

made alive." Acts 24:15; 1 Cor. 15:21, 22. Christ says, "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. John in vision sees the work accomplished; and to settle all cavil and remove all doubt, he says: "The sea gave up the dead which were in it; and death and hell [the grave, margin] delivered up the dead which were in them." Rev. 20:13. Language cannot more plainly declare that all who are affected by the Adamic penalty are to be rescued from its cruel power.

Here is a work which, when accomplished, completely reverses the results of the Adamic sin. We were not implicated in that rash act, neither are we to have any part to act in securing the benefits provided. But we are not made entirely free from danger. The rescue is temporary. It was proposed that we might have a chance for life, and be tested as to our obedience or disobedience, as was Adam. This is just. Every one who fails to endure the test of loyalty as Adam did will be held personally responsible. He must answer for his own sins. For his disobedience he is threatened with a "second death." In the death of Christ the means were also provided to make it possible for man to escape this second calamity. These will be noticed next, after we use the following to illustrate these two installments of the great plan of human redemption.

A dozen children are playing in the second story of an isolated building. I discover a fire issuing from an unoccupied room. The children are innocent, and ignorant of their danger. I see their perilous situation and run to their relief. With a ladder I succeed in rescuing every one of them, though dying with suffocation. I have saved them from an awful death that awaited them. In their helpless condition they would have perished if I had not been near, and ready to deliver them. Am I not their saviour?

A few years elapse, another house is built by another party, and made secure, so far as the householder can make it. Those same children, now youths, are enjoying themselves in an upper room. They are striking matches to hear the explosion. They think there is no danger, though they have often been cautioned and warned of the danger there is in playing with fire. From a pile of cotton at the head of the stairs, a flame bursts forth. They go to another room; the door closes, and they forget the fire, as it was only cotton burning, and are soon at play. I see the fire, and again run to their rescue. But they have heard others speak reproachfully of me, and are prejudiced against me. I offer them my hand, and plead with all of them to take hold. I tell them of their danger, and that there is no one else near that can save them. I beg them all to come to me, and I will carry them safely to the ground. Four of them accept of my offer, and I succeed in landing them safely. The others say, There is no danger, we see no fire; we don't like you, we don't believe what you say; we love our play too well—and they laugh at those who are persuaded to come. Suddenly the flames burst into the room, which is filled with smoke. All hope of escape is cut off. Their cries are in vain, soon all is hushed and still. It is too late, they are lost. Eight are gone; four are saved. Now, while I was the saviour of all of them from the first death, am I not especially the saviour of four of them from the second death? Now hear the apostle on this point: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptance. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." 1 Tim. 4:8-10.

SALVATION FROM SIN AND ITS PENALTY.

Here all are invited. All may receive the benefits arising from its provision. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. But there are conditions to be complied with. There should be. Sin is an act of our own. We are implicated. The terms of salvation ought to demand some effort on our part, if we are to receive the benefits of its gracious and merciful provisions. To sinners Christ says: "Except ye repent, ye shall all likewise perish." Luke 13:3, 5. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. Peter says: "Repent ye, therefore, and be converted, that your sins may be blotted out." "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 3:19; 2:38. Paul says: "Repentance toward God, and faith toward our Lord Jesus Christ." "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past." Rom. 3:25. The conditions are within the reach of all. Whosoever will may come. It is God's will that all should come. "This is good and acceptable in the sight of God our Saviour, who will have all to be saved, and come to a knowledge of the truth." 1 Tim. 2:3, 4. "And this is the will of Him that sent me," says Christ, "that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." John 6:40. Here, then, is the result of a perfect compliance with the conditions of the second installment,—eternal life. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Rev. 20:6. The terms are so generous all ought to accept them and be saved. The provisions are so bountiful there is nothing wanting. They are reasonable and easy. Is this the reason why so few accept them? Yes, that is it. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. 1:18. "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16. But those who do not believe—does the gospel condemn them? No. Does the gospel condemn those who do not receive Christ? No. Does Christ condemn them because they do not believe on him? No. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is *condemned already*, because he hath not believed in the name of the only begotten Son of God." John 3:17, 18. The law condemns; the gospel provides the remedy. They have not availed themselves of the benefits to be derived from the gospel; they remain sinners, and are therefore already condemned. The sentence of death remains upon them. There is only one way of escape, poor sinners. Flee to Jesus—the city of refuge provided for you—before the avenger overtake, and slay you in the second death.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have

everlasting life." Rom. 5 : 8. John 3 : 16. Oh ! the love of God ! How much of meaning there is in that little word *so* !—God *so* loved the world. In this, one attribute of the Father was exhausted. "The depth of the riches both of the wisdom and knowledge of God," could have been sounded more deeply. Greater and more magnificent worlds could have been devised, and systems arranged. His power was not all exhausted when all there is was brought into existence. He could have embellished more richly and beautifully these that do exist. He said they were "very good" but not *perfect*; something more could have been added. But when his *love* was called out to give his "only begotten Son," no greater depth of love could have been sounded; no greater height could have been attained unto; no greater length could have been reached. The fund was all exhausted. Dear reader, do you appreciate this wonderful gift ? The price is infinite. You and I are the purchase of his blood. You cannot afford to lose this great salvation. You cannot afford to continue in sin. "The wages of sin is death."

A REMARKABLE INCIDENT.

[ELD. JOHN BYINGTON, now living in this city, in his 86th year, enjoying a remarkable state of health and strength of mind and body for a person of his age, has passed through in his long life, many experiences of great interest. He favors the readers of the REVIEW with one in the following narrative; and we hope for others in the future.—ED.]

It was in the year 1852 that my mind was called to the subject of the Bible weekly Sabbath, by a brother putting a copy of the REVIEW into my hands. I thought I could find evidence for the first day of the week being the Sabbath, but the more I read my Bible on the subject the greater was my trouble of mind.

I was then living in St. Lawrence Co., N. Y., and Josiah Jones, an old fashioned Methodist preacher, lived about two and one-half miles from my house. I knew he was a great Bible man, and one snowy day I traveled over the fields and through the cedar swamp to his house, hoping to get some relief to my mind in hearing what he would say on the subject of the Sabbath. In the course of an hour's conversation he made to me this remark: "Samuel Howe, your father, and myself have set up nights, times sufficient to make weeks, examining the subject of the Bible weekly Sabbath, and we were agreed in our conclusions, that there was no other weekly Sabbath to be found in the Bible but the seventh day, which we call Saturday."

This was all the help that I could get from Bro. Jones in favor of Sunday-keeping. My father, Justus Byington, at the age of forty years was converted from infidelity to the Christian faith by the preaching of Joseph Mitchell and Lorenzo Dow, and became a Methodist traveling preacher most of his days. The Bible was his greatest study.

Samuel Howe was a man of a very strong, sound mind, deeply devoted to God. These three faithful servants of God, after seeing the Bible Sabbath, said they did not see how a change could be made in the church for its restoration, and so let the matter rest.

At the above-named interview, my father had for many years been in the grave. Bro. Jones had some convictions what might be duty, but soon was resting from his labor in death. The time of the third angel's message had not come in the day of their consultations. But a few weeks from the above mentioned time I said to my wife that I could not do ordinary work any longer on the seventh day, if as the result I had to beg my bread.

Battle Creek, Mich.

—By humility and the fear of the Lord are riches, and honor, and life.

"KEEP IT HOLY."

BY ELD. ALBERT STONE.

THE highest law in the universe says, "Remember the Sabbath-day to keep it holy." This law has been binding upon all men from the creation of the world; it is binding still, and will be through the ages of eternity. We are not required to *make* the Sabbath holy by *keeping* it, but to keep it holy by observing the Sabbath law. The Sabbath is God's holy time, not ours. He calls it "My holy day." The Sabbath is the seventh day. It is not interchangeable with any of the other days of the week. It is not possible, in the nature of things, to substitute a secular day for the Sabbath-day. God made six days secular days. He made the seventh day a spiritual or holy day.

If confusion worse confounded ever existed, it had its birth in the attempt to spiritualize, or make holy, the first day of the week, and to secularize the Sabbath. Six days were employed in the creation. The seventh day, though not thus employed, yet sustains a relation to the work of creation which no other day does or can, by any possibility, sustain. It is this peculiar quality of the seventh day that gives it its pre-eminence over the other days of the week. It is solely for this cause that God has sanctified, blessed, and commanded it.

The theory that one design of the Sabbath is to provide man with a period for physical rest, seems to the writer to detract from the sublimity and grandeur of the Sabbath subject. Man's physical rest, which he will take, whether commanded to or not, seems a small thing to be coupled with the revealed design of the Sabbath, that it should be a sign between God and his people, pointing to the true God, as the Creator of the heavens and the earth, thus making the Sabbath a moral breastwork against idolatry.

God's rest-day is a holy day independently of man's observance of the Sabbath law. It may be profaned, but its holy character cannot be taken from it by human action. By disobeying the Sabbath law, a stain is put upon the Sabbath institution. It is thus made to appear as a thing of little worth, as a matter of no practical importance. As the Sabbath is holy, we are commanded to keep it so. Let our observance of the Sabbath law be such as will show to others our high valuation of the Sabbath institution. For this purpose we are to study the Sabbath law of the Bible with scrupulous industry. We are to examine ourselves on the subject often, and see if our position is in harmony with the Bible rule. Isa. 58 : 13 is very explicit in regard to how the Sabbath should be kept; and that, with other Scriptures, forms a standing rebuke to some professed Sabbath-keepers.

Religion and religious duties are in place every day in the week; but on the Sabbath, worldly conversation, errands that relate to temporal matters, writing letters, etc., are a transgression of the law of God. The doing of errands on the Sabbath to save time, the making arrangements with others respecting business of the coming week, are poor supplements to the social meeting or the sermon. These things do not help to digest the word of God, or to hold fast the blessed hope of eternal life.

Dear brethren and sisters, God's downtrodden Sabbath is coming to the front. Will you come there with it, and take your place with the repairers of the breach, and restorers of paths to dwell in? The Sabbath is the greatest question of this or any other age. It is the hinge on which the destiny of the Church and the world is now turning.

Eden Mills, Vt.

—Familiarity with Christ does not breed indifference to, nor contempt for, his requirements in the true disciple.

Special Mention.

EXPERIENCE IN TITHING.

FROM a number of interesting experiences given in the *Interior* of July 3, 1884, all containing the same moral, and reaching substantially the same result, we give the following for the good lesson it contains:—

"GIVING A TENTH."

"'Piths and Points' has asked for a comparison of views on tithing. In the *Interior* of May 22, H. D. says he does n't believe that tithe-paying is by divine command. I scarcely know whether I do or not. Theorizing is hardly my forte, and the temptation to study into this particular theory has not presented itself to me very strongly. But I have some facts bearing on the subject. Giving has been my habit ever since realizing that I was 'bought with a price,' perhaps even before that. But it was a hap-hazard sort of giving, nearly always with more or less of a struggle, and often a coin was put back in the purse, and a smaller substituted as the gift. At length financial trouble came, and home and property passed into other hands. The eastern home, now home no longer, was left, and the West was sought. My assets on reaching Central Kansas were; besides a few books and wearing apparel, just twenty-one cents in my purse, and a note for \$150, which, owing to circumstances, was supposed to be worth less than the blank paper would have been. It could n't have been theorizing on the subject of tithes, but something induced me to put three cents of that twenty-one into a box, and dedicate box and contents to the Lord—three cents, not two; for that would have been less than a tenth.

"In this western world no one need be without work if he seeks it; and as wages came in, the same plan was followed, never less than a tenth, always more for the box if the even change could not readily be made. The result is easily summed up. The box has always had something in it, and there is no conflict now between conscience and selfishness when the call for money comes. It is the Lord's, and it is easy to take of his own to further his work when the call for help is made. Have I suffered for the necessities of life? Not in the least. The eighteen cents lasted until work and wages came, and the work has been steady, and the wages remunerative ever since. The worthless note was paid, and the box received its share. A small legacy (\$300) came, and the box received its share. Investments prospered, and the box received its share. To-day, less than three years since the box was dedicated, I own more of this world's goods than ever before, though my income is below the \$800 supposed by H. D. I repeat, like H. D., I am not sure that tithing stands on a 'Thus saith the Lord,' and I have n't time to study into the matter to see if it does; but this I know—as long as he gives me the sufficient grace, that box shall never receive less than its tenth.—T. G. P."

REMARKABLE FEAT OF TELEGRAPHY.

WE have often heard of the wonderful line between this country (England) and Teheran, capital of Persia, a distance of 3,800 miles; but we scarcely realized the fact that good signals were obtainable through so great a length of wire until recently, when we availed ourselves of an invitation from Mr. W. Andrews, the managing director of the Indo-European Telegraph Company, to make a tour of inspection. It was between seven and eight o'clock Sunday evening, April 13, when he reached the office.

In the basement of an unpretentious building in Old Broad street we were shown the Morse printer in connection with the main line from London to Teheran. The courteous clerk in charge of the wire, Mr. Balgrove, informed us that we were through to Emden, and with the same ease with which one "wires" from the city to the West End we asked a few questions of the telegraphist in the German town. When we had finished with Emden, we spoke with the same facility to the gentleman on duty at Odessa. This did not satisfy us, and in a few more seconds we were through to the Persian capital, Teheran. There were no messages

about, the time was favorable, and the employes of the various countries seemed anxious to give an opportunity of testing the capacity of this wonderful line.

T. H. N. (Teheran) said, "Called Kurrachee," and in less time than it takes to write these words we gained the attention of the Indian town. The signals were good, and our speed must have equaled fifteen words a minute. The operator at Kurrachee, when he learned that London was speaking to him, thought it would be a good opportunity to put us through to Agra, and to our astonishment the signals did not fail, and we chatted pleasantly for a few minutes with Mr. Malcom Kahn, the clerk on duty. To make this triumph of telegraphy complete, Agra switched us on to another line, and we were soon talking to a native telegraphist at the Indian Government Cable Station, Calcutta. At first the gentleman "at the other end of the wire" could not believe that he was really in direct communication with the English capital, and he exclaimed in Morse language, "Are you really London?" Truly, this was a great achievement. Metallic communication without a break from No. 18 Old Broad street, London, to the telegraph office in Calcutta! Seven thousand miles of wire! The signals were excellent, and the speed attained was not less than twelve, perhaps fourteen, words per minute.—*Telegraphist.*

THOUGHT-READING.

MR. GLADSTONE and about a hundred members of the House of Commons were present on Thursday night at an exhibition of thought-reading in the smoking-room of the House, by Mr. Stuart Cumberland. Mr. Coleridge Kennard was the first subject, and the operator correctly selected a tumbler on a side table as the object thought of, but instead of conveying it to Mr. Gladstone, as intended, he handed it to Mr. Waddy. A similar experiment, in which Mr. Puleston was the subject, was more successful, a small tray being duly handed to the person thought of. Mr. Cumberland next inquired whether any gentleman was suffering from pain, and on Lord Lymington stating that he was in that condition, the operator, after various manipulations, fixed upon the small toe of the right foot, where the noble lord stated that he had a troublesome corn. The operator's next request was for a bank note, and one offered by Mr. E. Clarke was accepted for the experiment. That gentleman retired to a corner, and committed to memory the number of the note, which Mr. Cumberland at a third guess correctly stated. In a similar trial with the honorable E. Stanhope, he was still more successful. Mr. Gladstone next consented to take part in the experiment and to think of three figures. Mr. Cumberland, blindfolded, guided Mr. Gladstone's hand across a printed row of figures, and at the first attempt correctly guessed 366 as the number thought of. The experiment was watched with great interest.—*Newcastle Chronicle.*

HOW THEY BURY A CONGRESSMAN.

It costs over \$3,000 to bury a Congressman. The usual course is to appoint a committee to escort the remains to their last home, and these excursions are stated to be very enjoyable. The funeral of the late Dudley C. Haskell, of Kansas, cost in round numbers \$3,500, chiefly expended in railroad fares for the committee and a "ticket for the corpse." A total of \$414.92 was expended for lunch; and the party lived high and had a good time, as may be judged from the following telegram, sent ahead by the gentleman in charge of the party: "To the keeper of the restaurant: A Congressional funeral escort under my charge will reach your station at — o'clock. Have lunch ready. You will know us by our \$9 sashes and \$2.50 gloves. The corpse is doing well. So are we." What between the gorgeous oratory of Mr. Williams and junketing committees, one need not wonder if burying a Congressman has become a favorite amusement.—*Sel.*

—The report of a Democratic Convention recently held in Indiana says, "The chaplain prayed God to 'nurse the grand old Democratic party,' and at once the convention broke out into cheers and stamping of feet."

Our Tract Societies.

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

THE BROOK.

You would hardly know its presence there, 'mid meadow blossoms sweet,
If it were not for its music, as of little tinkling feet;
If it were not that the grass and flowers are taller, fresher there,
As if to thank the little brook for its tender love and care.
And the heart which in the school of Christ has been richly, deeply taught,
Will give through love's true impulses its work, its time, its thought,
To such holy, helpful service as it finds its way along,
Lifting withering flowers in freshness, brightening darksome days with song.

This is a lesson of a brook, a common little brook,
Flowing through sunny meadows and many a shaded nook,
With constant benefactions to tree and grass and flower,
Yet with unvarying onward course, through every day and hour.

Although it has no fine cascade, nor one page of storied lore.

We could not love a grander or historic stream much more.
For, in its gentle, patient course, it suggests to you and me
What the "humble, daily walk" of a holy life should be.

PENNSYLVANIA TRACT SOCIETY.

THE first meeting of the sixth annual session of the Pennsylvania Tract Society convened at Emporium, Pa., June 11, 1884, at 6:30 p. m. The President in the Chair. After prayer by Bro. D. T. Fero the report of the last annual meeting was read and approved.

Voted, That the Chair appoint the usual committees, which were as follows: On nominations, J. G. Saunders, G. W. Knapp, and Wm. Arnold; on resolutions, J. E. Robinson, J. W. Raymond, and L. C. Chadwick.

Adjourned to call of Chair.

SECOND MEETING, JUNE 12, AT 5:30 P. M.—Prayer by S. N. Haskell. Minutes of the preceding meeting read and corrected. After remarks by the President, a statement of the *Signs* canvass was read, showing the number of subscriptions taken during the year, and stating in brief the plan of the canvass, and how it had been managed to make it self-sustaining to the canvasser.

Bro. Haskell followed with encouraging remarks in regard to the manner of the canvass and the care that had been taken to make it self-sustaining so as not to draw from Conference funds. This was spoken of by several.

The Committee on Resolutions offered a partial report as follows:—

Whereas, Our past experience has proved the value of the *Signs of the Times* as a pioneer sheet to introduce the truth into new fields; therefore—

Resolved, That all new fields be thoroughly canvassed for paying subscribers to the *Signs*, accompanied by colporteur work, preceding and in connection with tent labor.

This was spoken to by S. N. Haskell, D. B. Oviatt, and others, and adopted unanimously.

Adjourned to call of Chair.

THIRD MEETING, JUNE 13, AT 5 P. M.—Prayer by D. A. Robinson. Minutes of the last meeting read and approved.

The Committee on Nominations reported as follows:—

For President, D. B. Oviatt, Wellsville, N. Y.; Vice-President, J. W. Raymond, Wheeler, N. Y.; Secretary and Treasurer, Mrs. D. C. Phillips; Wellsville, N. Y.; Directors: Dist. No. 1, N. S. Raymond, Wheeler, N. Y.; No. 2, C. D. Tubbs, West Pike, Pa.; No. 3, G. G. Green, Little Genesee, N. Y.; No. 4, I. N. Williams, Corydon, Pa.; No. 5, L. C. Chadwick, Bear Lake, Pa.

Voted, That each name be considered separately, which was done, and each individual elected to the office named.

The report of labor and finances was then read for the present year, as follows:—

No. of members,.....	886
" " reports,	685
" " members added,	37
" " missionary visits,	2,224
" " letters written,	1,407
" " <i>Signs</i> taken in clubs,	700
" " new subscriptions obtained,	6,413
" " pages tracts and pamphlets distributed,	456,862
" " periodicals distributed,	14,065
" " annuals distributed,	988

FINANCIAL REPORT.

Balance on hand June 1, 1883,	\$94.31
Received on Inter. T. and M. fund, \$246.00	
" " English mission, 332.00	
" " European mission, 292.50	
" " S. D. A. P. A., 1,710.00	
" " reserve fund, 11.00	
" " fifteen thousand dollar fund, 1,605.00	
" " periodicals, 1,015.31	
" " T. and M. fund, 10,338.67	
	\$15,550.48

Total,	15,644.79
Paid to REVIEW Office, \$3,480.55	
" " <i>Signs</i> Office, 960.00	
" " Chas. Foster, Holman & Co., and others, 10,329.30	
" " on freight, postage, etc., 341.80	

Total,	\$15,111.65
Balance, \$533.14	
Due on periodicals, 353.19	
" " books, 1,559.94	
Stock on hand, 1,865.50.	

Total assets,	\$4,311.77
Due REVIEW Office, \$1,164.05	
" <i>Signs</i> Office, 196.96	
" N. E. T. and M. Society and others, 97.42	

Total liabilities,	\$1,458.33
Balance in favor of Society, June, 1884, \$2,853.44	

Remarks were made by Bro. Haskell, Whitney, and others concerning the *Signs* canvass, and suggestions were offered with reference to preparing a book to be used for this special purpose.

The Committee on Resolutions presented for consideration the following:—

Whereas, Our rapidly increasing T. and M. work necessarily incurs a heavy expense, which must be met from the treasury; therefore—

Resolved, That we recommend to all our people that they make a donation to the Society the first of each month, instead of quarterly, as heretofore; said donation to constitute a source of revenue, to meet the demand upon the Society.

This was spoken to by several and adopted.

Adjourned *sine die*. D. B. OVIATT, Pres.
MRS. D. C. PHILLIPS, Sec.

IMPORTANT TO MISSIONARY WORKERS.

THE following just received from the *Signs of the Times* speaks for itself. Persons who take two or three consecutive periodicals from their post-office are recognized by the law as subscribers, and unless informed otherwise, would naturally expect to be called upon for the pay. This expectation on their part would be likely to destroy what inclination they might have to read the paper, so that the whole object in sending it to them would be lost; hence the propriety of sending a letter or card to each person with the first paper:—

"We are nearly every day in receipt of letters that read something like this: 'Several copies of your paper have been sent to my address; I have not subscribed for the paper, and do not care to take it.' Many are not so mildly worded, but accuse of dishonesty, and trying to force the paper upon them that we may collect the subscription. Of course the note that appears in the Publisher's Department every week, explains the matter, but many do not read that.

"Now we think that all this misunderstanding, causing an extra amount of needless work to the office, and resulting very often in the loss of the paper, might be avoided, if all our friends who do missionary work by correspondence would pursue the proper method. In every case when you send papers to an individual, you should send a letter or postal card with the first number sent, telling him from whom the papers come, why and on what terms they are sent, and asking if he is willing for you to continue sending them. We repeat, This should invariably be done.

"We do not make this statement merely for the sake of saving a little trouble at the office, but in the interest of our common cause. That which is worth doing at all is worth doing well, especially if it is in the cause of truth. Work done in a half-way manner is wasted. Besides this, if you do not hear of the result of your work, you are apt to become discouraged, and thus the cause suffers a double loss. In all our societies those who have adopted the plan above recommended, meet with the best results. Will not all the Tract Society officers take a little extra pains to bring this point to the attention of all their members?" M. L. H.

The Sabbath-School.

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

LESSON FOR THE FIRST SABBATH IN AUGUST.

(See Instructor of July 23, 1884.)

CRITICAL NOTES.

THE GREAT TRIBULATION.—We advanced last week in the study of Matthew twenty-four as far as verse 22, and had commenced to study about the great tribulation. In the present lesson we will briefly review that subject and complete it.

The great tribulation was to follow the destruction of Jerusalem. It has reference to the tribulation of Christians, under the persecutions of the papacy, and not to the tribulation that came upon the Jews at the destruction of their city. This appears, briefly, from the fact that the tribulation of the Jews was not the greatest that the world had ever known, while that caused by papal persecution was. Furthermore the great tribulation was to come upon the people of God, the "elect," for whose sake the days of persecution were shortened. The Jews who perished with their city were surely not the "elect" of God; and if the Christians left Jerusalem, as Christ commanded and as history says they did, then they could not have suffered in the siege. Therefore the tribulation of Matt. 24:21, 22 cannot be limited to that at the destruction of Jerusalem.

But a time of tribulation for the people of God, such as is brought to view in the lesson, was foretold in Daniel 7:25, where a power, symbolized by the little horn, is said to "speak great words against the Most High," to wear out his saints, and to think to change his times and laws. Into the hand of this power the people of God were to be given "until a time, times, and the dividing of time." Now this power, in harmony with the views of all leading Protestant commentators, is none other than the papacy; the "wearing out" of the saints is the terrible persecutions of Christians by that power; and the "time, times, and the dividing of time" denotes the period of its supremacy. Concerning the time of this supremacy, I wish here to present the reasoning of Bishop Newton, found in his "Dissertations on the Prophecies," p. 221:—

"A time' all agree signifies a year; and 'a time, times, and the dividing of time,' or *half a time*, are three years and a half. So long and no longer, as the Romanists conceive, the power of Antichrist will continue; but it is impossible for all the things which are predicted of Antichrist to be fulfilled in so short a space of time; and neither is Antichrist or the little horn a single man, but a kingdom. Single men are not the subjects of this prophecy, but kingdoms. The *four kings* (verse 17) are not four single kings, but kingdoms; and so the *ten horns* or *kings* (verse 24) are not ten single kings, but kingdoms; and so likewise the little horn is not a single king, but a kingdom, not a single man, but a succession of men, exercising such powers and performing such actions as are here described. We must therefore compute the time according to the nature and genius of the prophetic language. A 'time,' then, and 'times, and half a time' are three years and a half; and the ancient Jewish year consisting of twelve months, and each month of thirty days, 'a time, times, and half a time,' or three years and a half, are reckoned in the Revelation (11:2, 3; 12:6, 14) as equivalent to 'forty and two months,' or 'a thousand, two hundred, and threescore days;' and a day in the style of the prophets is a year. 'I have appointed thee each day for a year,' saith God to Ezekiel (chap. 4:6); and it is confessed that seventy weeks in the ninth chapter of Daniel are weeks of years; and consequently 1260 days are 1260 years."

These, we believe, are the "days" referred to in Matt. 24:22,—the days of papal supremacy, reaching from A. D. 538, when the decree went into effect making the bishop of Rome head of all the churches, to A. D. 1798, when the temporal power of the papacy was overthrown, and the pope taken prisoner by the French general Berthier. For the elect's sake the days were to be shortened.

Not that the number of days of papal supremacy would be made any less; by the prophetic decree they had been unalterably fixed. But the time during her supremacy when the papacy should have power to put to death the saints of God was shortened, and was not to extend to the close of her supremacy. Thus Mark says, "in those days, after that tribulation." How the days of tribulation were shortened by the Reformation is so clearly told in the lesson notes in the *Instructor* that the point need not be noticed further here.

SIGNS OF THE SECOND ADVENT.—The Saviour in this chapter first gives his disciples a brief outline of events reaching to the end of the world. This outline closes with verse 14. He then goes back to the destruction of Jerusalem, and gives them signs for a warning of the destruction and instructions how they might escape it. Going on, he brings to view the long period of papal persecution, warns against being deceived by false christs, and describes the true manner of the second advent, closing with verse 28. In verse 29 he returns to the time of tribulation to present some signs which are to be the forerunners of his return. When are those signs to appear? what are they? have they been fulfilled?—these are important questions.

They are to appear, or at least begin to appear, "immediately after the tribulation of those days," or as Mark states it more definitely, "in those days, after that tribulation." As we have seen, the days ended in 1798; the persecutions had been greatly restrained throughout the century, and had entirely ceased at least 20 years before 1798. Here, then, during the latter part of the 18th century, may be expected the signs which herald the second advent.

What are these signs? Stated in the order of their occurrence, they are as follows: Beginning with the latter part of the 18th century, first comes the darkening of the sun and moon; then follow in order the falling of the stars, the shaking of the powers of the heavens, the sign of the Son of man in heaven, and finally, the appearance of the Son of man himself. Are these signs literal? Yes, if the coming of the Son of man is literal. If that is figurative, they may be figurative; not otherwise. That ancient writers expected a literal fulfillment of this prophecy is proved from the following quotations from Thomas Burnet's "Theory of the Earth," printed in London A. D. 1697, which quotation is taken from Sylvester Bliss' "Exposition of the Twenty-fourth of Matthew," page 50: "The last sign we shall take notice of, is that of the falling stars. 'And the stars shall fall from heaven,' says our Saviour." He then shows that the fixed stars can never fall, neither the planets; and that the only stars that will ever fall, will be meteoric, or *shooting stars*, and adds, "No doubt there will be all sorts of fiery meteors at that time; and amongst others those called *falling stars*, which, though they are not considerable singly, yet if they were multiplied in great numbers, falling, as the prophet says, as leaves from the vine, or figs from the fig-tree, they would make an *astonishing sight*." He says that "we need not look upon these things as hyperbolical and poetic strains, but as barefaced prophecies, and things that will *literally* come to pass; and that 'we are not to recede from the literal sense without necessity, or where the nature of the subject will admit of a literal interpretation.'"

Have these signs been fulfilled? With regard to the first three we can answer, Unquestionably they have. The darkening of the sun and moon, May 19, 1780, occurring at just the right time to be "in those days, after that tribulation," and the falling of the stars, Nov. 13, 1833, exactly meet the specifications of the prophecy. The shaking of the powers of the heavens is yet future; but it will be intimately connected with the second advent itself. See 2 Pet. 3:10, and note also the following quotation from the "Early Writings" of Mrs. E. G. White, page 33: "December 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said 'heaven,' in giving the signs recorded by Matthew, Mark, and Luke, he meant heaven, and when he said 'earth' he meant earth. The powers of heaven are the sun, moon, and stars. They rule in the heavens. The powers of earth are those who rule on the earth. The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of

their places. They will not pass away, but be shaken by the voice of God.

"Dark, heavy clouds came up, and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The holy city will come down through that open space. I saw that the powers of earth are now being shaken, and that events come in order. War and rumors of war, sword, famine, and pestilence, are first to shake the powers of earth, then the voice of God will shake the sun, moon, and stars, and this earth also. I saw that the shaking of the powers in Europe is not as some teach, the shaking of the powers of heaven, but it is the shaking of the angry nations."

Reader, the day of God is upon us; are you ready?
C. C. L.

THE SABBATH-SCHOOL TEACHER.

HE MUST STUDY HIS LESSON.

PROBABLY the lack of study, and in consequence poor lessons on the part of both teachers and pupils, are among the worst foes Sabbath-school workers have to contend with. Wherever you go, you will find individuals who do not want to take their place in a class because they have not looked at the lesson, teachers who must be glued to the lesson sheet in order to conduct the recitation, and scholars who complacently read the answers from the paper or Bible as though they had no duty to perform in learning the precious words of truth. I do not mean to say that we have made no improvement in this respect during the past few years; on the contrary there has been a vast improvement, so that the above statement, which was once almost universally true, has now a large and ever increasing number of exceptions. But we must not stop here. There is still great room for improvement. How shall it be brought about?

In the first place, let it be constantly borne in mind that nothing will so well maintain a healthy, growing interest in a school as the word of God, thoroughly learned and recited with animation. All the "helps" in the world,—maps, charts, tablets, pictures, bells, contribution-boxes, what not,—will not keep up an interest in a school where the study of the lesson is habitually neglected. These things are important aids, but they can never take the place of good lessons. A school may be small, poor, and its members unlearned, having only the Bible and lesson paper to work with; but if they will study hard, use common sense, and cultivate piety, there will be a good interest, and nothing can prevent it.

But finally, and this is the main point of these remarks, the teacher must take the lead in this matter, and set a good example. It is expected of him, and properly too. His scholars will not get better lessons than he does; he need not expect it, and ought to be ashamed to ask it. If they do, it is time for him to exchange places with some one, and take his seat in the class. The teacher should be willing to put considerable time and thought upon the lesson, the more the better. He ought to make some sacrifice, if necessary, to do this. It is a work of great importance, just as important as his business. The Lord will not hold him guiltless if he spend all of his time and strength upon his worldly pursuits, and does not give an occasional hour to the study of the Sabbath-school lesson.

As bearing directly upon this point, the following ringing words just received from a correspondent in Missouri are introduced: "The lesson in the *Instructor* of July 2 and 9 are just the thing; They are the very thing. If any cannot learn them, let them begin at the first of the week, and take the odd minutes for seven days. Let people take hold resolutely; then they will succeed."

C. C. L.

—There are briars besetting every path
That call for patient care;
There is a cross in every lot,
And an earnest need for prayer;
But a lowly heart that leans on Thee,
Is happy anywhere.

—A little work done in the spirit of Jesus will have far greater reward than much and great work done in the spirit of self.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 22, 1884.

URIAH SMITH, EDITOR.
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THE LIFE EVERLASTING.

A SUBLIME faith is announced in the closing words of the "Apostle's Creed": "I believe in . . . the resurrection of the body, and the Life Everlasting." This life everlasting is the great theme of the gospel; and the careful student will notice that Inspiration has chosen a special word to designate it. Among the different kinds of life brought to view in the New Testament, and the different terms employed to describe them, one particular term seems to be consecrated to be the vehicle of expression whenever this higher and more lasting life is referred to. Of the one hundred and thirty times of its occurrence, not more than ten times is it used to designate any thing else but the everlasting life to be conferred by the Son of God upon his people; and most of these may by implication be referred to the same thing. This word is ζωή (*zōē*); and no other term is ever used to describe the life which is set before us as the hope of the gospel. This term is always translated "life."

There is another kind of life also spoken of in the New Testament Scriptures, and another term is used to indicate it. This is the physical, animal, transitory life common to all living creatures; and the term employed to express it is ψυχή (*psuchē*). This word is never coupled with the adjectives "eternal and everlasting;" and with the exception of one expression is never applied to the future life.

The Saviour uses the expression (several times quoted in the gospels), "He that loseth his life for my sake shall find it." Here the word rendered "life" is ψυχή; and it is used in its proper sense, referring to this present life. The future life is then referred to by the pronoun "it" (αὐτήν), which by grammatical construction belongs to the ψυχή just before expressed. We are, however, to consider the more than a hundred and twenty times in which we are assured that the future eternal life we are to enjoy is the *zōē*-life; and this includes all that is essential to the *psuchē*-life, and infinitely more. In the former the latter is absorbed and swallowed up. Hence, while grammatically the idea is limited to a future *psuchē*-life, logically the (*autēn*) "it," which we are to find hereafter, if for Christ's sake we lay down our *psuchē* here, embraces the *zōē*-life; and hence the expression can hardly be taken as an exception to the rule above stated.

The distinction between these words should be carefully noted. *Zōē* is always rendered "life." *Psuchē* is forty times rendered "life," but fifty-eight times translated by the word "soul." This has tended greatly to confuse the subject, and mislead the reader. If some uniform rendering could have been given to this word showing it to represent some lower kind of life than *zōē*, a distinction would have been preserved quite essential to a clear understanding of the subject.

Take these examples: "In him was (*zōē*) life; and the (*zōē*) life was the light of men." John 1:4. "And this is the record that God hath given to us (*zōēn aiōnion*) eternal life, and this (*zōē*) life is in his Son. He that hath the Son, hath (*zōēn*) life; and he that hath not the Son of God hath not (*zōēn*) life." 1 John 5:11, 12. "We know that we have passed from death unto (*zōēn*) life, because we love the brethren." 1 John 3:14. But in only the second verse from this statement (verse 16) we have this: "Hereby perceive we the love of God, because he laid down his (*psuchēn*) life for us; and we ought to lay down our (*psuchas*) lives for the brethren."

The *psuchē*-life we derive from Adam; for "so it is written, The first man Adam was made a living (*psuchēn*) soul." The *zōē*-life we derive from Christ; for "the last Adam was made a (*zōo-poioun*) quickening spirit" (1 Cor. 15:45); that is, the one who gives the *zōē*-life. This Adamic life we have first; we obtain the spiritual *zōē*-life afterward; for so the record continues, (verse 46), "Howbeit that was not first which is spiritual, but that which is (*psuchikon*) natural, and afterward that which is spiritual." The *psuchē* life is never said to be eternal or everlasting; the *zōē*-life is always everlasting; that is to say, whenever the terms "eternal" and "everlasting" are used in connection with life, it is always the *zōē*-life. The other is common to all living creatures; it is of the earth, earthy, transitory, and destined to come to an end. And he who possesses nothing better nor higher than this life, must at last perish and become extinct.

How, then, are we to secure a title to the life everlasting?—Only through Christ; for he alone is the (*zōē*) life; and he that hath not the Son, hath not life. The *psuchē*-life we obtain through generation; the *zōē*-life through re-generation. The latter comes to us from another source, through a different channel; it is of a different nature, spiritual and divine. It is the life of God, through which alone we become partakers of the divine nature. "For the law of the spirit of (*zōē*) life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. "The true antithesis," says French, "of *zōē*, is *thanatos*" [death].

This life we do not now in reality possess. According to a text already quoted, God hath given unto us this eternal life (in purpose); but this life "is in his Son." The evidence, and representative of this life for this present time, is the Holy Spirit, which we have in our hearts. For the apostle says, "If any man have not the Spirit of Christ, he is none of his." Rom. 8:9. If he is none of Christ's, he has not Christ; and if he have not Christ (or the Son) the other text assures us, he has not (*zōē*) life. And this is the only life that takes hold upon the future. If a man has not the Spirit of Christ, he has no hold upon this life; if he has that Spirit, then he has a sure pledge of it. And if with that Spirit in his heart he even falls in death, he sleeps "in Jesus" and his "life is hid with Christ in God." Col. 3:3. And then "when Christ, who is our (*zōē*) life, shall appear," we, receiving from his hand the actual gift of the life everlasting, "shall appear with him in glory." Verse 4.

Thus Christ becomes the second Adam, sustaining the same relation to the multitudes endowed with eternal life that the first Adam sustains to the inhabitants of this world, possessed of their temporary, physical, mortal, life. He is the great Life-giver, the author of eternal salvation to all them that believe. But if we say that every man has eternal life in his own nature, by creation, we rob Christ of his high prerogative, and his crowning glory. And this is done by that system of theology which has been dominant in Christendom ever since the great apostasy was accomplished in the Christian church, and the Dark Ages settled down upon the world. And how tenacious still are multitudes of this view which so dishonors our divine Redeemer! In the language of another, "How unwilling dying man is to put his entire dependence on Him who died to redeem him from death! How reluctant he is to give him all the glory of his salvation!"

We point the reader to a more excellent way,—a way which shall in the end prevail; for finally every creature shall ascribe the praise and glory of his salvation to Him who sitteth upon the throne and unto the Lamb. Let us begin here to anticipate the true strains in that song of adoration.

RECOLLECTIONS OF THE PAST.—NO. 8.

IN No. 6 of these articles, I spoke of the meeting held by Bro. and Sr. White at Jackson, June 3-5, 1853. There were some things of interest connected with that meeting that I will notice in this article. When I visited the place two weeks before, I had been invited to assist in settling a peculiar trial that existed in the church. As Bro. and Sr. White were to visit the place so soon, and were better counselors than myself, the investigation was deferred till June 3. The substance of the matter seemed to be that a portion of the church had bitter feelings against a Sr. P. Those most ardent in their protestations against her were H. S. C. and C. P. R. They charged her with uttering a single word in bitterness against one of her neighbors. Having had many annoyances from this neighbor, Sr. P. had finally spoken of the woman, in the presence of some of the sisters, in a manner to show how her feelings had been stirred in regard to her. Instead of a particular word she used, she was accused of using another name sounding nearly like it. Sr. P. protested that she never used the word charged to her. C. and R. were very earnest in their zeal to bring her to a confession of that "awful word." Sr. P. protested that she did not say the word of which she was accused, but at the same time she would not tell them the word she did use. As much earnestness was manifest on both sides, there developed a sore trial in which a woman was made "an offender for a word."

On June 3 a meeting was held in the house of Bro. P., when all the church of Jackson came together. In time of a praying season over the state of things in the church, Sr. White had a vision. While she was in vision C. and R. came forward and examined her to see that she did not breathe, and that she knew nothing of what was taking place around her. Her eyes being open and uplifted to heaven, C. put his finger in her eye, to see if there would be any resistance, and then expressed himself as perfectly satisfied that the vision was something beyond her control.

After she came out of the vision she related what she saw concerning Sr. P. She spoke of the spirit she had manifested on the occasion referred to, saying that it was wrong, and that it was not right to have such a spirit even against our enemies. Having gone thus far, she said, "There is more that was shown me in this case, but it is not now distinctly before my mind." After she sat down, C. and R. got up, and each said it must now be evident to all that this vision was of God. They said that they were now perfectly satisfied, and that they could never doubt the visions any more. Then they bore down on Sr. P. in a most unmerciful manner, calling loudly to her to "confess! confess!" She did not confess the word they wanted her to, and so their indignation against her was aroused. In this state of things the meeting closed for that day.

On June 4 (Sabbath), we again met at the house of Bro. P., when Sr. White again bore testimony. On the evening of the 3d, as we were engaged in family worship at the house of Bro. Cyrenius Smith, in West Jackson, Sr. White was taken off in vision and shown the whole case again. On the 4th she related this vision. She delineated the character of C. and R., and reproved them for their unmerciful course toward Sr. P. Sr. White told them that although they had made such a great trial over the word Sr. P. had spoken, the Lord had shown her in vision that the word was never spoken by Sr. P.,—that it was another word that sounded somewhat like it. Then, for the first time since the trial began, Sr. P. told the word she did use. She confessed the wrong feelings and spirit she had manifested, and as far as she was concerned, the breach was healed. How was it with C. and R.? Did they confess? Not

a bit of it. They complained bitterly of the reproof that had been administered to them. Their very spirit manifested in resisting the reproof was, however, of just the character that the testimony accused them, and so the more they talked, the more it was manifest to others that they had just the spirit the vision accused them of possessing.

These two men who claimed the day before that they had such abundant evidence of the truthfulness of the visions that they could never doubt again, were now ready to give it all up, simply because their own sins had been set in order before them. On they went with their opposition, and in a few weeks, getting other disaffected spirits to join them, they commenced the publication of a sheet called *The Messenger of Truth*. The mission of the sheet and its conductors seemed to be to tear down and defame instead of building up. Many things were inserted in the paper which had no foundation in truth. Of course these things were an annoyance to those engaged in the work of the message, not that they were concerned for their own reputation among those who knew them, but because the ears of souls who did not know the facts might be closed against the truth.

As this was our first experience with such an open attack upon our work, of course we thought it to be our duty to refute their slanderous statements. This of course occupied much time that should have been spent in advancing the truth committed to our trust. This was undoubtedly one of the purposes of Satan in flaming up this opposition. This state of things continued until the evening of June 20, 1855. Bro. and Sr. White, Bro. Cottrell, and myself had just closed a tent-meeting in Oswego. We had been much annoyed in our meetings there by one Lillis, who came in and circulated those slanderous documents among the crowd. The question came up as to what was our duty. All our previous efforts at answering their lies only resulted in their manufacturing the more. At a meeting held that evening at the house of Bro. John Place, in the city of Oswego, Sr. White had a vision, in which she saw that if we would stick to our work of advancing the truth, and go on as though there was no such people in the world as the "Messenger party," they would go to war among themselves, and that soon our members would be double what they were then. Believing this testimony to be from the Lord, we commenced at once to act in harmony with it. The cause of truth advanced rapidly, and the "Messenger party" got into trouble among themselves. In one year our numbers had more than doubled, and the other party were scattered, many of their leaders having given up the Sabbath. Their paper had ceased for lack of support, and he who had acted for a time as the editor turned his attention to teaching; but not having learned first to govern himself, his government of his scholars was of rather a savage character. In attempting to correct one of the lads in his school, he drew a revolver, which snapped but failed of fire. To escape lynching, he had to flee in the night to Canada.

There was among our people a greater state of harmony and unity than had ever before existed; and as efforts were made to push out with the truth, the way opened in every direction. Our readers will pardon this advance of several years in our recollections. There are some points of interest that transpired in the meantime to which we wish to refer hereafter.

J. N. LOUGHBOROUGH.

—Luther once thought he saw Satan coming to him with a long catalogue of sins, and asking him how he dared to hope for heaven. The good man answered: "Those sins are indeed mine; but over them is written, The blood of Jesus cleanseth us from all sin."

DAKOTA CAMP-MEETING.

IN company with Eld. Butler, Olsen, Van Horn, and others, we reached the place appointed for this meeting, at 4:30 P. M., Wednesday, July 2. The camp was located near the village of Madison, on the open prairie, with not a tree to shelter or protect us. The preparations for the meeting were nearly completed when we arrived. About midnight a heavy gale struck the camp. Every one was aroused, and tried to secure their tents as best they could. The large tent was let down in season to save it. A few small tents were blown down, but no great damage was done. On Thursday the meeting went on as usual, but on Friday about 3 P. M., a storm again came upon us, from the northwest. The 40-ft. tent in which a large number were encamped, was blown down, but no one was hurt. No other damage was done, and when the storm was past, things were quickly set in order again. After this the weather was fine till the close.

The meeting was not as largely attended this year as last. Probably about four hundred were encamped on the ground. The outside attendance was not particularly large, but those who did come seemed to manifest considerable interest, and there were several interesting cases that came under our observation. The meeting was not without interest all the way through. There were times when God seemed to draw specially near, and light seemed to be shed upon all; yet the meeting was somewhat laborious, but it grew better and better till the close. Sabbath day was a good day. The Sabbath-school was well attended, and passed off with energy and spirit. Eld. Olsen preached a forcible discourse in the morning from the words, "And ye shall seek me, and find me when ye shall search for me with all your hearts." Jer. 29:13. This prepared the way for Eld. Butler's clear, logical, and powerful discourse in the afternoon, on Phil. 3:7-16. Immediately following the sermon a call was made for all backsliders or sinners who wished to renew their covenant with God or make a start in his service, to come forward. In a very short time about one hundred took their places on the front seats. Many humble confessions were made, and feeling testimonies given, and God's Spirit witnessed to the sincerity of them. After a most precious season of prayer the congregation was divided, the children and youth going to the 40-ft. tent, and the rest of the congregation to the larger one. Both these meetings were good. Out of about one hundred children, seventy bore testimony, and between thirty and forty were making a start for the first time.

Monday morning Bro. Butler gave the people an interesting account of his tour through Europe. As he spoke of the rise and development of the work there, every heart seemed to be inspired. At 8:30 A. M. the financial wants of the cause in this Conference and elsewhere were clearly set before the brethren. A resolution was passed to raise \$10,000, to be divided as follows: \$5,000 for a depository and reserve fund; \$1,000 for tent and camp-meeting fund; \$1,000 for educational fund; \$1,000 for the College at Battle Creek; \$1,000 for the Scandinavian Mission, and \$1,000 for the Central European Mission. Pledges were taken in a short time for \$10,255. Truly the hearts of our brethren are opening in every Conference to meet the wants of the cause.

After the meeting Bro. Butler preached from the words, "They that sow in tears shall reap in joy." This was a meeting long to be remembered by those who participated in it. Nearly one hundred and fifty came forward for prayers. We then repaired to a small lake a little way from the camp, where forty-five willing souls were buried with their Lord in baptism. There were also several others who would have gone forward, but circumstances hindered till they should return

home. Our parting meeting Tuesday morning was a most excellent one, some circumstances making it one of the very best of all we enjoyed during the session.

The business part of the meeting passed off quietly and harmoniously. Bro. A. D. Olsen was elected president of the Conference and Tract and Missionary Society, thus relieving his brother, O. A. Olsen, of one of the many and heavy burdens that he has carried the past year. It was with some regret that the brethren gave up Bro. O. A. Olsen, who has been so faithful; but it seemed so clear it was duty that, with gratitude for past services, they released him. And as the burdens fall on other and younger shoulders, it is with a sincere desire that those who bear them may be clothed with double power from on high.

We have no idea but this young Conference will prosper, and that the blessing of God will be here; for the brethren have a mind to work.

Thus ends the last of the good spring camp-meetings of the West,—Kansas, Nebraska, Missouri, Wisconsin, Minnesota, and Dakota. In these meetings which have been held the brethren and sisters have undertaken to raise \$140,000 for home and foreign mission work; and about \$105,000 of it has been pledged. The rest will be raised before winter. We have never before witnessed any such disposition among our brethren. We believe the Lord will draw near and greatly bless them if they humble their hearts before him. About one hundred and ninety souls have been baptized at these meetings. I never have been in meetings where there was so little personal solicitation or urging, and I have never seen such spontaneous volunteer service. I have never seen more marked evidence of God's moving power in giving victory where victory was needed than in these meetings. There has been no spasmodic move, no excitement, but simply a gradual rise, a forward movement, and whatever has been done has been done deliberately and calmly. Quite a good many will have to sell some of their property before they can meet their pledges; but this was calmly taken into the account before they made their offerings.

We feel to render thanks to God for all his goodness and mercy to us in these meetings. He has given his servants great freedom in presenting the truth, and has moved upon the people. We thank him for all this, and expect to see greater things than these in the near future.

E. W. FARNSWORTH.

THE PROMISED INHERITANCE.—NO. 5.

WE have seen that the kingdom that God has promised to them that love him, and to which they will finally be welcomed, is that which was prepared from the foundation of the world. Matt. 25:34. The territory of the kingdom embraces the whole earth. Abraham, the chosen representative of all the faithful, was, according to the promise, "heir of the world." Rom. 4:13. Christ, the seed of Abraham (Gal. 3:16), has the promise from his Father of "the uttermost parts of the earth" for his possession. Ps. 2:6-8. His dominion shall be "from sea to sea, and from the river unto the ends of the earth." Ps. 72:8. And his people are joint-heirs with him to this inheritance. Rom. 8:17. "And if children, then heirs, heirs of God and joint-heirs with Christ." A joint-heir is an heir with another to an undivided inheritance. If you are Christ's, "all things are yours." "He that overcometh shall inherit all things,"—the new earth with all its blessings. Rev. 21:1-7.

It is foretold in prophecy that the kingdoms of this world shall be destroyed. Dan 2:35, 44. Being given to the Son of God, he shall "break them with a rod of iron;" he shall "dash them in pieces like a potter's vessel." Ps. 2:9. And

when the opposing powers of earth are destroyed, it is said, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven [over the whole earth], shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. 7 : 27.

Thus the whole earth is the inheritance of the people of God. "Blessed are the meek, for they shall inherit the earth." But it is not the earth as it is, groaning under the curse entailed by sin, that is to be the eternal abode of the saved. It must be transformed. Sin and the curse must be abolished. It is now reserved unto fire against the day of the perdition of ungodly men. The elements shall melt in those flames in which sin will meet its final doom; and, beyond that, the renovated earth will appear, where righteousness alone shall dwell. 2 Pet. 3 : 7-13.

We read: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat on the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful." Rev. 21 : 1-5. What a blessed state is that where there is no sorrow, no tears, no death, no pain! But he that sat upon the throne (see Rev. 4 : 2) has given his word for it, and it will be fulfilled. These words are true and faithful. And he has promised that the overcomer shall inherit these things. Verse 7.

In the following part of the chapter the holy city is described, with its foundations of precious stones, its gates of pearl, and its street of gold. This is the city for which Abraham looked,—“a city which hath foundations, whose builder and maker is God.” Heb. 11 : 10. Some suppose that the description given of the new earth and the holy city should not be understood as of things real and tangible, but should have a mystical interpretation. But if the language does not mean what it so plainly states, who is authorized to tell us what it does mean?

The glowing descriptions by the ancient prophets of a glorious state of righteousness and peace on earth, will be fulfilled in the new earth. They do not predict a millennium of glory on this sin-cursed earth, to be followed by apostasy and rebellion. It will be eternal glory, when it shall come. "There shall be no more curse." "They shall reign for ever and ever." Rev. 22 : 3, 5. It is a great mistake to suppose that the thousand years between the resurrection of the righteous and that of the wicked (Rev. 20), is to be the time of earth's glory described by the prophets; for the saints will then have gone to reign with Christ in the heavenly mansions, and the wicked will have been cut off by the seven last plagues and slain in the battle in the day of the Lord (Jer. 25 : 30-33), not to live again till the thousand years are finished.

Read the description given in Isa. 11 : 1-9, in which it is said, "They shall not hurt or destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Also Isa. 35 entire, the conclusion of which is, "The redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Compare these passages with what is said of the new earth, remembering that the apostle teaches us to look for

the new heavens and earth beyond the burning day, when the hosts of the wicked will have come to perdition in the burning earth, the lake of fire. 2 Pet. 3 : 7-13; Mal. 4 : 1; Rev. 20 : 9, 14. "For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. Isa. 65 : 17-19.

When this glorious state shall come to earth it will not be limited to a thousand years. It will remain. "For as the new heavens and the new earth, which I shall make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66 : 22, 23. This glorious state will have no end. The heavens and the earth will remain; the true seed of Israel will be perpetuated to eternity on the gates of the city of God. Rev. 21 : 12. All flesh will worship God there. No sin will be there. Rev. 21 : 27. The people will all be righteous. And from one new moon to another they may partake of the tree of life, which yields its fruit every month (Rev. 22 : 2); and from Sabbath to Sabbath will they come to honor Him who in the beginning made the earth in six days and rested the seventh.

Oh glorious prospect! The whole earth in harmony with its Creator! And this will surely be realized; for the Lord hath spoken it. And who will participate in the enjoyment of these things? The answer is, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22 : 14. R. F. COTTRELL.

OUR GERMAN PAPER.

THE *Stimme der Wahrheit*, our 8-page German pioneer, which has heretofore been issued monthly, will now be published twice a month, like our other foreign periodicals. We would call the attention of our Tract Societies, as well as our missionary workers in the field everywhere, to this change. Since July 1, the *Stimme* has appeared as a semi-monthly, for \$1.00 per year. Every new subscriber has the choice between one of two premiums, free for one year's subscription. Old subscribers can have the same privilege by paying an additional twenty-five cents. These premiums are both splendid pictures. The one is a beautifully colored (16x22) symbolization of the ten commandments, in the form of a wreath, with the Lord's Prayer in the center. The other is a 25x36 chart, giving a bird's-eye view of the Holy Land. Each of these pictures retails for fifty cents.

Under the present management of our German paper, and in view of the inducements which it offers to extend its circulation, and more especially considering the great want of that kind of literature, to be scattered broadcast among the millions of Germans in America, we bespeak for it a rapidly increasing circulation. We would urgently invite our missionary workers everywhere to interest themselves in the German work, by scattering papers, soliciting subscriptions, or contributing of their means to do either.

There is a great harvest field, already white for the harvest, among the Germans of this country. Who will make the sacrifice of earthly ease and comfort, and go among these people to bring to them the light of present truth as set forth in every issue of the *Stimme*? Will not our Tract Societies lay hold of this matter with renewed energy? In the absence of available German

workers, English agents can be sent out with these new premiums, and good success achieved, as in many cases the people only need to see the picture to create a desire to have it sufficiently strong to subscribe for the paper. Agents should always carry the premiums with them. It would be well to have a supply along, so that the picture can be left when the subscription is taken, which will enable them to obtain the money at once, instead of being obliged to come to each subscriber a second time to collect.

Local Societies could take the work of circulating the paper in hand, just as readily as the work with our English periodicals. Names can be obtained through the *Stimme* office; also a printed letter, which is used successfully by our American brethren in Battle Creek, who do not understand German at all. The letter should be forwarded with the first paper sent. It is in German, and reads as follows:—

"The Vigilant Tract and Missionary Society.

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"Dear Reader: Herewith I take the liberty to send certain printed matter to your address, which treats of subjects of the greatest importance. I hope you will give these publications your favorable attention, and will carefully compare their teachings with the word of God.

"Should you wish to examine these important doctrines still further, respecting one or more of the points of faith contained therein, it would give me the greatest pleasure to furnish you with additional reading matter upon the subject. Should it be more agreeable to you to subscribe for the paper, I can procure the subscription for you upon receipt of subscription price. Should you prefer to obtain the desired information by correspondence, I must request you to write in English, as I myself am English and do not understand German. But if you cannot write in English, I would invite you to write in German to the editor of the *Stimme der Wahrheit*, Battle Creek, Mich., who will with pleasure correspond with you in German.

"My sole purpose and prayer in sending you these publications is, to have you share the same glorious light of truth, which, through the grace of God, has already blessed thousands of others besides myself.

"In the expectation of a very speedy answer, I remain,

"Yours most respectfully,

"....."

This letter explains itself. It can be furnished at short notice to workers in all parts of the field.

There are other ways in which the truth can be scattered among the Germans of this country, one of which we will mention in closing. In New York, as well as in Chicago, scores of Germans arrive almost daily from the Old World, who are just then in better condition to be reached by the truth than at any subsequent time. And yet those cities are not supplied with one-fourth of the reading matter that might be used for free circulation among these people. Who will pay for fifty or a hundred *Stimmes* to be sent for, say one year, at least, to the faithful workers in these cities to distribute upon ships and at depots to emigrants and others that will read them? There is opportunity for all to have some part in this work. My brother, my sister, the appeal comes to you, will you do all you can yourself, and induce others to do the same?

AUGUST KUNZ.

—One wish have I than all more dear—
To serve Thee while I sojourn here,
To walk in humble, godly fear,
My Saviour and my King;
To show at every time and place
The wonders of thy matchless grace,
That some dear soul may seek thy face,
And learn thy praise to sing.

J. M. H.

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.

LOOKING FORWARD.

BY ELD. L. D. SANTEE.

As pilgrims in a desert land, or wanderers o'er the sea,
Our sad eyes seek the distant strand, the haven yet to be;
Where pilgrim staff is laid aside, we'll bathe our weary feet
In water flowing from the throne, healing, and pure, and sweet.

We miss life's music day by day, 'tis heard on earth no more;
Weary we press our onward way, seeking a better shore.
We long to reach that land of rest, heart-sick we sigh for home,
Where sighs ne'er come from hearts oppressed, and pilgrims never roam;

Where sin and death can never blight through God's eternal years,
But glory burst upon our sight undimmed by shade or tears;
Where tears for aye are wiped away and heavy burdens fall,
And the tired feet find resting sweet, where God is all in all.

Then weary one, renew the strife until our Lord shall come,
And soon the joy of endless life we'll taste in peace at home;
Soon with the joy of labor past, we'll lay life's burden down,
And with the ransomed ones at last receive a starry crown.
Oswego, Kan.

IOWA.

FARRAGUT, FREMONT Co.—We have been here now five weeks, and our interest is good. Four have signed the covenant, and as many more observe the Sabbath. We hope and trust in God to plant in this place a monument in honor of his name. Five subscribers have been obtained for the *Signs*. We ask the prayers of God's people.
R. C. PORTER.
R. A. HART.

TENNESSEE.

MARTIN, WEAKLY Co., JULY 10.—We were forced to suspend meetings at this place for the present. The intense heat, together with the continued exertion of speaking each night, with other duties, has proved too much for my strength, so that for a few days I was prostrate. Bro. Dortch was also taken sick, and has gone home. The interest was good as long as we were able to hold meetings, but it has since gone down. We felt sorry to have to give up the work. The people bought books and tracts freely, so that the place is quite well supplied with our literature. We long for the time when we can have more help in Tennessee. I expect to return to Leach for a short time, after which I hope to be able to resume my labor again. We hope to be remembered by the brethren.
S. FULTON.

ILLINOIS.

ALLENDALE AND OBLONG.—Some thirty of us from West Salem spent the fourth and fifth of July with the lonely few at Allendale, which was a source of great encouragement to the brethren there. Held meetings during the time in a nice grove, but the outside attendance was small. On first-day morning at 5 o'clock, about forty of us repaired to the banks of the old Wabash River, where six willing souls were buried with Christ in baptism, uniting with the West Salem church.

July 11, pitched our tent in Oblong, Crawford Co. Have held six meetings with increasing interest, and the outlook is encouraging. Bro. R. H. Brock is with me.
T. M. STEWARD.

PENNSYLVANIA.

FLORENCE, WASH. Co.—We came here and erected our tent June 26. The owner of the lot where we located was a Presbyterian. He was visited by elders of the church, who told him that he must not let us remain. Afraid of being dealt with by his society, he came and requested us to seek another lot. We had no trouble in securing a suitable location, and commenced meetings July 2, holding six meetings with good attendance.

The Presbyterian minister is very bitter against us. The course that he has taken has made us many friends. We pray for a harvest of souls.

July 9.

J. E. ROBINSON.

E. RUSSELL.

KNOXVILLE, N. Y.—We have now been here with our tent about two weeks. Our attendance at the outset was small compared with the population of the place. We have just learned that the leading reason of this is that a paper that is circulated all through here advertised us (using the name of J. W. Raymond) as spiritualists, which was largely believed; but by a statement from us to the contrary through the same paper, and by other means, the influence of the rumor is so far counteracted that we are coming to have a good attendance, and excellent attention is paid to the word spoken. We desire to sustain such a relation to God and the work as to be successful in reaching the people with the truth. Pray for us.

July 14.

J. W. RAYMOND.

J. L. BAKER.

OTIS BOWEN.

PENNFIELD, JULY 10.—We continue our meetings with some interest on the part of a few to investigate, the subject at present being the nature of man. Some are satisfied that our views of this doctrine are in harmony with the Bible. When we first came here, a Methodist minister told the people that we were not orthodox in regard to the resurrection, the nature of man, the divinity of Christ, and the Sabbath; also that we worked on the seventh day, but pretended to keep it that we might have an excuse to work Sunday. This being an entirely new field, the people became somewhat prejudiced, but it is beginning to wear away. We have received nearly \$7 in donations. Have sold between \$3 and \$4 worth of books and tracts, and have taken six subscriptions for the *Signs* and one for the *Instructor*. Have now held meetings two weeks.
F. PEABODY.
C. O. HOLDEN.

CARPENTER'S, LYCOMING Co.—I held the first meeting in the tent near the above-named place, July 5. Our tent stands in Tioga Co., only a few rods from the line, and only a short distance from Bradford Co., so that our congregations come from all three. This was the only place where missionary work had been previously done on the line of the railroad within reach of the Bradford County brethren. This is a new field, and we meet but little prejudice. The people are friendly, and the attendance is good for the locality. Many seem interested, and we believe God will bless the effort to the conversion of some souls. I should mention that Bro. Griswold and wife, who accepted the truth by reading furnished by Bro. Baker, live here, and are helping to support the meetings. My wife and daughter are with me, and we also have the assistance of Bro. Isaac N. Williams. The post-office address of our company is until further notice Carpenter's, Lycoming Co., Pa.
D. T. FERRO.

July 9.

INDIANA.

BLOOMFIELD, JULY 14.—We closed our meetings at Sullivan last night. About two hundred and fifty were present. Gave in all thirty-three discourses, and sold \$5 worth of books. Received \$8.47 in donations, and obtained seven short-term subscriptions for the *Signs*. Ten have promised to keep the Sabbath. Hope for a few more. We came to this place to-day. It is the county-seat of Green Co., and a place of nearly 1,500 inhabitants. So far as we know, there has never been a sermon preached in this county by one of our people. Brethren, remember us at a throne of grace.
D. H. OBERHOLTZER.
J. W. COVERT.

DUPONT, JULY 14.—We think our interest here is fully as good as it has been in the past. Money is scarce, and many of those who are interested are laborers for persons who are bitter against the truth, and so are undecided because their employers threaten to discontinue their services if they keep the Sabbath. Our congregations average as large now as they have at any time during the five weeks we have been here. There is much prejudice in the churches against our work. One church trial is pending because a family in their

communion has begun to keep the commandments. As many as fifteen are keeping the Sabbath, and as many more are deeply interested.

WM. COVERT.

M. G. HUFFMAN.

MONTICELLO AND BROOKSTON.—We closed our meeting at Monticello on the 14th. We did not have a very large attendance at one time during our meetings, but those who did come gave a listening ear to the last. One reason why the attendance was no better was on account of a colored camp-meeting held in the vicinity. These frauds are quite numerous in this State. People knowing them to be mere money-making concerns patronize them to have a good time. Church members who would have been horrified at the bare suggestion of coming to the tent, were pleased to go and eat and drink with the drunken, and thus encourage this blasphemy of taking the "liv-ery of heaven to serve the devil in."

Our meetings, however, resulted in some good. We sold \$12 worth of books, and our donations amounted to ten dollars. Sixteen signed the covenant, and others are keeping the Sabbath. We baptized five, two of whom had been spiritualist mediums. We organized a Sabbath-school of twenty-one members, and ordered a club of ten *Instructors*. Sabbath meetings will also be held from house to house. Bro. John Ellis will meet with them.

We are now pitching our tent in Brookston. The people are friendly and apparently anxious to hear what we may have to say. Brethren, remember us at the throne of grace.

J. M. REES.

J. S. SHROCK.

WISCONSIN.

WASHINGTON ISLAND.—We came to this place July 3, and pitched our tent the 4th. We intended to get the tent seated so as to hold our first meeting Sunday; but on account of the rainy weather, we failed to get any lumber until yesterday. Nevertheless, we had a meeting at Washington Harbor Sunday afternoon, in the Bethel church, which was kindly granted us. Quite a number were present. Held our first meeting in the tent last evening, in the Scandinavian tongue. It being the evening for school meeting in this district, we did not have many at the tent. The people here are mostly Scandinavians. Our tent stands near the center of the island, where all can have access to it.

The air here seems very cold, last evening seeming more like October than July. There are three here who keep the Sabbath. We feel that we need much of the Spirit of God, that we may be able to labor acceptably. We desire the prayers of God's people.

H. R. JOHNSON.

July 8.

J. C. MIKKELSEN.

MISSOURI.

ECONOMY, MACON Co.—Our meetings still continue with a fair attendance. Curiosity in the minds of some is giving away to the inquiry, "Are these things so?" We have canvassed the prophecies, man's nature and destiny, and are now pressing the claims of the law and Sabbath on the minds of the people. We have been threatened with and expect opposition from some of the clergy. Dear brethren, remember us at the throne of grace.

July 14.

N. W. ALLEE.

EAST LYNN AND WARRENSBURG.—I closed my meetings at East Lynn Sunday night, June 29. Six signed the covenant, and a few others said they were going to keep the Sabbath. Several other good families are deeply interested, and promised to attend our fall camp-meeting if it was held at Pleasant Hill or not very far away. We have strong hopes that the Lord will impress duty upon them, and that they will obey. Bro. A. E. Flowers was with me, and rendered valuable assistance.

July 5 and 6 I held quarterly meeting with the church at Warrensburg. On account of sickness the attendance was not as good as desired. Four discourses were given, instruction imparted to the Sabbath-school, one social meeting held, and the ordinances celebrated. All seemed much encouraged. A Baptist lady who attended became deeply interested, and expressed herself as finding

spiritual food at our meeting. I visited some who could not attend. Found an intelligent sister who had commenced to keep the Sabbath mostly by reading tracts and papers furnished by brethren and sisters, having never heard but one sermon. Dear brethren and sisters, continue to sow the good seed morning and evening, and "withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." J. G. WOOD.

July 10.

ARKANSAS.

MAGNET COVE.—Since my last report I have visited this place, and found six Sabbath-keepers. Some of them began to keep the Sabbath several years ago, before they had any knowledge of Seventh-day observers. One of them is the most influential man in the vicinity. He is an educated Swiss, understanding six or eight languages. He may be of use in the cause when he finds his place. At this place I found Bro. J. H. James, who came to Arkansas with Bro. Bunch last fall. He has been here all this time, laboring hard to get the truth before the people. He has worked up quite an interest all through the country, and a few have taken hold of the truth. May God be with his work in Arkansas.

July 6.

P. C. SHOCKEY.

SPRINGDALE.—We are seeing some good results from our meetings. Some of the leading citizens are taking their stand on the truth. Several strong infidels have exchanged darkness for light, and are now rejoicing in the harmony and power of the truth. We have more visiting to do than twice our number could properly look after, which leads us all to work very hard. Thirty-one have signed the covenant, and we have strong hopes of others. The M. E. church south commenced a series of revival meetings last week, which is something new for them at this time of year, and speaks for itself. They said "the time had come for them to rally." They have speakers from abroad, and have announced to speak on the Sabbath question one week from to-night. The Baptists are to support the Sunday institution at their next meeting, the 20th.

We are of good courage, and pray God to overrule all to his praise and the advancement of his truth. In all probability we will remain here till Aug. 1.

July 14.

D. A. WELLMAN.
J. W. SCOLES.

KANSAS.

CHARD, NEOSHO Co.—We have been laboring here with the tent three weeks. Although the season has been a busy one, the attendance has been good. We have thoroughly canvassed the second advent and the Sabbath; and as a result seven have taken their stand for the truth. Among the number is the class-leader. Others promise soon to obey. Last evening the tent was filled to overflowing. In the strength of God we presented the solemn warning of the third angel of Rev. 14. How sweet to work for Jesus!

T. H. GIBBS.
T. W. BAGBY.

DIST. No. 1.—The quarterly meeting was held with the Portis (Bethany) church July 12 and 13. Quite a good representation of the brethren were present, considering the busy season. On the Sabbath some who had far backslidden presented themselves for prayers. Some were absent by reason of sickness. We think the district is coming up spiritually and financially. Some things have existed in the past which have impeded its advancement. These are now beginning to remove, and better days are expected. The business of the meeting was transacted in the spirit of love and unison. Some eight or ten will enter the canvassing field. Some of these have already been at work. The brethren seem to have a mind to work, as did the ancient builders of Jerusalem.

N. J. BOWERS.

HILLSBORO, JULY 14.—After our good camp-meeting at Lawrence, Kansas, I went to Indiana after my family. We came back June 18, and found twenty souls rejoicing in the truth here and at Lehigh, five miles west of here. A few of these were keeping the Sabbath when Eld. R. Conradi and myself came here last spring; but they had

not been informed upon other subjects peculiar to Seventh-day Adventists.

June 28 we organized a Sabbath-school of thirty-three members. Our Sabbath meetings average about eighteen adults and fifteen children, and all seem to take a deep interest. Last Sabbath, although the weather was very warm, several sisters walked four miles to attend the meetings. It being right in the busy time of harvest, we have not been able to do very much since returning, but have tried to look after the interested ones, and by the Lord's assisting grace two more have become obedient to all of his commandments. Have obtained three subscriptions for the *Stimme der Wahrheit*, and sold \$6.35 worth of tracts. Dear readers, remember in your daily prayers the German work at Hillsboro.

S. S. SHROCK.

AMONG THE CHURCHES.—Came to Centerville June 10, and remained six days. Found the church in a good spiritual condition, nearly all living free from condemnation. As the meetings commenced the Spirit of God came in, and those who were not free in the Lord sought him with all their hearts, and found him. The same Spirit took hold of the neighbors, and many expressed a desire to serve the Lord. Two promised to keep the Sabbath.

At Mound City, June 16-22, the brethren and sisters unitedly sought the Lord, and a deep solemnity rested upon those who attended from the outside. The work of the Lord went forward until seven were converted and baptized. We left these dear brethren and sisters all of good courage.

At Fort Scott the work moved rather slow at first, but gradually the church pressed into the light. As we left we felt that our visit had not been in vain.

At Hallowell we found the church behind on some points, yet these dear brethren and sisters seemed willing to learn and improve. May God bless them abundantly. There was a good outside attendance, and a deep interest seemed to be taken in the close, practical preaching. We are confident that if these dear friends will fully consecrate themselves to God and come up fully on every point, a number of their neighbors will embrace the truth. How can we expect our neighbors to see this precious light if we do not walk fully in it ourselves?

M. AND H. ENOCH.

NEBRASKA.

SILVER CREEK, JULY 11.—July 2 I went with Bro. Diefenbach to hold some meetings near Silver Creek. Bro. D. has for some time worked as a colporter, also holding some meetings in this neighborhood. Quite an interest has thus been awakened. I held five meetings with them, and found the people anxious to hear the truth. But as the work could not be finished in a few days, and as harvest was coming on, I was obliged to leave and go to Stromsberg to carry on a tent-meeting there. Bro. Diefenbach has sold over \$16 worth of books, and loaned 2,700 pages of books and tracts. The people are anxious to have some of our ministers come and hold a series of meetings when the busy season is over. I think there is a good opening for labor, as many are so deeply interested in the truth. July 4 and 5 I spent with the church at Silver Creek. I spoke six times. The ordinances were celebrated on the Sabbath, and six children were received into the church. Three of them were baptized at our late camp-meeting, and three I baptized early Sunday morning. I was glad to see this church united in love. May God help them to continue in his love, and may he save them and their children in his kingdom.

Have had one meeting in our tent here at Stromsberg. About a hundred were out. Many of the people here are Swedes; will therefore hold meetings in the Scandinavian language also. We hope and pray for success.

O. A. JOHNSON.

MAINE.

AMONG THE CHURCHES.—Since my report of June 18, I have visited the churches of North Jay, South Woodstock, Milton, and East Fryeburg. Most of the brethren and sisters in these different churches are still holding on; but some are dissatisfied and want to separate from the body.

How can such expect to gain heaven, and enjoy the society of their brethren there when they cannot walk in church fellowship here? To my mind, such will find that they have made a grave mistake. Discipline is irksome to some. There are some at South Woodstock who ought to be baptized and unite with the church. Most of the brethren at Milton are beginning to lay their plans to attend the camp-meeting. This is as it should be. I hope that all our brethren will do the same thing. Make preparation to come at the beginning of the meeting, and stay till it closes. At Denmark five were baptized, and united with the church. This makes seven in all that have joined this church within a few weeks past. They were all children of those belonging to that church. Came to Aroostook Co. July 3. Three willing souls in Presque Isle followed their Lord in baptism yesterday. I need the prayers of all, that the Lord may give me wisdom, to know how to labor acceptably in his cause.

S. J. HERSUM.

July 7.

VERMONT.

BROWNINGTON.—Our quarterly meeting at this place last Sabbath and first day was a good one for those present. We were sorry that so few who could not be with us sent a report. We wish that in this respect it might be otherwise in the future. We have not forgotten the influence and blessing of the general meeting here in April. May the spirit of devotion and sacrifice which characterized that meeting not be lost from any of our hearts. And may we have that communion with God that will enable us to endure the trials and afflictions which may await us.

Bro. and Sr. C. F. Worthen, who within a week had buried a beloved son, aged eighteen years, were with us in deep affliction. Frank lost his life by drowning. He left his home in the morning in the sunshine of hope, good cheer, and the vigor of youth, with muscular powers excelled by but few of his years, intending to return quickly; but alas! there was but a step between him and death. He was brought in a corpse, and the next day, he was followed to the grave by a large circle of mourning friends. As a church we feel afflicted with them.

A. S. HUTCHINS.

July 10.

NORTHFIELD, JULY 10.—We closed our tent effort here June 25, because we did not have interest sufficient to continue. The opposition continued to the close. Seven received baptism.

The 26th I went to the Canada camp-meeting, which was a very interesting and profitable gathering for the cause. On my way back I spent some time at the city of Burlington, making some preliminary arrangements for our camp-meeting. July 4 to 9 I was at Northfield and vicinity, and further perfected the organization of the Sabbath-school, and organized a tract society. Two heads of families, took a public stand to be identified with this people. A delegate was appointed to represent this company of Sabbath-keepers in the next annual Conference. The meetings were most excellent. Love and union are among this company. They are surrounded by much opposition. They are largely the fruits of the brethren who labored in this vicinity last winter. If they are humble and faithful, others will be joined to their numbers. I spent two days with Brn. Kimball and Page at the tent. They are having some tokens of encouragement, and I hope for a few to receive the truth. We all are of good courage, knowing this work is the Lord's and will finally triumph.

A. O. BURRILL.

NEW YORK.

AMONG THE CHURCHES.—After our State meeting, I visited the Williamstown church and held a meeting with them. Sabbath, June 14. There was a good attendance, and the word spoken seemed to meet a response in the hearts of the brethren and sisters. There are some faithful souls here who are striving to walk in the light.

June 21, 22, I was with the Genoa church. Over forty dollars was pledged on our tent fund, and a willing spirit was manifested by many to do all they can in the good work. Our meetings were of an encouraging character. The afternoon and evening of June 22 were spent with the brethren at Auburn. There seems to be quite an interest

to hear the truth, and we look for a harvest of souls in this important field.

June 28, 29, we held meetings with the church in Parma. Scattering influences have prevailed in that section; but there are some faithful souls who keep humble and are striving to walk with God. The word spoken and labor performed seemed to be greatly appreciated, and all were encouraged and cheered.

The church quarterly meeting at Rome, July 5, 6, was an occasion of interest. Three were baptized, and some are preparing to devote themselves to the work of God.

The work in Syracuse starts slowly, but the workers are of good courage, and the prospect is good for a great work to be accomplished here. May God grant success to the laborers in the great harvest field, and give victory to his truth.

July 10.

M. H. BROWN.

BUFFALO MISSION AND LANCASTER.—Though it is a time of year when canvassing for subscribers is dull, yet by the blessing of God we have had a good degree of success in this department of our work. We have had from three to five canvassers in the field, and from June 26 to the present, July 11, including eleven working days, we have obtained 569 subscriptions for the *Signs* chiefly (a few of them for the *Stimme*), some for a year, some for eight, six, and four months, but the great majority of them for two months. Some of our workers have reached thirty, and over, in a day, and one obtained fifty-three one day and fifty-four the next. The greatest aggregate for any one day was 134, another day 97 were obtained, and on another 80.

The number attending our meetings has not been flattering. Besides our Sabbath meetings, we have lectures and Bible-readings Sundays at 4 p. m. and Wednesday evenings. A few individuals from without have manifested a good interest.

In company with Bro. Brown I attended the district quarterly meeting of Dist. No. 1, at Lancaster, July 12, 13. Seven were present from the church at Newfane. We had a very interesting and encouraging meeting. The Spirit of the Lord was present. Good testimonies were borne which manifested the spirit of labor and sacrifice in the cause. If our good resolutions are faithfully carried out, we shall have a revival,—a thing we greatly desire.

R. F. COTTRELL.

MICHIGAN.

COLEMAN.—We began tent-meetings here June 20. This is a small place, in the midst of a lumbering country. Dancing, socials, and other worldly amusements are the order of the day, and are kept up very persistently. These things, together with the efforts of the ministers to keep the people away, have resulted in our having small audiences. Last Sunday, two discourses were given against us on the Sabbath question by a minister imported for the occasion. We had not yet said anything about the Sabbath in our discourses, and this served to introduce the matter. It also somewhat increased the size of our audiences. We are now in the midst of the Sabbath question, with a prospect of some obeying. We shall try to labor in humility and faithfulness, trusting God to give the increase. Pray for us.

July 9.

ALBERT WEEKS.

L. A. KELLOGG.

H. S. GUILFORD.

PITTSFORD, JULY 10.—Notwithstanding the fact that this is the busiest season of the year, the interest in our meetings still continues, the average attendance being about one hundred and fifty. The Lord has obtained for us the good will of the people here, many of whom express themselves as being in harmony with all the truths we have presented. Last Sunday evening we spoke on the subject of the Sabbath. A good share of our time is now spent in visiting from house to house, endeavoring to bring the people to the point of decision.

Since our tent-meetings commenced we have spent two Sabbaths with the Jefferson church, the Lord witnessing by his Spirit on both occasions. Two who had been wavering a long time were converted. We hope these brethren will prove faithful. There are others who we trust will listen to the pleadings of the Spirit, and receive Christ as their Saviour.

A. W. BATHER.

C. J. LAMSON.

BLENDON.—The meetings at this place continue with increasing interest, notwithstanding the busy season. Farmers are in the midst of their harvest work; and though there is no village nearer than seven miles, the congregations range from thirty to fifty during the week, and on Sabbath and Sunday the tent is filled. On the evening after the Sabbath, June 28, a Disciple minister from Owosso arose after the service, and requested the privilege of asking a few questions on the subject of the Sabbath. Permission being granted, a catechising exercise of about two hours was kept up, when we offered him the tent to present his views. He declined the offer on account of other appointments; but on Friday, July 11, he appeared again and requested the privilege of speaking the next evening. The tent was filled. He spoke about one hour on the subject of the two covenants, endeavoring to show that the ten commandments are abolished; after which we asked those of the audience who would grant us the indulgence of one hour for a reply to raise their hands, and every hand came up. Although the result was a decided triumph for the truth, the time was too short to present our views satisfactorily; so it was decided to resume the subject on Monday night in the form of a discussion. A chairman was appointed, and it was agreed to allow each disputant four speeches of fifteen minutes each, he to have the closing speech. A complete victory for the right was gained, many of the audience expressing themselves, after the service, as fully convinced of the perpetuity and obligation of the law of God. One woman came forward and signed the covenant, saying that she could doubt no longer. There are many precious souls in this community who are trembling at the word of God; and we yet hope to see them saved in the kingdom.

Sr. Lane has returned from the funeral of her father, and will assist in the work.

Brethren, aid us with your prayers.

E. P. DANIELS.

KENTUCKY.

GLASGOW AND CROSS PLAINS.—July 2 I visited the tent at Glasgow, where Brn. Rupert, Pound, and Forrest are holding a meeting. They are having a good interest. Several are now keeping the Sabbath. Our camp-meeting was held at this place last fall, and the thorough canvassing of the town and vicinity has been a great help to the tent-meetings. The whole country for miles around seems to be stirred.

From the 4th to the 8th, I attended the State meeting at Cross Plains, Tenn. This church is in a growing condition. The members are alive to the truth, but I was sorry to learn that some of the members of the Edgefield Junction and Ridge churches had drawn back to perdition. Heb. 10: 38, 39. It is wonderful that those who have known the truth so long will let Satan overcome them and turn them into the wilderness of sin just before entering the antitypical land of Canaan, thus losing all interest in the closing work, and eternal life. May God pity them. The Lord seems to be going out before us in the South as never before. At Cross Plains the outside interest was excellent. Four were baptized and added to the church.

Bro. Fulton is having a good interest in West Tennessee and in Kentucky. Wherever the truth is preached the people seem willing to hear and obey. Bro. Saxby and myself will begin meetings in the tent at Boston, Nelson Co., Thursday night, the 17th. Bro. S. has been canvassing the place for the *Signs*, and has obtained some thirty short-term subscriptions. This will be our post-office address for the present. Pray for us.

S. OSBORN.

GLASGOW, JULY 10.—We have now held twenty-three meetings and some Bible-readings. As a result, the interest has been more than we could have expected. Last Sunday five discourses were preached in opposition to the Sabbath, two of which were in town. We reviewed one Sunday and the other Monday night, before 700 people. Some of the points of interest were as follows: The Baptist placed the ten commandments on a blackboard and wrote over them in large letters, "Law of Moses." In our review in the afternoon, we showed that he had gone back on the Baptist faith, and turned the people against his position. So

at night the Disciple minister said he "would not do as Bro. — did; but that it was the law of God." Then he turned to 2 Cor. 3: 7-11, and tried to show that the law was done away. He also read Gal. 5: 19-21, and said, "There is every sin in the world, and nothing about keeping the seventh day." He forgot that there was nothing about Sunday either; so we showed that it was no harm to work on Sunday. There were many such amusing contradictions. The following serves to illustrate the mind of nine-tenths of the people: When the Disciple minister went to the barber's the next day, a leading Methodist said to him, "You got shaved clean last night." The minister asked, "Who said so?" "Everybody that has brains."

As a result, several are resolved to keep the Sabbath, just how many, we do not know. We expect others will come to the rescue. The excitement has spread for miles in the country. To say the least, the interest is the greatest we ever saw. Still we do not consider this the best evidence of fruit. It does show us, however, the power of the truth, and that it will make an impression in large places and among intelligent people. Remember us at the throne of grace.

G. G. RUPERT.

R. M. J. POUND.

COLORADO.

DENVER, JULY 6.—The mission here will be connected with a tent effort, which will continue until the State camp-meeting. Four tents have been pitched at the corner of Cal. and Twenty-third streets. They are nicely situated, there being street car lines on three sides of us. One tent is fitted up for a reading-room, and contains the State depository. The people treat us with respect, and the daily papers do us justice. Courage and love for God's work fill our hearts, and union prevails among the workers. We trust that the quarterly meeting just held here will prove of lasting benefit to the church in Denver. Eight good souls joined the church, and others were taken under its watchcare, and will unite when baptized. We found many here holding their membership in churches of other Conferences. We felt to say, "My brethren, these things ought not so to be," and were glad to see them come to the front and take their place in this church. In behalf of the mission just started in this new field, we would crave the prayers of God's people.

WM OSTRANDER.

TEXAS.

BOWIE, MONTAGUE Co., JULY 8.—Since my last report quite a change has taken place in this community. Between twenty and twenty-five adults are keeping the Sabbath of the Lord. Most of them are heads of families and the leading men in the country. The man of whom I spoke in my last report as being so hospitable, with his family and brother, is now a firm believer in the truth, and is proving his faith by his works. They are the most influential members of the Christian church, and it hurts that society to give them up. They have tried every possible way to hold him and others who are forsaking that belief for the truth. Six different ministers of that denomination have tried to abolish the law and overthrow the truth, but I have replied to each one of them with good effect. Now I understand they have written for the seventh one, and two of the six already mentioned have promised to come back. Opposition has been strong and determined; but it cannot overthrow the truth; for God's word will stand though heaven and earth pass away. Oh! I feel so thankful for such a plain truth. This is really my first effort, and as I came here I felt greatly burdened. I could see the truth in all its beauty, but did not know what impression it would make upon the people. I have prayed much over the matter, and I feel thankful that God has not withheld his blessing from me. Had our first Sabbath meeting last Sabbath, and the Holy Spirit was present. One man who had been very wicked and skeptical because of so many inconsistencies in the popular preaching, is now keeping the Sabbath, and while giving in his testimony last Sabbath, the tears rolled down his cheeks, showing that his heart was touched. Many sinners have been aroused. Several are waiting to

hear the minister try again to overthrow the truth, and some have said that if he does not do better, they are going to keep the Sabbath. So we confidently expect that a few more will obey. I thought I would remain here until camp-meeting, visiting the people, and try to do some good in that way. I believe much is lost oftentimes by leaving a place too soon. When people come out in the truth they need encouragement, they have so much to meet. Think those who have accepted the truth are firm, having heard so much on both sides. To the Lord be all the praise.

W. A. McCUTCHEM.

Special Notices.

THE NEW YORK CAMP-MEETING.

WE would make an earnest appeal to our brethren and sisters in the New York Conference in regard to our coming camp-meeting at Syracuse, N. Y. The providence of God has been wonderfully manifested in making our arrangements thus far, and we wish to acknowledge his goodness, and show our appreciation of his favoring providence by laboring together for the success of the meeting from this time to its close.

We have been greatly favored in securing a beautiful and healthful location, in the most desirable part of the city, easy of access, and in a quiet and sufficiently retired place. It is on the South Salina St. horse car line, next to Danforth Park. Located as our meeting will be in the geographical center of the State, and in a city so easy of access from all parts of the Conference, we ought to have, and we expect to have, the largest camp-meeting we have ever held in the State.

The question should be asked by each one of our brethren and sisters, Am I going to camp-meeting? and if we are inclined to answer in the negative, we should inquire further to learn the reasons. Then we should carefully and prayerfully weigh those reasons and place them in the balance over against the precious privileges and blessings of our annual feast of tabernacles. We trust, dear brethren and sisters, that you will place a proper estimate upon spiritual blessings and your eternal interests, and that you will not allow the enemy of your souls to attract your attention and engross your minds with the things which are seen, to that extent that the enduring riches and the things of eternity shall fade from your view, and you be led to conclude that you can afford to lose this inestimable means of grace.

We not only urge upon all our people to come to this important meeting, but we would exhort you to bring your children and all within the circle of your influence. It is an important time; the work is moving rapidly, and the Spirit of God is at work upon the hearts of the people. We should be awake to our responsibilities, and bring all we can under the sound of the message and where the truth will be pressed home upon their hearts. Come, dear brethren and sisters, with your children, your friends and neighbors, and come with warm hearts, tender spirits, earnest prayers, neat, modest apparel, Christian courtesy, and such a demeanor and appearance as will recommend the sanctifying, elevating character of the precious truth we profess to represent.

Held in a large city as our camp-meeting is this year, we are exceedingly anxious that as the multitudes throng in upon us, we may stand as proper representatives of the religion of our Lord Jesus Christ, and thus let our light shine and exert a saving influence. Come one, come all.

M. H. BROWN.
E. W. WHITNEY.
S. N. WALSWORTH. } Conf. Com.

—Whatever we treasure most carefully is the index of our heart.

VIRGINIA CAMP-MEETING.

WE wish to call your attention to this important meeting to be held Aug. 5-12. The time is drawing near, and we must begin to make preparations to attend. We want this to be the best meeting ever held in this State, and in order for this to be the case it is necessary for all to attend, and to pray for the blessing of the Lord to be with us. We hope that the good camp-meeting and the impressions of last summer have not been lost sight of, and that all who were present will come this summer and use their influence to bring others with them.

The meeting will be held on the Harper's Ferry and Valley Branch of the B. and O. R. R., at Neff's Crossing, between Mt. Jackson and Quickburg, Shenandoah Co. All passenger trains will stop at the camp-ground. Reduced rates have been secured from all stations between Harper's Ferry and Staunton. Special trains will be run on Sunday. Those striking the road at Harper's Ferry will have their baggage checked to Quickburg, and those on the Staunton end of the road will have it checked to Mt. Jackson. All can have their baggage put off at the camp-ground by notifying the baggage master, and handing in their checks before reaching the place.

There will be tents on the ground for sale or rent. These tents will not be furnished; therefore it will be necessary for all to bring bedding, and other things required at a meeting of this kind. There will be straw on the ground for the use of all. There will also be a provision stand where all can be supplied at reasonable rates. Those who desire can bring such articles of food with them as will keep. We hope every one will see the importance of attending this meeting.

Come one, come all, with a spirit to work for the blessed Master, and help to forward the cause of present truth.

COMMITTEE.

NOTICE TO OHIO.

SOME are inquiring if reduction of fare will be given to those attending the camp-meeting at Columbus? We have already the usual reduction promised from three railroad companies, which will accommodate the most of our brethren in the State. Further particulars will be given as soon as we hear from others. There will be on the ground plenty of stable room for horses; also buildings that can be rented for those who have no tents. So all can be accommodated. No pains will be spared by the Committee (D. K. Mitchell, F. C. French, and R. Fisher) to provide everything necessary at as little expense as possible. Those who expect to board at the dining hall should report at once to D. K. Mitchell, Corsica, Morrow Co., O., also those who would like to pay for their board by assisting in the dining hall. Board will probably be the same as last year, 20 cents per meal for regular boarders.

We are glad to learn from different parts of the State that preparations are being made for a general rally. Remember the time, and get your seeding out of the way. Those who wish tents, and who have not ordered them, should do so immediately. Now they will cost about two dollars more than advertised some time ago. Send your orders to L. T. Dysert, Clyde, Ohio.

R. A. UNDERWOOD.

TENTS FOR NEW YORK.

THE rent for tents is so low, we trust our brethren and sisters in New York will order liberally, so that there will be an ample supply, not only for themselves but for their friends who may come upon the ground. We ought to have 100 tents in our camp this year. Be sure to send in your orders early. Address me at Rome, N. Y., Box 1476.

M. H. BROWN.

News of the Week.

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

FOR THE WEEK ENDING JULY 19.

DOMESTIC.

—In the last year the taxable property of Texas has increased \$60,000,000.

—There are 5,000 school teachers in Madison, Wis., attending the National Educational Association.

—Business failures in the United States for the week numbered 211, against 194 for the preceding week.

—A company has been formed to build and operate a public crematory, to be heated with natural gas, on the outskirts of Pittsburg, Pa.

—Professor Richard A. Proctor, the astronomer, with his family, reached St. Joseph, Mo., Sunday from London, and intends to reside there for the future.

—The small town of San Jose, Cal., was almost destroyed by fire Sunday night. The water giving out, claret was used to prevent the destruction of the old mission church.

—Stephens, the bicyclist, on a trip around the world from San Francisco, passed through Elkhart, Ind., on Monday evening. His notes by the way will be published by an English firm.

—The schooner, Deborah H. Diverty, coal laden, foundered off Beck's Beech, N. J., on the night of June 27, in a hurricane, and the ten persons on board, including the captain and steward's wives and a child, perished.

—News has been received that Lieutenant Greeley of the Arctic expedition with six of his companions have been rescued by the relief party. The remainder of his party, eighteen in number, perished on Greenland's ice-bound shore.

—An engine and coal car, running out of time, came in collision Monday afternoon with a passenger train at Greenwood Cemetery, near Brooklyn. Both drivers reversed their engines, and after the crash the engine and coal car started back on the track and dashed into a crowded passenger train at the depot, causing a great wreck. Nine persons were injured, some fatally. The loss to the railway company is heavy.

FOREIGN.

—China rejects the demands of France, and war appears to be inevitable.

—During the twenty-four hours ending 9 o'clock Sunday night, there were fifty-seven deaths from cholera at Marseilles, and thirty-six at Toulon.

—There were sixty-six deaths from cholera at Marseilles, for the twenty-four hours ending 9 o'clock Monday evening.

—There were fifty-eight deaths from cholera at Marseilles for the twenty-four hours ending 9 o'clock Friday night.

—An express train on the Manchester and Sheffield Railway was wrecked Wednesday, in which twenty-five persons were killed and forty seriously wounded.

—General Diaz was formally notified by the electoral college Tuesday, of his unanimous election as President of Mexico. Great enthusiasm prevails at the capital.

—The deaths from cholera at Marseilles for the twenty-four hours ending 9 o'clock Wednesday night numbered fifty-three, making a total since the appearance of the plague of 578.

—Advices from China indicate that the Chinese troops have been withdrawn from the Tonquin frontier, as was demanded by France. This, it is thought, will avert war between the two countries.

—Twelve fishermen were brought to St. Pierre, N. F., who had been picked up at the point of death from hunger, having been four days and nights without food or water. Their captain and another man had drifted out to sea.

RELIGIOUS INTELLIGENCE.

—Dwight L. Moody, the evangelist, sailed from London for New York Saturday.

—The wife of the Rev. T. S. Strong, a Methodist preacher at Dublin, Ga., has caused a sensation by occupying the pulpit on alternate Sundays with her husband. Bishop Pierce says that she should not be allowed to preach, and Mrs. Strong prays for the conversion of the Bishop.

Obituary Notices.

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

COLLINS.—Died in Kickapoo, Wis., June 9, 1884, Sr. Emily Collins, aged 71 years. She had been long in the truth, and died in faith that she should have a part in the first resurrection. Words of comfort by Bro. R. White, of Viola, from 1 Cor. 15:51.

HIRAM HEBARD.

NOYSTROM.—Died at Dallas, Texas, July 3, 1884, Oscar Paul, infant son of O. W. and Annie Noystrom, aged 5 months and 14 days. They laid him away for a little while, knowing that if faithful they will meet again when Jesus comes. Remarks by Eld. Russell (Methodist.)

S. C. KING.

LAWSON.—Died of consumption, near Economy, Macon Co., Mo., Sr. S. Louisa Lawson, in the 43d year of her age. Sr. L. came from Sweden one year ago. She felt that she was directed here by the Spirit of God, where she embraced present truth through the influence of her brother, with whom she was making her home. We laid her to rest, hoping that she will come forth when the Lifegiver comes. Remarks at the funeral by the writer from Rev. 14:13.

N. W. ALLEE.

ATHERTON.—Died in Battle Creek, Mich., July 6, 1884, of consumption, Hattie L., wife of Wm. Atherton, and daughter of Bro. and Sr. F. and L. W. Crandall, in the 23d year of her age. Sr. A. was born near Lewiston, Ill., June 2, 1862. Her parents removing to Farina, Ill., united with the Seventh-day Baptist church of that place, which she also joined, being converted when quite young. They subsequently transferred their membership to the S. D. Adventist church at Sheridan, Ill. Sr. A. and her sister coming more recently to work in some of our institutions in this city, she united with this church, of which she remained till her death an acceptable member. She fell asleep wholly reconciled to the will of God, and greatly rejoicing in the blessed hope. She leaves in bereavement a husband, an infant daughter about ten weeks of age, parents, and a brother and sister, to whom the prospect of the soon coming end of the reign of death is a sustaining comfort. A large and sympathizing congregation listened to some thoughts of encouragement from the words, "It is written, Death is swallowed up in victory." 1 Cor. 15:54.

U. S.

BEATTIE.—Died at Darien Center, N. Y., July 7, 1884, our dear brother, David Beattie, aged 68 years. He was born in County Antrim, Ireland, of Scotch parents. He came to this country many years ago, uniting with the Presbyterian church. In the fall of 1881 Elds. Ballou and Brown pitched their tent in this place, and under their faithful ministry, Bro. Beattie and his wife both left the M. E. church, of which they were then members, and joined the little company of Sabbath-keepers who worship from Sabbath to Sabbath. He leaves an estimable wife and three daughters. Funeral services conducted by L. E. Rockwell (Methodist.)

WM. S. DURBON.

(Signs of the Times please copy.)

ANDERSON.—Died in Byron, Olmstead Co., Minn., July 8, 1884, little Lewis, son of H. P. and C. Anderson, aged 1 year and 10 months. Although it is hard to part with their darling, they feel to say God's will be done, and look forward with hope to the time when Jesus will call for the sleeping dead at the first resurrection. Words of comfort were spoken by the writer from 1 Cor. 15:22.

C. M. CHAFFEE.

Appointments.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:13.

CAMP-MEETINGS FOR 1884.

VIRGINIA, Mt. Jackson,	Aug. 5-12
TEXAS, Dallas,	Aug. 8-18
IOWA, Marshalltown,	Aug. 14-26
NEW YORK, Syracuse,	Aug. 14-26
ILLINOIS, Peoria,	" 19-26
NEW ENGLAND, Worcester,	Aug. 20 to Sept. 2
KANSAS, Concordia,	Aug. 21-31
MICHIGAN, NORTHON, Traverse City,	Aug. 27 to Sept. 1
VERMONT, Burlington,	" 28 to " 9
INDIANA, SOUTHERN, Farmersburg,	Sept. 2-9
MAINE, Portland,	Sept. 4-15
OHIO, Columbus,	Sept. 11-22
MICHIGAN, Jackson,	Sept. 18-29
INDIANA, Logansport,	Sept. 25 to Oct. 7
KENTUCKY, ———,	Sept. 30 to Oct. 8

No providence preventing, I will hold meetings at Baker's Corner, Huntington Co., Ind., July 26, 27, as Dr. Burton may appoint.

S. H. LANE.

JACKSON, Mich., Sabbath, July 26.

M. B. MILLER.

The twelfth annual session of the Maine State T. and M. Society of S. D. Adventists will be held on the camp-ground at Portland, Sept. 4, 1884, at 6 P. M.

J. B. GOODRICH, Pres.

The eighteenth annual session of the Maine State Conference of Seventh-day Adventists will be held on the camp-ground at Portland, Sept. 4, 1884, at 4 P. M. Let all our churches immediately take steps to represent themselves in the first session of the Conference. Each church of twenty members or under is entitled to one delegate, and one delegate for every fifteen additional members.

J. B. GOODRICH.

THERE will be a general meeting at the tent in Otisville, Aug. 1-4. The quarterly meeting for Dist. No. 10 will be held at this time. Let all make a special effort to attend. We hope help will be sent us from the Conference. Tents will be pitched on the ground, affording lodging room. Bring bedding and provisions, and come to seek the Lord.

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

The fifth annual session of the New England H. and T. Society will be held on the camp-ground in Worcester, Mass., in connection with the camp-meeting, which will be held from Aug. 21 to Sept. 2, 1884. Every member of the Society should see that his annual dues are paid.

D. A. ROBINSON, Pres.

The annual meetings of the New York Tract Society will be held in connection with the camp-meeting at Syracuse, N. Y., August 14-26. As we shall probably have at this meeting the fullest representation of our best and most earnest workers, we hope and expect that the work will receive such an impetus as it has never received before. We hope that every worker, as far as possible, will share its benefits.

E. W. WHITNEY, Pres.

The next annual session of the Iowa Tract Society will be held in connection with the camp-meeting at Marshalltown, Ia., Aug. 14-26, 1884. We greatly desire to see a good representation of all our brethren from all parts of the State.

E. W. FARNSWORTH, Pres.

The next annual session of the Conference of Seventh-day Adventists of Iowa will be held in connection with the camp-meeting at Marshalltown, Aug. 14-26, 1884. The first meeting will be called Aug. 15, at 9 A. M. We are anxious to see every church in the Conference represented. Those that cannot send delegates, will see that they are represented by letter. Let none forget this. We desire that every minister and colporteur should have an itemized report of all labor performed, expenses, and the results of the labor, so far as can be ascertained, made out before the meeting, so that it can be passed to the Auditing Committee at the first meeting.

E. W. FARNSWORTH, Pres.

The annual meeting for the election of officers, etc., of the New York Health and Temperance Society will be held during the camp-meeting at Syracuse, N. Y., Aug. 14-26.

E. W. WHITNEY, Pres.

The New England Sabbath-school Association will hold its sixth annual session in connection with the camp-meeting to be held at Worcester, Aug. 21 to Sept. 2. The lessons for the Sabbaths on the camp-ground, will be the regular ones in the *Instructor* for these Sabbaths. Hope all will be prepared to take part in the exercises.

E. P. FARNSWORTH, Pres.

Publishers' Department.

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

FOUND.—On the Minnesota camp-ground, at "The Pilgrim's Home," a lady's gold-plated pin. It will be sent to the owner on receipt of description, with address. D. P. CURRIS, Hutchinson, Minn.

THE P. O. address of Eld. D. T. Fero is Roaring Branch, Lycoming Co., Pa.

OUR V. M. Society lack names for the Signs. Will our Minnesota brethren and sisters send us names of their friends who would be interested to read the Signs if sent to them? We need names now. Address me at Grove Lake, Pope Co., Minn.

ANNIE M. EMERSON.

All who may desire to be furnished with either hay or grain at the camp-meeting, please notify H. C. Lamberton, Burlington, Vt.

A. S. HUTCHINS.

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 Freight.—N E Tract Depository, D A Wellman, Clara E. Low.

Books Sent by Express.—W A Young, Chicago Mission, John Shrock, O A Frederickson, F S Hafford, Bathor & Lamson, R C Horton.

Cash Rec'd on Account.—Wisconsin T & M Soc per Phemie Lindsay \$1060.63, Lars O Larson per Niels Clausen 4.67, Mich T & M Soc per H House 42.80, Ohio T & M Soc per Ida Gates 36.07, Mich T & M Soc per Olo T & M Soc 28.93, J C Nielson per A R H 14.60, H R Johnson per A R H 10.00, B C R M Soc per H Winslow 21.00, A S Hutchins 213.00, J W Burton 15.00, Iowa T & M Soc per A R H 35.00, Kentucky T & M Soc per B C Saxby 35.00, Mich T & M Soc per H H 31.64, Ind T & M Soc per W A Young 11.00, Ind Tent fund per W A Y 4.00, Mich T & M Soc per W A Young 4.15, Kate Monroe 4.40, B C R M Soc per H W 11.50, E H Root 30.00, Mary R Stem 2.55, A B Castle

per G F Knapp 3.60, Texas T & M Soc per Clement Eldredge 35.95, L O Moore per W I Moore 50.00, Iowa Conf per Catharine Carter 2.00, Penn Conf per O P Galloway 14.25, R B Owen per W C S 16.00, Penn T & M per D B Oviatt 400.00, Lars C Nelson 5.63, Ind Conf per W A Young 8.00, Mich T & M Soc 203.40, Maine T & M Soc per R Robbins 33.00.

Shares in S. D. A. P. Association.—Caroline Wilkenson 10.00.

Mich. Conf. Fund.—Reese \$15.52, Hastings 54.20, Eaton Rapids 27.00, Bancroft 68.95, Sand Lake 1.97, Ewart 78.00, Coldwater 10.25, Stanton 2.00, Lyons 13.13, Orleans 67.00, Hazelton 48.75, White Lake 10.00, Wright 36.85, A A Dodge 34.91, Napoleon 12.00, W S & Lena Maine 20.40, Vergennes 17.00, Mrs Addie Armstrong 8.60, Vassar 15.00, Spring Arbor 18.61, Alameda 110.00, Coldwater 8.15, Bushnell 13.19, M M Knapp 1.00.

S. D. A. E. Soc.—Donation E R Gillet \$5.00, Geo H Smith 10.00, (donation) T B Snow 5.00, L B Kneeland 10.00.

Inter. T. & M. Soc.—L P Harriman \$10.00, Henry Agur 5.00, Mary Nelson 2.50, Martin Creasy 5.00, G H Westphal 5.00, Frank Thomas 1.00, Niels Nelson 5.00, R P Hanson 2.00, J E Green 10.00, Cassette Manchester 1.00, T B Snow 1.50, Mary Snow 1.50, Jennie Snow 1.00, Willie Snow 1.00, Wm Saunders 10.00, F Putnam 2.00, L P Merckel 2.00, J C Neilson 10.00, B L Francisco 10.00, Laura M Davis 2.00, A M Morrill 35.00, Martha & Benj Fullerton 10.00, A B Vancil 5.00, Cora Alchin 5.00, Stephen Alchin 50.00, F Mudgett 1.25, Mrs Eunice Kynett 5.00, I C Choate 5.00, Mrs. Egbert per D Vernon 3.00, J W Burton 50.00.

Chicago Mission.—Addie Bigelow 2.75.

European Mission.—L P Harriman \$10.00, Henry Agur 5.00, Mary Nelson 2.50, Martin Creasy 5.00, G H Westphal 5.00, Frank Thomas 1.00, Niels Nelson 5.00, R P Hanson 2.00, W D Stillman 20.00, Cassette Manchester 1.00, T B Snow 1.50, Mary Snow 1.50, Jennie Snow 1.00, Willie Snow 1.00, L J McCune 5.00, Sarah L Rowe 10.00, M & B Fullerton 10.00, A B Vancil 5.00, Maggie Kimball 20.00, Cora Alchin 5.00, Sarah A Alchin (deceased) 50.00, Fannie Mudgett 1.25, W A Towle 5.00.

English Mission.—Baraboo church \$2.37, E R Gillet 10.00, W B Palmer 5.00, L P Harriman 10.00, Henry Agur 5.00, Wm Saunders 10.00, A Coney 5.00, Mary Nelson 2.50, Martin Creasy 5.00, G H Westphal 15.00, Jas Parfitt Sr 5.00, Frank Thomas 1.00, Niels Nelson 5.00, J Olive 15.00, J M Van Ostran 10.00, D Putnam 5.00, R P Hanson 4.00, L P Merckel 5.00, W D Stillman 20.00, C Manchester 1.00, J Snow 5.00, M J Bartholf 50.00, J S Olive 15.00, Jennie Snow 1.00, Willie Snow 1.00, T B Snow 1.50, Mary Snow 1.50, Sarah L Rowe 10.00, M & B Fullerton 10.00, M & B Fullerton 10.00, A B Vancil 5.00, W A Towle 5.00, Fannie Mudgett 1.25, J W Burton 50.00.

Scandinavian Mission.—W B Palmer \$5.00, L P Harriman 10.00, H Agur 5.00, Mary Nelson 2.50, Martin Creasy 5.00, Wm Swinson 5.00, Frank Thomas 1.00, Niels Nelson 5.00, W D Stillman 20.00, Cassette Manchester 1.00, J Snow 5.00, T B Snow 1.50, Mary Snow 1.50, Jennie Snow 1.00, Willie Snow 1.00, R Broderson 25.00, P Christofferson 15.00, Sarah L Rowe 5.00, A M Morrill 15.00, M & B Fullerton 10.00, Fannie Mudgett 1.25, E Shebban 2.00.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect December 20, 1883.

GOING WEST.				STATIONS.		GOING EAST.			
Mail.	Day Exp.	Trunk Exp.	Trunk Exp.	Dep.	Arr.	Mail.	Limit Exp.	Trunk Exp.	Trunk Exp.
6.35	7.10	8.0	4.10	Port Huron	Arr.	10.43	1.26	7.50	.....
8.15	8.12	9.3	6.42	Lapeer	.....	8.58	12.07	6.35	.....
9.37	9.35	10.30	6.42	Flint	.....	9.11	11.35	6.09	.....
9.45	1.30	10.45	7.0	Darand	.....	7.05	11.06	6.23	.....
11.01	1.32	11.50	8.28	Lansing	.....	6.01	10.16	4.16	.....
11.41	12.06	12.22	9.08	Charlotte	.....	6.24	.....	3.97	.....
12.43	1.0	1.18	10.20	BATTLE CREEK	Dep.	4.20	8.55	2.35	.....
pm	1.23	1.23	pm	Vicksburg	Arr.	4.15	8.50	2.30	.....
2.13	2.17	.....	.....	Schoolcraft	.....	8.22	8.10	1.46	.....
2.23	2.28	.....	.....	Cassopolis	.....	8.05	.....	1.36	.....
3.09	3.19	.....	.....	South Bend	.....	2.16	7.21	1.51	.....
3.50	4.08	.....	.....	Haskell's	.....	1.30	6.44	1.20	.....
5.23	5.52	.....	.....	Valparaiso	.....	12.07	.....	.....	pm
7.45	8.19	.....	.....	Chicago	.....	11.30	6.25	10.40	3.40
pm	pm	.....	.....	Dep.	.....	9.10	3.21	8.30	1.15
.....	.....	.....	.....	Arr.	.....	pm	pm	pm	pm

*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.

S. R. CALLAWAY.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.				STATIONS.		GOING WEST.			
Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.	Dep.	Pacific Exp.	Bremer Exp.	Or. Exp.	Day Exp.
6.05	6.25	11.59	5.55	8.20	Ar.	9.00	8.00	4.00	9.00
5.05	4.08	10.10	3.25	6.45	Detroit	11.55	10.35	6.50	11.30
1.05	2.23	8.47	1.42	4.05	Jackson	1.42	12.15	8.47	1.05
12.03	1.45	8.10	1.01	3.17	Battle Creek	2.27	1.07	9.40	1.45
8.58	11.05	6.02	10.42	12.10	Kalamazoo	5.18	4.38	.....	4.27
6.45	8.55	4.15	8.40	9.55	Mich. City	7.55	7.30	.....	6.50
a.m.	a.m.	a.m.	a.m.	a.m.	Chicago	a.m.	a.m.	a.m.	a.m.

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 Nineteenth Meridian, or Central Standard Time.

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

May 18, 1884.

O. W. RUGGLES, Gen. Pass. Agt.

CHICAGO, BURLINGTON & QUINCY R. R.

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

May 18, 1884.

LEAVE.	TRAINS TO AND FROM CHICAGO.	ARRIVE.
+ 8.45 a.m.	Galesburg, Ottawa and Streator Express..	+ 7.10 p.m.
+ 10.00 a.m.	Freeport, Dubuque & Sioux City Express..	+ 2.50 p.m.
+ 4.45 p.m.	Amboy, Rock Falls, Sterling Express..	+ 11.20 a.m.
+ 12.01 p.m.	..... Kansas City & Denver Express..	+ 2.10 p.m.
+ 12.15 p.m.	..... Council Bluffs Express..	+ 2.10 p.m.
+ 12.01 p.m.	..... St. Joseph, Atchison & Topeka Express..	+ 2.10 p.m.
+ 12.30 p.m.	..... Denver Fast Express..	+ 2.15 p.m.
+ 12.30 p.m.	..... Montana & Pacific Express..	+ 2.15 p.m.
+ 3.20 p.m.	..... Aurora Passenger..	+ 7.45 p.m.
+ 4.45 p.m.	..... Mendota & Ottawa Express..	+ 10.30 a.m.
+ 4.45 p.m.	..... St. Louis Express..	+ 10.30 a.m.
+ 4.45 p.m.	..... Rockford & Forrester Express..	+ 11.20 a.m.
+ 5.30 p.m.	..... Aurora Passenger..	+ 8.55 a.m.
+ 9.30 p.m.	..... Freeport & Dubuque Express..	+ 6.35 a.m.
+ 10.0 p.m.	Des Moines, Omaha, Lincoln & Denver Exp.	+ 6.55 a.m.
+ 10.00 p.m.	..... Southern Pacific Express..	+ 6.55 a.m.
+ 10.00 p.m.	..... Texas Express..	+ 6.55 a.m.
+ 10.00 p.m.	Kansas City and St. Joseph Night Express..	+ 6.55 a.m.
1.05 p.m.	..... Aurora Sunday Passenger..	6.30 a.m.

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

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

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., JULY 22, 1884.

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GOOD NEWS FOR THE EASTERN CAMP-MEETINGS.

SUNDAY morning, the 20th, we received the gratifying intelligence by telegram that Sr. White will attend the eastern camp-meetings, beginning with New York, August 14.

We are under obligations to Hon. E. S. Lacey, Representative in Congress from this District, for valuable public documents.

We call attention to the article on the sanctuary question by Bro. Littlejohn in this number. This is the great central question of the present truth, and cannot be too thoroughly studied. The reader will be impatient for a continuation of the visits.

Sr. White presents this week her closing morning talk at the last General Conference. Bro. Whitney, we are assured, but expresses the feelings of our readers generally, in his fervent words of appreciation for this series of articles, given in another column.

KANSAS CAMP-MEETING.

THIS meeting will be held at Concordia, Aug. 21-31. We shall try to obtain special rates on the railroads, and due notice will be given.

J. H. Cook.

TO THE MEMBERS OF DIST. NO. 12, KANSAS.

As our quarterly meeting was a failure, on account of a misunderstanding and the lateness of the appointment, it is now decided to hold a general meeting at Chard, Neosho, Co., Aug. 2, 3. Brn. T. H. Gibbs and J. W. Bagby are there holding a tent-meeting. Eld. J. H. Cook is expected to attend this general meeting, also Sr. C. W. Gibbs, the secretary.

The tent is pitched in a beautiful place on the bank of Kanville Creek, near Chard, fifteen miles east of Chanute, and fourteen miles north of Erie. Persons coming from the south can come up on the morning trains to Chanute, where they will find teams about noon Friday, to convey them to

the tent. Some of the brethren at Ft. Scott will attend. Librarians, elders of the churches, and all persons who are expecting to canvass, are requested to be present, and all others who can. The object of this meeting is to lay plans for more earnest and united work during the summer and fall. Bring bedding and provisions, and lodging will be furnished at the tent.

Orders for publications can be given here, money due the society paid, etc., to save delay and expense. Librarians will please bring their books. The work of God is onward at this place, and quite a number of new ones are taking hold of the truth. Come, dear friends, with your hearts full of courage and the love of God. And may this meeting be made a success by the blessing of God.

C. MC. REYNOLDS.

TENTS FOR NEW ENGLAND CAMP-MEETING.

ALL who desire to rent tents for our camp-meeting at Worcester, Mass., should order them as soon as possible. The sizes of tents will range from 9½ x 9½ to 14x24 feet. Last year the prices were from \$2.35 to \$6.00, and probably will not vary much from these figures this season, though they will necessarily be some higher, as our meeting holds two weeks.

Please send your orders to Mrs. E. T. Palmer or S. A. Whittier, South Lancaster, Mass.

D. A. ROBINSON.

A REMARKABLE CASE OF HEALING IN ANSWER TO PRAYER.

To the praise of God, and for the encouragement of the faith of his people, we think that the case of Sr. Hattie Eggleston, of Lancaster, Erie Co., N. Y., should be put on record. She had been out of health the past year or more, but her difficulties were of such a nature that it was thought that they would yield to proper treatment; but this hope was cut off by the addition of an abscess, which, by its location upon the muscles, was by experienced physicians deemed incurable. She suffered excruciating, burning pain, and death had apparently marked her as a sure victim.

In their deep distress she and her parents called upon the name of the Lord. They called for the elders, as directed by the apostle. The result was an immediate change. She arose from her bed free from pain, and was about the house the greater part of the day. She had been in terrible distress, so that she had kept her bed during the preceding day. A day or two after, the symptoms returned, but soon, in answer to fervent prayers, disappeared. This was in the middle part of April, and now, July 15, she appears to be in good health, and is able to work and endure as much as others. It is a marvelous change. She and her parents feel a deep sense of gratitude to God for this great deliverance. Blessed be God! R. F. COTTRELL.

OUR PERIODICALS.

THERE are now regularly published at this Office the following periodicals, all of them devoted to the spread of the doctrines of present truth:—

REVIEW AND HERALD,	weekly.
Youth's Instructor,	weekly.
Sabbath Sentinel,	monthly.
Bible-Reading Gazette,	monthly.
Good Health,	monthly.
Sanningens Harold (Swedish),	semi-monthly.
Stimme der Wahrheit (German),	"
Sandhedens Tidende (Danish),	"

The aggregate circulation of these eight journals, each month, is 145,000 copies. The interested reader will see at a glance that this generous sowing of the gospel seed, by the agency of these periodicals, must result in making an impression upon the public mind. Add to this the regular publication of the truth in California, in Switzer-

land, in England, in Norway, in Italy, and in Roumania, weekly, monthly, and semi-monthly, and any one can see that the truth of God is going to the nations and peoples of our world. But when we take into the account the tons upon tons of bound books, pamphlets, and tracts, and other publications, calculated to sound the good message of the Coming One, any but the willfully ignorant can see that the truth of God is going with great power. These are very interesting thoughts, and it is profitable to ponder them well.

G. W. A.

A TRIBUTE OF PRAISE.

At the time of our General Conference at Battle Creek in November last, it was my privilege, with many others present, to listen to the important and highly practical instruction given by Sr. White in her remarks before the ministers. I then, and have ever since, felt deep gratitude in my heart to God and to his servant for the light, encouragement, and strength which this instruction brought to me as an individual; and I can say that I have continued to experience its benefits just in proportion as I have endeavored to carry out, in my life, the simple principles so clearly brought before us. I have many times expressed this gratitude, both privately and publicly; but as these remarks have appeared in the REVIEW from week to week, and as I experience increased help every time I read them, I feel that it is proper, and certainly a privilege, to express in this manner, so far as words can do it, the gratitude which I feel that I owe to God for this light and instruction. I praise him for it, and love him more because of it. I regret wherein I have failed to live up to it, and I desire and determine to be more careful to study and practice the principles taught.

While the remarks were addressed to ministers, I hope that none will fail to read and re-read them, as the principles contained in them are of general application; and we can none of us afford to let such instruction escape our careful attention at this time. May the Lord help us all to sense our need of it so that we may not only read it carefully, but heed it faithfully.

E. W. WHITNEY.

BATTLE CREEK COLLEGE ANNUAL CATALOGUE.

THE annual Catalogue of Battle Creek College for 1884-5 is nearly ready for the press.

In addition to the usual matter relating to courses of study, tuition, etc., etc., it will contain the names and addresses of all the students enrolled during the past year.

Those desiring copies of the Catalogue will please send in their names immediately, taking pains to write their addresses in a legible hand, and remembering to enclose a postage stamp for each Catalogue desired.

Direct your orders to Battle Creek College.

W. H. L.

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