

Advent Review

AND SABBATH HERALD.

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

VOL. 61, No. 31.

BATTLE CREEK, MICH., TUESDAY, JULY 29, 1884.

WHOLE No. 1575.

The Review and Herald,

ISSUED WEEKLY, BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications and make all Drafts and Money Orders payable to

REVIEW AND HERALD, Battle Creek, Mich.

VIA CRUCIS.

BY T. A. B.

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation; . . . for, behold, the kingdom of God is within you." Luke 17:20, 21.

Lo! the world is growing older,
And our hearts are growing colder;
Death is strong, and sin is bolder,—
Let thy kingdom come.

Ah! the world is full of sighing,
Men are weeping, men are dying;
Father! hear thy children crying,—
Let thy kingdom come.

Here beside thine altar kneeling,
Grant to us thy love revealing,
By thy blood our spirits sealing,—
Let thy kingdom come.
Angel harps and voices ringing,
Messages of love are bringing,
Ah! they charm us by their singing,—
Let thy kingdom come.

When we stand by Jordan's river,
And this clay and spirit sever,
Hear our prayer, O gracious Giver,—
Let thy kingdom come.
By that land where all is glory,
By that cross once red and gory,
Hear thy children plead their story,—
Let thy kingdom come.

East Randolph, N. Y.

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 DUTY TO PRESERVE HEALTH.

BY MRS. E. G. WHITE.

THE health reform is an important part of the third angel's message; and as a people professing this reform, we should not retrograde, but make continual advancement. It is a great thing to insure health by placing ourselves in right relations to the laws of life, and many have not done this. A large share of the sickness and suffering among us is the result of the transgression of physical law, is brought upon individuals by their own wrong habits.

Our ancestors have bequeathed to us customs and appetites which are filling the world with disease. The sins of the parents, through perverted appetite, are with fearful power visited upon the children to the third and fourth generations. The bad eating of many generations, the gluttonous and self-indulgent habits of the people, are filling our poor-houses, our prisons, and our insane asylums. Intemperance in drinking tea and coffee, wine, beer, rum,

and brandy, and the use of tobacco, opium, and other narcotics, has resulted in great mental and physical degeneracy, and this degeneracy is constantly increasing.

Are these ills visited upon the race through God's providence? No; they exist because the people have gone contrary to his providence, and still continue to rashly disregard his laws. In the words of the apostle I would entreat those who are not blinded and paralyzed by wrong teaching and practices, those who would render to God the best service of which they are capable: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect, will of God."

We have no right to wantonly violate a single principle of the laws of health. Christians should not follow the customs and practices of the world. The history of Daniel is placed upon record for our benefit. He chose to take a course that would make him singular in the king's court. He did not conform to the habits of courtiers in eating and drinking, but purposed in his heart that he would not eat of the king's meat nor drink of his wines. This was not a hastily-formed, wavering purpose, but one that was intelligently formed and resolutely carried out. Daniel honored God; and the promise was fulfilled to him, "Them that honor me, I will honor." The Lord gave him "knowledge and skill in all learning and wisdom," and he "had understanding in all visions and dreams;" so that he was wiser than all in the king's courts, wiser than all the astrologers and magicians in the kingdom.

Those who serve God in sincerity and truth will be a peculiar people, unlike the world, separate from the world. Their food will be prepared, not to encourage gluttony or gratify a perverted taste, but to secure to themselves the greatest physical strength, and consequently the best mental conditions.

My sisters, do not place upon your tables food that is exciting and irritating, but that which is plain, wholesome, and nutritious. Do not have too great a variety at a meal; three or four dishes are a plenty. At the next meal you can have a change. The cook should tax her inventive powers to vary the dishes she prepares for the table, and the stomach should not be compelled to take the same kinds of food meal after meal.

Many make a mistake in drinking cold water with their meals. Taken with meals water diminishes the flow of the salivary glands; and the colder the water, the greater the injury to the stomach. Ice water or iced lemonade, drank with meals, will arrest digestion until the system has imparted sufficient warmth to the stomach to enable it to take up its work again. Hot drinks are debilitating; and besides, those who indulge in their use become slaves to the habit. Food should not be washed down; no drink is needed with meals. Eat slowly, and allow the saliva to mingle with the food. The more liquid there is taken

into the stomach with the meals, the more difficult it is for the food to digest; for the liquid must first be absorbed. Do not eat largely of salt, give up bottled pickles, keep fiery, spiced food out of your stomach, eat fruit with your meals, and the irritation that calls for so much drink will cease to exist. But if anything is needed to quench thirst, pure water drank some little time before or after the meal is all that nature requires. Never take tea, coffee, beer, wine, or any spirituous liquors. Water is the best liquid possible to cleanse the tissues.

Very hot food ought not to be taken into the stomach. Soups, puddings, and other articles of the kind, are often eaten too hot, and as a consequence the stomach is debilitated. Let them become partly cooled before they are eaten.

In order to have healthy digestion, food should be eaten slowly. Those who wish to avoid dyspepsia, and those who realize their obligation to keep all their powers in the condition which will enable them to render the best service to God, will do well to remember this. If your time to eat is limited, do not bolt your food, but eat less, and eat slowly. The benefit you derive from your food does not depend so much on the quantity eaten as on its thorough digestion, nor the gratification of the taste so much on the amount of food swallowed as on the length of time it remains in the mouth. Those who are excited, anxious, or in a great hurry, would do well not to eat until they have found rest or relief; for the vital powers, already severely taxed, cannot supply the necessary gastric juice.

When about to start on a journey, and obliged to meet the train at an hour earlier than your usual meal time, think of the results of irregular and rapid eating, and take something as a lunch, if it is no more than bread and an apple or some other kind of fruit. When traveling, some are almost constantly nibbling, if there is anything within their reach. This is a most pernicious practice. Animals that do not have reason, and that know nothing of mental taxation, may do this without injury; but they are no criterion for rational beings, who have mental powers that should be used for God and humanity. If travelers would eat regularly of the simplest and most nutritious kinds of food, they would not experience so great weariness, nor suffer so much from sickness.

It is quite a common custom with people of the world to eat three times a day, besides eating at irregular intervals between meals; and the last meal is generally the most hearty, and is often taken just before retiring. This is reversing the natural order; a hearty meal should never be taken so late in the day. Should these persons change their practice, and eat but two meals a day, and nothing between meals, not even an apple, a nut, or any kind of fruit, the result would be seen in a good appetite and greatly improved health.

Our Saviour warned his disciples that in the last days, just prior to his second coming, a state of things would exist very similar to that which preceded the flood. Eating and drink-

ing would be carried to excess, and the world would be given up to business and pleasure. This state of things does exist at the present time. The world is largely given up to the indulgence of appetite; and the disposition to follow its customs and maxims will bring us into bondage to perverted habits,—habits that will make us more and more like the doomed inhabitants of Sodom.

Excessive indulgence in eating and drinking is sin. Our heavenly Father has bestowed upon us the great blessing of health reform, that we may glorify him by obeying the claims he has upon us. It is the duty of those who have received the light upon this important subject to manifest a greater interest for those who are still suffering for want of knowledge. Those who are looking for the soon appearing of their Saviour should be the last to manifest a lack of interest in this great work of reform. The harmonious, healthy action of all the powers of body and mind results in happiness; the more elevated and refined the powers, the more pure and unalloyed the happiness. An aimless life is a living death. The mind should dwell upon themes relating to our eternal interests. This will be conducive to health of body and mind.

Our faith requires us to elevate the standard of reform, and take advance steps. The condition of our acceptance with God is a practical separation from the world. The Lord calls upon us as a people, "Come out from among them, and be ye separate," "and touch not the unclean; and I will receive you." The world may despise you because you do not meet their standard, engage in their dissipating amusements, and follow their pernicious ways; but the God of heaven promises to receive you, and to be a Father unto you. "Ye shall be my sons and daughters, saith the Lord Almighty." The apostle continues, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." This is our work as Christians, to cleanse our robes of character from every spot. The spirit must be in harmony with the Spirit of Christ; the habits must be in conformity to his will, in obedience to his requirements.

THE TEMPLE IN HEAVEN.

AN IMAGINARY CONVERSATION ON A VERY IMPORTANT THEME.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—There, Maud, the door-bell is ringing. As I feared, Mr. Thoughtful is here before we are ready for him. But no matter, usher him in, and we will make the best of the situation.

MR. THOUGHTFUL.—Good evening, Miss Maud.

MAUD.—Good evening, Mr. Thoughtful.

MR. T.—Good evening, Mr. Biblist. You see that I am here betimes. The fact is, Mr. B., I am so deeply interested in the question that was before us last evening that I could hardly wait for the sun to set before starting to meet my appointment.

MR. B.—I am very glad, Mr. T., that your mind is thoroughly aroused to the importance of understanding the types and ceremonies of the Mosaic law, and more especially those that relate to the Tabernacle of Witness. By the way, did you ever notice the signification of the title, "Tabernacle of Witness"? You will remember that Stephen employs this term, in his address to the Jews, just before his martyrdom. You are aware that a witness is a person who bears testimony to certain facts. It is to be inferred, therefore, from the expression employed by Stephen, that the tabernacle in some way was designed to attest certain great truths. Indeed, I think I shall be able to make it clear that there was nothing connected either

with its form or its service that was not designed to teach a lesson of some sort.

But pardon me; I had almost forgotten to connect what I have to say to-night with what we were talking about last evening. Let me see; I think I left off at the point where the young preacher arranged to spend several hours with me each day explaining the sanctuary question. Well, suffice it to say that I accepted his invitation, and visited the tent every forenoon for a number of days. The result was that I became thoroughly converted to his theory of the lesson taught by the tabernacle, or the temple, for you will remember that, as before remarked, the temple was nothing more or less than the tabernacle reproduced on a larger and grander scale. The services, also, in both were the same. The terms temple, sanctuary, and tabernacle are used interchangeably in the Bible, and applied at different times to both of these buildings.

MR. T.—Then I understand you to say that the views of the sanctuary question which you are about to present, are the same as those held on that subject by S. D. Adventists?

MR. B.—Yes, sir. It is not a little remarkable that they are the only denomination who seem to have any special light on this subject.

MR. T.—It matters but little to me by whom the Lord speaks, provided only that he speaks by some one. You know, Mr. B., that I have not much sympathy with your Sabbath views, and that I do not take much stock in your notions about the perpetuity of spiritual gifts; but that is nothing here or there. I suppose that all churches have more or less error in their creeds; so, if you please, proceed with your explanation.

MR. B.—Well, neighbor T., I confess that I should like to talk with you at some time about the Sabbath and spiritual gifts; but we cannot do it to-night, as we have before us a definite purpose; *i. e.*, the discussion of the sanctuary question. Without further delay, therefore, I will resume my work. From this point onward, I shall allow the young preacher to drop out of view altogether, and I shall present the subject as I understand it after years of investigation. In doing so I will lay down certain theses, and then proceed to demonstrate their correctness, as follows:—

1. God has a temple in heaven.
2. The tabernacle of Moses and the temple of Solomon were types of the temple in heaven.
3. The services of the earthly tabernacle and temple, with their priesthood and their offerings, shadowed forth—dimly, it is true—the priesthood and services of the heavenly temple.
4. The yearly round of service in the earthly tabernacle and temple represented the whole of Christ's work in the heavenly temple in connection with the salvation of men, from the time of his ascension until the close of the judgment.
5. The sanctuary question, when properly understood; teaches that judgment commenced in the heavenly temple in 1844, and will continue till the coming of Christ, which event is near at hand.

MR. T.—The sanctuary question, when properly understood; teaches that judgment commenced in the heavenly temple in 1844, and will continue till the coming of Christ, which event is near at hand.

MR. T.—Pardon me, Mr. B., if I say that your theses appear to me to be so absurd that they cannot possibly be true.

MR. B.—Patience, Mr. T. I am quite sure that they do not appear any more improbable to you than they did to me at first, and yet I believe, to-night, that they are sound, as firmly as I do that the Bible is the book of God.

MR. T.—With all due respect for your convictions, permit me to say that your first thesis seems to me to be extremely preposterous. If I understand you aright, you take the position that there is a tangible temple of God in heaven. To admit such a thing would be to go against every conception of heaven that I have entertained heretofore. Why, the very thought of a literal temple in heaven is ridiculous in the extreme. Who can entertain the

idea for a moment, that there can be any thing literal in the place where God dwells?

MR. B.—Might I not with propriety reverse your question and ask, Who can entertain for a moment the idea that there *is nothing* literal in the place where God dwells? Try, for a moment, to conceive of such a condition of things, and you will find it altogether out of the question. What! nothing literal about heaven? Is it not located on a literal world? Has it neither center nor circumference? neither grass, nor flowers, nor trees? Is not the river of life there? Is not the tree of life there? If so, are they immaterial? Where is God? and where is his throne located? Does the Great Ruler of the universe hold his court in some particular point in space where there is nothing that can be either seen or touched? Is he, and are the mighty host of heaven, floating about in space, perpetually divorced from everything that is real and substantial? If heaven is such a place, then assuredly the heaven that God has made is not adapted to those for whose benefit it was created. Such a heaven has in it nothing inviting to men as they exist at the present time. It is only with the greatest effort that they can imagine such a state of affairs, and when they have done so, the effect is painfully unpleasant.

MR. T.—I am ready to admit that there is some force in your reasoning when considered from the standpoint of our present capabilities. It is true that I find my own mind continually creating for itself a heaven that is filled up with things of sense, such as birds, fountains, hills and valleys, lakes and streams, mountains and plains, clouds and sunshine; but I say to myself that possibly it may not be thus when the spirit is released from this bodily clog. Then our tastes may be entirely changed.

MR. B.—Your confession is a frank one, and embodies the experience of every reflecting mind. It has more weight, however, in deciding the question before us than you have imagined. Heaven, everywhere in the Bible, is portrayed as the reward of the saints. It is the design of a reward to induce men to put forth great exertions for its attainment. Therefore, as the dreamy, immaterial, intangible, floating sort of a heaven that you have been speaking about can have no attractions for men in their present condition, it could not lead them to greater efforts to attain unto holiness, and would consequently fail to accomplish the purpose for which heaven is employed in the Scriptures. There is not, in all the Bible, an allusion to heaven incompatible with the idea that it is a literal place, containing literal things. Take, for example, the largest reference to it found in the Scriptures; *i. e.*, that contained in the 21st and 22d chapters of Revelation, or the description of the New Jerusalem. Do you not remember that it is made up entirely of a representation of a beautiful city, with gates, and walls, and streets, and palaces, and that in the midst of the grand avenue of the city is located the river of life, the tree of life, and the throne of God and the Lamb?

MR. T.—Yes, I recollect that such is the case, and I have many times wished that heaven might prove to be just such a place as is described in the chapters of which you speak.

MR. B.—Very good, sir; your instincts prove to be more nearly right than your education. Be assured that God has not given you those instincts to lead you astray, or to mock them and you by refusing to gratify them by granting that which they draw you toward. The God of nature is the God of the Bible, and he has not made an instinct which he is not willing to gratify.

But, Mr. T., you believe in the resurrection, do you not?

MR. T.—Yes, sir, very firmly.

MR. B.—I mean a resurrection of substan-

tial bodies; perhaps not just such bodies as we wear now, but nevertheless made up of flesh and bones.

Mr. T.—Yes. If the Scriptures teach anything on that subject, it is that the saints will have bodies as literal as that of Christ after his resurrection; and we know that he ate and drank, that he was handled by the disciples, and that he still bore in his person the prints of the nails and the wound made by the spear.

Mr. B.—Very good; we agree on that point. I suppose that you will admit also that the saints are to go to heaven in their resurrected bodies?

Mr. T.—Yes, sir; undoubtedly they will.

Mr. B.—I did not suppose that we should differ on that point, as it is one on which Christians generally are agreed. The next inquiry that I wish to make is this: If heaven is not a place that contains tangible objects, is there not an incongruity in taking to it men with such physical organs as the eye, the ear, the hand, the foot, etc., etc.? Of what value would the material eye be in a place where there were no substances to be reflected upon its retina? Immaterial things—if such there can be—cannot be perceived through the medium of the natural eye merely. The physical ear can only perform its function where it can be affected by the vibration of atmospheric air; but atmospheric air is literal and tangible, and if it exists in heaven, there must be something literal and tangible there. The nose is so constructed that it recognizes odors only when particles from the objects that give them forth come in contact with the membrane with which it is provided. The nose, therefore, would be of no service in such a heaven as you believe in, as there would be there no material substances to send forth the particles that render its action possible. The sense of feeling is produced only when the nerves come in contact with a tangible body; but why carry our nervous systems to heaven with us if there is nothing there in the shape of substance, the nature of which they can communicate to our minds when they come in contact with them? I repeat: The whole plan by which a man is resurrected with such organs as we possess now, and then taken to heaven, is worse than a failure, unless heaven is a literal place and contains literal objects. I do not say that God could not produce an arrangement that would answer the purpose of the five senses as they exist at the present time; but what I do say is this: It is preposterous to suppose that he would give to the resurrected body such organs of sense as we now have, if the saints are not to go to a substantial heaven; since they would be of no use in any other, and since God always adapts the means to the end.

Maud.—Excuse me, father, if I say that I cannot see the bearing of all this talk about a tangible heaven. I thought the point that you were trying to prove is that God has a temple in heaven. If I am right, permit me to inquire what difference it makes, so far as that question is concerned, whether or not there is anything substantial in heaven?

Mr. B.—Very much, my daughter. If heaven is a literal place and contains literal things, then there is nothing incongruous in the proposition that God has a literal temple therein. On the other hand, if there is nothing in heaven that partakes of the nature of substance, then, of course, there can be no substantial building there. You see the point, Mr. Thoughtful?

Mr. T.—Certainly, sir; furthermore I must confess that your argument based upon the resurrection body and its organs has wonderfully shaken my former theory on this subject.

Mr. B.—I am glad to hear you say so, Mr. Thoughtful, as I perceive that you have reached the point, now, where you are able to weigh, without prejudice, the Bible testimony on this subject. It is too late to enter upon the Script-

ure proofs to-night; but at our next sitting I think I can present you with a line of texts that will be conclusive.

Mr. T.—Then I will bid you both good-night in the expectation of resuming the subject to-morrow evening.

PSALMS 121:1, 2.

BY H. A. STEINHAEUER.

SAVIOUR, I come to thee;
Tenderly look on me;

REFRAIN: Speak but the word, Lord,
And I shall be whole.

Whither else shall I go?
Who else my ills doth know?

REFRAIN:

Give grace to bear the pain;
Send strength to serve again;

REFRAIN:

Faith, Lord, I scarcely have,
Save in thy power and love;

REFRAIN:

Only thy grace I plead,
Suit it to present need;

REFRAIN:

Faithful, thou always art;
Comfort my troubled heart;

REFRAIN:

Long have I waited, Lord,
Pleading thy promised word;

REFRAIN:

Speak to me now, Lord,
And I shall be whole.

Battle Creek, Mich.

THE LAW AND ITS PENALTY.—NO. 4.

WHO WAS THE EXECUTIVE AFTER SIN APPEARED?

BY ELD. R. M. KILGORE.

IN the beginning the Father reserved to himself the chief executive power. Upon the throne he is the magistrate, to administer his own law. He speaks to the leader in the rebellion, "Thou hast sinned; therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire." Eze. 28:16. Peter says: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Pet. 2:4. Christ says: "I beheld Satan as lightning fall from Heaven." Luke 10:18. In these texts it is plainly taught that a temporary banishment is to be followed by a more severe and lasting punishment,—that they have received the first, and are awaiting the second.

On the earth the Father himself wields the sword of divine justice, in the administration of the law. For disloyalty the Lord God banishes man "from the garden of Eden." Gen. 3:23. For murder he exiles Cain to the land of Nod, where he dies a vagabond, and waits a still greater punishment. In the days of Noah, "God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said, . . . I will destroy them with the earth." Gen. 6:12, 13. By a flood of waters God washed the filth from off the earth, and destroyed the sinners thereof out of it. In these ministrations the Father has made known what his purpose is. He will not tolerate sin eternally. He will have a clean universe. 2 Pet. 3:5-7.

With these examples of his dealings with sin and sinners, the Father retires from the throne of temporary justice, and commits the ministration of the law to angels and men. After the flood, God says to man, "Whoso sheddeth man's blood, by man shall his blood be shed." The angel confounds the language of the impious inhabitants of Shinar, and scatters them abroad upon the face of all the earth. Gen. 11.

Abraham arms three hundred and eighteen trained servants, and slaughters Chedorlaomer and other kings, with their hosts. The inhabitants of Sodom and Gomorrah burn in their lust one toward another and become so vile that justice unsheathes its sword, the angel applies the torch and overthrows those cities and all the plain, and all the inhabitants of those cities, and that which grows upon the ground. Gen. 19. Here an example is set forth for those that after should live ungodly. 2 Pet. 2:6; Jude 6.

For the oppression of Israel, repeated judgments fall upon Egypt. The drama closes when the angel smites to death the first-born of man and beast, and the voice of God to "let Israel go" is obeyed. But presumption urges on the hosts of Pharaoh till the avenue through which the people of God were delivered, proves a charnel-house for the Egyptians. While Pharaoh, his chosen captains, his horses and their riders are gurgling the waters of the Red Sea, the triumphant Israelites are chanting their songs of victory on the other shore. Here, again, is a most impressive example of God's dealings against those who would oppress his people. For a time it may appear that justice lingereth, but deliverance will come.

After crossing the Red Sea, another modification in the ministration of the law is inaugurated. The infliction of the death penalty upon the rank and file is placed in the hands of the judges; but upon the judges and rulers themselves, for their disobedience, death is measured out by the angel of God. The people of Israel were also made the executioners of sinners, both among themselves and the nations around them. Moses is ordered out to slay the idolatrous and licentious Midianites; Joshua moves against Jericho; its walls crumble, and its inhabitants are destroyed. Ai, with the thirty-one kings of the Amorites, Hittites, Canaanites, etc., who were guilty of great abominations, share the same fate. Gideon, at the head of three hundred selected men, slays Oreb, Zeeb, Zelah, Zalmunna, and their numberless wicked hosts.

Examples in which other agencies executed the death penalty are also numerous. Fire from the Lord kills Nadab and Abihu for their disobedience. Aaron on Mount Hor sinks in death in the presence of all Israel for his rebellion. The earth opens her mouth, and swallows wicked Korah, Dathan, and Abiram; and fire consumes two hundred and fifty others for their presumption. Moses, for one sin, forfeited his life, and the Lord buried him. Saul grieves God, and dies in battle. Elijah slays the prophets of Baal, and calls fire down and consumes Ahaziah's captains and their fifties. An angel in one night destroys one hundred and eighty-five thousand Assyrians. The overheated furnace belches forth its flame, and slays the men who cast Shadrach, Meshach, and Abednego into the devouring fire.

At the base of Mt. Sinai, God assembles his people; and from its summit, with audible voice, proclaims his law, and "adds no more." Its ministration he commits into the hands of Moses and Aaron, his priests. In a private interview with Moses upon the mount, explicit instructions are given as to punishments to be inflicted upon the transgressor, and the means by which he might secure relief. The death penalty is meted out for the violation of nearly all of the ten commandments: For idolatry and image-worship, Deut. 4:14-26; 13:1-11; profanity, Lev. 20:2-3; Sabbath-breaking, Num. 15:30-36; dishonoring parents, Lev. 20:9; murder, Num. 35:30; adultery, Lev. 20:10; theft, Ex. 21:16.

"Cutting off from the people," means capital punishment. It was effected by stoning, hanging, burning, the sword, strangling, sawing asunder, pounding in a mortar, and precipitation. A secondary punishment was also authorized, such as retaliation, "an eye for an eye,"

restitution or compensation, stripes, scourging, stocks, passing through fire, mutilation, plucking out the hair, imprisonment, and confiscation of goods. The congregation was often called out and made the executioners of the criminals. This was doubtless to make impressive the power of the law, and the sad consequences of sin.

Though the life of the transgressor was required for certain sins, the criminal had the privilege of bringing a substitute, an innocent victim, whose death answered the demands of the law, and by its blood an atonement was effected. Its life paid the penalty, and the sinner was released. There were also cities of refuge provided, into which the man-slayer could flee for safety from the deadly blows of the avenger of blood. Sins of ignorance had their relief from the penalty of the law, but a sacrifice was compulsory when the sin was discovered. There was no remission without shedding of blood.

As we look back over these long centuries marked with so much blood flowing from altars where multiplied thousands of innocent victims were slain as substitutes for the guilty; when "every transgression and disobedience received a just recompense of reward," and he that despised the law "died without mercy;" when it was an "eye for an eye," a "tooth for a tooth," "life for life," and every man's hand was against his fellow; when one family and tribe were at war with another, and utterly destroying each other, we can then understand why the apostle calls the jurisdiction of that period the "ministration of death." 2 Cor. 3:7.

In all this, was there any further design but the enforcement of an arbitrary law? What was the signification of so many sacrifices, sin-offerings, trespass-offerings, and burnt-offerings? Why the shedding of so much blood? Why should death so constantly stare them in the face? Ah! it was this only that could remind them of the awful consequence of sin. Was it possible that all those sacrifices and rivers of blood could atone for, or take away, their sins? No. By it one stain could not be removed. Heb. 10:4. But through these they could see the cruel blow fall upon the "Lamb of God," as he sinks beneath the weight of the sins of the whole world. Upon the accursed tree the Son of God dies for the sinner. He pays the price demanded by the law. Justice can ask no more. All nature shudders, and throbs with convulsions. The sun veils its face, and refuses to look upon the scene. The veil of the temple is rent in twain. Be astonished, O heavens! The angels weep. The only begotten Son of God has died—slain by wicked hands! It is astonishing that the Father should permit his Son to die; but it is not surprising that he should raise him from the dead. It would be strange indeed if he should not.

On the cross Christ is "cut off." He said, "It is finished." The "sacrifices and oblations cease." Blood is to flow no longer. Wicked hands have done the most dastardly deed that they could do. They have carried the death penalty far enough. Its ministration is snatched from them, and they can carry on their bloody work no longer. The command is, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26:52. The priests must deliver up their authority to put the sinner to death. This is no longer any part of their duty.

Another change in the ministration of the law is now introduced. To the priests, or ministers of the new covenant, is committed a ministration of righteousness. Instead of slaying the poor sinners, they must point them to the Lamb of God who has died for them,—tell them that Jesus has suffered for them, and that he will take away their sins. They must offer life and pardon to the transgressor on the

easy conditions of "repentance toward God and faith toward our Lord Jesus Christ."

In another article we shall inquire as to whether the death penalty was abolished with the old ministration.

TWENTY-FIVE TEXTS OF SCRIPTURE WHICH CONDEMN THE USE OF TOBACCO.

BY G. W. AMADON.

1. "WHETHER therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Tobacco is an enervating, devitalizing narcotic. It impairs health, beclouds the mind, and is a terrible waste of means. How can it, then, be used to the "glory of God?"

2. "But I keep under my body, and bring it into subjection, lest that by any means when I have preached to others I myself should be a castaway." 1 Cor. 9:27. Does any person keep the body under when he indulges in the sensuous practice of chewing or smoking tobacco? No more than the person keeps the body under who drinks whisky, or beer, or brandy, or chews hasheesh, or takes chloral.

3. "Every man that striveth for the mastery is temperate in all things." 1 Cor. 9:25. A man cannot be temperate and use tobacco. Is that person temperate who uses arsenic, or opium, or hasheesh, or strychnine? No! a thousand times, No! Tobacco is just as bad, or worse; its use is evil, and only evil, and that continually.

4. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. It is generally conceded, even by smokers and chewers, that the use of tobacco is the most filthy habit a person can indulge in. So notorious is this fact that an old chewer once, half in earnest, quoted this text in extenuation of his practice: "He that is filthy, let him be filthy still!" Rev. 22:11.

5. "Ye cannot be partakers of the Lord's table, and of the table of devils." 1 Cor. 10:21. The indulgence of tobacco in any shape is an offering to his Satanic majesty. Tobacco is one of the condiments of the devil's table. All who use it are to just that extent worshippers of the evil one.

6. "Whose end is destruction, whose god is their appetite." Phil. 3:19. Tobacco is entirely unnecessary. Men and women use it wholly to gratify an unnatural appetite. For this hurtful indulgence the Creator will hold them responsible.

7. "Thou shalt have no other gods before me." Ex. 20:3. This is the first of the ten commandments of the great Jehovah. Its application is very broad. But it is daily transgressed by over three hundred million persons who bow at the shrine of the tobacco-god in the various acts of chewing, smoking, snuffing, dipping, etc.,

8. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6:17. Tobacco is a very unclean thing. It is so filthy, so loathsome, so repulsive, that only an offensive species of goat, a disgusting kind of worm, and disgusting kinds of men will use it. It is the filth-god of many nations of the earth. The person who uses it virtually proclaims, *Behold a beast.*

9. "Glorify God in your body and in your spirit, which are God's." 1 Cor. 6:20. It is a startling thought that one-fifth of all the inhabitants of the globe are transgressing this injunction of the Holy Spirit by indulging in the tobacco lust. Mr. Spurgeon once flippantly said that he "smoked to the glory of God." As well might the Burmans say that they chew betel-nut to the glory of God, or the worshippers of Baal that they burned incense to the glory of God. The Scriptures say, "Woe to him that calls evil good."

10. "All tables are full of vomit and filthiness, so that there is no place clean." Isa. 28:8. This is an inspired description of a drunken bout, with its disgusting concomitants,—tobacco-smoke and spittle. Truly, where these are "there is no place clean!" Of old tobacco-sots we may well say in the language of the Bible, "They are altogether become filthy." Ps. 14:3.

11. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. Instead of presenting the body a living sacrifice unto God, those who use tobacco are offering a dying sacrifice unto him that has the power of death; namely, "the devil." See Heb. 2:14. Is not such a sacrifice "an abomination unto the Lord"? Prov. 15:8.

12. "I am become like a bottle in the smoke." Ps. 119:83. A "bottle in the smoke" is a unique illustration of an old smoker with his japanned lips, his leather-tanned skin, and his awful smelling clothes. There is no figure of speech in this, as half the world could testify.

13. "God hath not called us unto uncleanness." 1 Thess. 4:7. We cannot indulge in the use of tobacco without becoming morally and physically defiled. Its use renders a person positively unclean. If a single soul in ancient Israel had used tobacco, he would have been pronounced "unclean," and been thrust out of the camp.

14. "Flee from idolatry." 1 Cor. 10:14. Tobacco-using is a disgusting species of idolatry. Said that great scholar, Dr. Adam Clarke, "If I were going to offer a sacrifice to Satan, I would take a swine and stuff it with tobacco."

15. "Shameful spewing shall be on thy glory." Hab. 2:16. The "glory" of this passage is doubtless a man's beard. Who has not seen the text fulfilled in the disgusting slobbering of a tobacco sot?

16. "If any man defile the temple of God, him shall God destroy." 1 Cor. 3:17. The "temple of God" here spoken of is not a building, but the physical person. Now it is a moral and physical impossibility for a person to use tobacco and not defile this temple.

17. "And there shall in no wise enter into it [the New Jerusalem] anything that defileth." Rev. 21:27. This passage is a divine pronouncement against the defiling practice of tobacco-using. What will those persons who are tobaccoized and nicotized through and through do with this awful interdict of the Holy Ghost?

18. In 1 Tim. 6:9, the apostle speaks of "foolish and hurtful lusts, which drown men in destruction and perdition." Read the text. Is not tobacco-using just such a lust? It is "foolish;" because dudes, dandies, fops, and simpletons are carried away with this tobacco craze. It is "hurtful;" for it costs the United States alone about 350 millions annually. This accursed lust must be begotten of Satan.

19. "Eschew evil, and do good." 1 Pet. 3:11. We would not parody the word of the Lord. But it is very safe to say that those who indulge in their "fine cut," and "honey dew," and filthy plug, are very far from obeying the words of the apostle. Instead of heeding his exhortation, they are rolling their sin like a sweet morsel under their tongues.

20. "My breath is corrupt." Job 17:1. There are many, many bad smells in this fallen world, but pre-eminent among them is the breath of the inveterate tobacco-user.

21. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. Let all tobacco-users, and dram-drinkers as well, who attempt to fetch arguments in justification of their course, remember this searching text from the word of God.

22. "They are drunken, but not with wine; they stagger, but not with strong drink." Isa.

29:9. This passage is a correct description of persons besotted and stupefied and narcotized by tobacco.

23. "Keep thyself pure." 1 Tim. 5:22. This it is absolutely impossible for the tobacco-user to do. This unnatural practice excites lust, defiles the mind, corrupts the breath, pollutes the person and apparel, and contaminates all the surroundings. No one can be pure and use tobacco.

24. "Lest there should be among you a root that beareth gall and wormwood" [margin, "a poisonous herb."] Deut. 29:18. The tobacco-plant is just this "poisonous herb." Let those persons who raise and sell and use tobacco, remember this awful text. It may be a prophecy pointing to these times. Let all the guilty ones take it fully in.

25. 1 Sam. 21:13. "And he changed his behaviour before them, . . . and let his spittle fall down upon his beard." This is what one did of old who attempted to play the role of a simpleton before a certain king. Now-a-days we often see the liver-colored tobacco juice rolling down the beards of those who in their own estimation are quite wise. The Bible speaks of those who "are mighty to drink wine;" in our day we see persons who are mighty to use tobacco. When shall this tobacco moloch be banished from the earth? Never, doubtless, till that Almighty Voice shall say, "Behold, I make all things new."

A FEW REFLECTIONS.

Tobacco is the foul demon of the land. It is the curse of curses. It is the moloch of the nineteenth century. Those who smoke their meerschaums and cigars are offering incense to Baal. Tobacco and whisky is the world's drink-offering to the spirit of the bottomless pit. A coffin was once landed at a seaport filled with cigars! They were sent in this way to avoid the duty. But this was not the first or last coffin filled by cigars. Let the boys and young men make a note of this fact. When certain tobacco-users have been in your room, leaving their vile effluvia behind, you feel as if you wanted to disinfect with corrosive sublimate, or chloride of lime, or burn pastiles on a chafing-dish.

Tobacco is also a direct cause of cancer. And no tobacco-user can be truly said to be well, for it injures the brain, stomach, heart, blood, nerves, mouth, and lungs. Its effects upon the young are most deplorable.

By the use of tobacco we have become a nation of spitters. A foreigner sarcastically says, "The eagle on our coat of arms ought to drop his thunderbolt and clutch a spittoon." Even the wild Arab regards spitting in his presence as an insult. But alas! how is it with the American people?

Catherine de Medicis, one of the instigators of the awful massacre on St. Bartholomew's day, was the first snuff-taker. This is another argument against the use of this vile drug.

Tobacco creates a fiery appetite for alcoholic drinks. Nine drunkards out of ten, probably ninety-nine out of a hundred, are tobacco-users. Tobacco feeds a fire which no temperance logic can quench. Every tobacco-chewer must rank himself with those "unclean animals" that "chew the cud."

The appetite for tobacco is created in defiance of the God of Nature. Tobacco is also a great waster of the soil. Look at the tobacco farms of Maryland and old Virginia; they look as though the indignation of an insulted God had been poured out upon the ground. And the soil, at least portions of it, seems hopelessly past redemption. In this, it is typical of tobacco-users; for of all men, those who use tobacco have the dullest conscience, and are the last to accept the gracious offers of the gospel of salvation.

—Thou art as much God's care, as if beside
Nor man nor angel dwelt in earth or heaven.

Special Attention.

GREAT CALAMITIES.

LAST year was remarkable for the number, frequency, and appalling results of its great calamities. These began with the beginning of the twelvemonth; and January, 1883, is memorable on account of the rapidity with which disasters attended by terrible loss of life and other horrifying features succeeded each other. The record for the whole year, including only such casualties as involved a loss of twenty human lives and upward, presented a total of 108,605, a great many of them victims to nature's malefic power; for they perished in every conceivable way—by shipwrecks, flood, and cyclone, in the torment of flames, the agony of railroad disasters, the unknown terrors of mine disasters, and the swifter, and by comparison more merciful, powder explosions. It must be borne in mind, however, that the total was swollen to its exceptional dimensions by two uncommon catastrophes. The earthquakes at Casamicciola carried off 5,000 victims, while the Java volcanic eruptions swept 100,000 human beings from the earth.

What the present year has in store for us can be matter of only fruitless conjecture, but a comparison of the fatalities of 1884 for the four months ending with April will probably surprise a great many persons by showing that the number of lives lost by disaster this year thus far exceeds the total for the same period in 1883, which was regarded as especially destructive to humanity. Up to May 1, 1883, the record of disasters, including only such as caused a loss of twenty lives or more, was as follows:—

Newhall House, Milwaukee,.....	75
Berditscheff, Poland, circus fire,.....	300
Steamer Cimbria,.....	400
Powder explosion, Minden, Holland,.....	40
Tehichipa, Cal., railroad accident,.....	21
Powder explosion, Oakland, Cal.,.....	40
Wrecks off British coast,.....	58
Steamer Ansonia,.....	20
Factory panic, Bombay,.....	23
Steamer Kenmore Castle,.....	34
Mine disaster, Bradwood, Ill.,.....	70
Steamer Navarre,.....	65
British fishing smacks,.....	135
Mount Ararat avalanche,.....	150
Holyhead wreck,.....	23
St. Dizier, France, boiler explosion,.....	26
Powder explosion near Rome,.....	40
Tornadoes in the South,.....	200
Mine explosion, Besages, France,.....	100
Ship Commerce,.....	20
Total,.....	1,908

There were hundreds of other fatalities in which the loss of life ranged downward from twenty, but it would be impracticable to keep an accurate list of them. The *Times* has, however, kept a chronological record that includes all fatalities where the loss of life was ten and upward. Adding the number of deaths caused by these and not included in the greater casualties above cited, 152, the total of recorded fatalities for the four months, or one-third of 1883, was 1,990. This would no doubt be larger by ten or fifteen per cent, as would also be the exhibit for 1884, were it possible to keep track of all the minor accidents by which individual lives are lost.

Turning to the record of 1884, we have jotted down in the following table of casualties showing the loss of life for January, February, March, and April, all accidents and disasters involving a loss of ten lives and upward.

Grand Trunk collision,.....	27
Belleville, Ill., convent,.....	26
Steamer Hwai-Yuen, China,.....	207
Gamont colliery, Wales,.....	11
Steamer city of Columbus,.....	101
Crested Butte Mine disaster,.....	60
Steamer Simla,.....	22
Gales in England and France,.....	25
Rhondda Valley Colliery, Wales,.....	14
Gloucester fishing vessels,.....	14
Steamer Rhywabous, Cardiff,.....	11
Wreck off Corunna, Spain,.....	19
Massacred Christians, Tonquin,.....	300
Drowned near Domrad, Austria,.....	35
Caspian fishermen drowned,.....	50
Ohio flood victims,.....	24
Southern cyclones,.....	400
West Leisening Colliery, Pennsylvania,.....	19
Boiler explosion near Hong Kong,.....	17
Railroad collision, Paris, Ill.,.....	13
Mine disaster, Sonora, Mex.,.....	20

Pocahontas mine, Virginia,.....	154
Gloucester fishermen,.....	12
Steamer Daniel Steinmann wrecked,.....	120
Burning of steamer Rebecca,.....	20
Caving tunnel, Zacatecas, Mex.,.....	40
Circus at Bucharest,.....	100
Cindad Real disaster, Spain,.....	90
Collision off Newfoundland,.....	12
Powder explosion, Havanna,.....	21
Poorhouse, Hartford, Mich.,.....	16
Ship Atlantic wrecked,.....	19
Steamer State of Florida,.....	135

Total,..... 2,154

Here, then, it is shown that the present year has witnessed a considerably larger sacrifice of human life through calamities of various sorts than did 1883, which stands as an *annus horribilis* in the history of calamities. It is not likely, in the nature of things, that we shall have a repetition of last year's earthquake and volcanic experience to add abnormal proportions to the list of deaths by disaster, but from present appearances, 1884, aside from these unusual features, is likely to be as terrible as last year, if not more so.—*Troy Times*.

OUR CIVILIZATION.

WHAT are we to think of our civilization, to say nothing of our Christianity? Are we, indeed in the nineteenth century, under the shadow of church steeples and amid the countless humanizing and refining influences of which we have been accustomed to boast? A prize fight was advertised to take place in New York City—with gloves, of course, to keep the brutal exhibition within the bare letter of the law. The contestants were to be the famous pugilists Sullivan and Mitchell, and tickets were sold at two dollars apiece. This price kept out the slums, and yet a crowd of six thousand persons gathered, some of whom paid as high as twenty-five or even fifty dollars for choice positions. To crown the disgusting spectacle, Sullivan came to the Garden too drunk to fight, and the crowd who were lied to and robbed were almost ready to assault him for spoiling their sport. One of the Boston men who accompanied him said in the afternoon: "Sullivan has been drinking like a fish for several days. All the way coming down we had trouble with him. Soon after we started 'Pete' McCoy took a bottle of brandy away from him and threw it out of the window. He started to go for 'Pete' then, but we restrained him. About half past two he went into his berth in the sleeping car, but came out again pretty soon with another bottle of brandy. McCoy got hold of the bottle and threw it out of the window. It was all we could do to keep Sullivan from jumping off the train after the brandy." Yet the two brutes have nearly fourteen thousand dollars to divide between themselves—the gate-money of the crowd that came to see them fight. How much better are we than Rome, when her populace thronged to see the gladiatorial combats, and gloated over the dying agonies of criminals as they were torn by beasts? It may be said: These were not sober, decent, industrious citizens, who constitute the great majority of our population. Then why does the majority allow our civilization to be misrepresented, and a decent public to be insulted by such spectacles?—*Christian Statesman*.

—There is a craze for gambling in New York at present, which has not been equalled before in the history of the city, and "social" poker-playing, especially, is an epidemic. No dinner party now-a-days is considered complete unless a little "draw" follows it, and even every boarding-house in town has its coterie of players. A well known society leader says five times as many ladies play poker to-day as did a year ago.—*N. Y. Tribune*.

—There is no sunshine that hath not its shade,
Nor shadow that the sunshine hath not made;
There is no cherished comfort of the heart
That doth not own its fearful counterpart.

—Lord, be thou near, and cheer my lonely way,
With thy sweet peace my aching bosom fill,
Scatter my cares and fears, my grief allay;
And be it mine each day,
To love and please thee still.

—*Pierre Corneille*.

—It is a fatal error to trust to salvation by a faith that does not manifest itself in good works.

Our Tract Societies.

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

A PSALM OF ENTREATY.

A NEW RENDERING OF PSALM 80.

O Thou Shepherd of thine Israel, hear us !
Thou, that Joseph like a flock dost lead,
From the cherubim shine forth and cheer us ;
Stir thy strength, and come to help our need.

Wilt thou hear thy people's prayer with anger ?
Measure them the bread and drink of tears,
Visit strife and scorn upon our languor,
Grant no more the grace of other years ?

Shall the goodly vine that thou didst cherish,
Once that grew and shaded all the hills,
Break, and waste, and fall, and burn, and perish,
While her ruin thy rebuke fulfills ?

Turn us, Lord, again ; in mercy, hearken ;
All our waywardness and shame forgive ;
Leave us not unsought, while shadows darken ;
Cause thy face to shine, and we shall live.

Look from heaven, O God, when sorrows thicken ;
By thy hand, once more, our strength maintain ;
We will call thy name, if thou but quicken ;
We will never leave thy love again.

—M. W. Stryker, in S. S. Times.

ANNUAL REPORT OF MINNESOTA TRACT SOCIETY.

THE twelfth annual session of this Society was held in connection with the camp-meeting at Mankato, June 25 to July 1, 1884.

FIRST MEETING, JUNE 26, AT 5:30 A. M.—The President in the chair. Prayer was offered by Eld. I. D. Van Horn. The report of last annual meeting was read and approved. The President was authorized to appoint the usual committees, and the meeting adjourned till 9 A. M.

SECOND MEETING.—Prayer by Bro. Dimmick. The President spoke of the rapidity with which the work was increasing in our State, and of the necessity of permanently locating our depository, as it would materially cripple the work to be moving from place to place. Interesting remarks were made by Bro. A. R. Henry, of Battle Creek, in regard to the increase of the work all over the field, as shown by the orders coming to the REVIEW Office for our publications.

After remarks by others, it was voted that the Chair appoint a committee of eleven, of which he should be Chairman, to investigate the matter of locating the depository, and make such suggestions as in their judgment would best advance the work. The following brethren were appointed: A. R. Henry, Allen Moon, H. Grant, C. M. Everest, John Emmerson, J. I. Collins, D. P. Curtis, J. Sutherland, John Fulton, and H. H. Stanton.

The subject of raising means for the Tract Society and other branches of the work, was spoken to by a number. The action of the meeting held at Hutchinson, March 1-5, 1884, voting to raise \$20,000 for the State depository, etc., was also considered. It was thereupon moved that a committee of five be appointed by the Chair to consider the matter, and report to the meeting. The following were announced as that committee: H. Grant, Geo. I. Butler, J. Little, Allen Moon, and John Valentine.

The Committees on Nominations and Resolutions were appointed as follows: On Nominations, D. C. Burch, E. J. Gregory, Christian Johnson; on Resolutions, I. D. Van Horn, W. B. White, Wm. Schram.

Adjourned to call of Chair.

THIRD MEETING, JUNE 30, AT 1:30 P. M.—Prayer by H. W. Babcock. The Committee on Nominations being called upon, reported as follows: For President, O. A. Olsen, Mankato; Vice-President, H. Grant, Medford; Secretary and Treasurer, Mary Heilesen, Mankato; Directors: Dist. No. 1, H. Grant, Medford; No. 2, David Alway, Tivoli; No. 3, E. J. Gregory, Fair Haven; No. 4, J. M. Hopkins, Chatfield; No. 6, C. M. Everest, Crow Wing; No. 7, John Emmerson, Grove Lake; No. 8, Alfred Battin, Stewart; No. 9, C. D. Chapman, Redwood Falls. The report was considered by items, and the nominees elected.

As Dist. No. 5 formerly comprised the Scandinavian Societies in the Conference, it was decided at the semi-annual meeting held at Hutchinson, Dec. 8-10, 1883, that this was impracticable, and action was taken to discontinue this arrangement, and also that these Societies belong to the several districts in whose territory they are located. As Dist. No. 5 was thus dropped from the list, it was voted that Dist. No. 9 be changed to Dist. No. 5.

The Committee on locating the State depository submitted the following report:—

Your Committee appointed to consider the question of the location of the State depository would report that they have carefully canvassed the subject, and would submit the following report as the result of their deliberations:—

1. It is the judgment of your Committee that it is not advisable under present circumstances to locate at St. Paul.

2. We would recommend the adoption, by the Society, of the following preamble and resolution:—

Whereas, The permanent location of the State depository is a matter of great importance in the prosecution of the work in our Conference; therefore—

Resolved, That we hereby instruct the Conference Committee to select the most favorable place for its immediate location, and that we recommend to their favorable consideration the city of Mankato, provided the opening there shall be deemed satisfactory.

The following was presented by the Committee on Resolutions, and unanimously adopted:—

Whereas, We are living very near the close of time, in the "hour of Judgment," when each individual case will be decided for eternity; and—

Whereas, The great mass of the people are in darkness concerning the truths for this time, and the Tract Society is proving an efficient means of spreading the light of the third angel's message throughout the world; therefore—

Resolved, That we keep awake, and be quick to see the opening providences of God, and that such plans be laid as will keep up active missionary work throughout the State.

The report of labor for the past year was called for and read, as follows:—

No. of members,	448
" " reports returned,	482
" " members added,	54
" " " dismissed,	5
" " missionary visits,	1,249
" " letters written,	1,287
" " Signs taken in clubs,	406
" " new subscriptions obtained,	444
" " pages tracts and pamphlets distributed,	243,666
" " periodicals distributed,	28,905

TREASURER'S REPORT.

CASH RECEIVED.

Cash to balance at commencement of year,	\$939.80
Received on membership and donations,	163.41
Received on book sales,	439.07
" " general sales,	174.24
" " periodicals,	926.16
" " Signs of the Times,	171.67
" " tent fund,	40.00
" " reserve fund,	18.20
" " tithes,	137.50
" " Inter. Tract Society,	156.50
" " English Mission,	79.25
" " European Mission,	67.00
" " Scandinavian Mission,	79.00
" " other funds,	82.11
Total,	\$3,473.91

CASH PAID OUT.

To REVIEW AND HERALD,	\$738.79
" Pacific Press,	772.46
" other publishers for books,	531.61
" Conference treasurer,	132.00
" Inter. Tract Society,	176.50
" English Mission,	84.25
" European Mission,	82.00
" Scandinavian Mission,	94.00
" Neb. Tract Society,	23.10
For freight,	63.37
" express,	69.35
" postage,	68.68
" district expenses,	14.12
" printing,	6.65
" cartage,	6.45
" drafts and telegrams,	3.76
" lumber for shelves and other expenses,	26.55
" traveling expenses,	22.37
" duty on Bibles,	15.00
" cash to balance,	592.90
Total,	\$3,473.91

FINANCIAL STANDING.

Value of bound books,	\$1,759.61
" " pamphlets,	126.49
" " tracts,	476.03
Total,	\$2,362.13
Due from districts on book accts.,	\$262.64
" " " periodicals,	804.61
" " ministers and agents on books,	1,180.05
" " ministers and agents on periodicals,	889.65
Cash on hand,	592.90
Total,	\$6,091.98
Due REVIEW AND HERALD June 1,	\$3,864.74
" Pacific Press,	752.70
" other publishers,	62.04
" Dist. No. 9 on book acct.,	10.33
" agents on book acct.,	4.54
" J. H. Kellogg,	28.50
" Minnesota Conference,	38.67
Total,	\$4,761.52

As it had been decided in the past to hold State semi-annual meetings instead of quarterly meetings, it was voted that the president be empowered to call general meetings at such times as he may think practicable.

Resolved, That we urge all our church members to become members of the Tract and Missionary Society.

Adjourned *sine die*.

O. A. OLSEN, Pres.

MARY HEILESON, Sec.

CANVASSING IN BAY CITY, MICH.

COMMENCED canvassing in West Bay City last week. Have canvassed five days and taken twelve reliable orders for "Thoughts," and two conditional ones. Have also taken thirty orders for "Sunshine at Home." I do not think the "Thoughts" sold here two years ago will hinder the sale now, as those who purchased before are so well pleased with the book.

I asked one prominent man in the city if he was willing to have his name used as a leader this year. He answered with energy, "Yes, sir!" He said his family had all read the book through, and liked it much, and his wife had loaned it to about half a dozen others. As soon as one had read it she had others interested in it.

May the Lord bless the canvassing for this book.

S. H. FIELD.

BE OF GOOD COURAGE.

COURAGE, my brother worker. If you do not see so great results as you could wish, have courage. Did not Jesus say the seeds would fall on stony ground, among thorns, and by the wayside, and then some on good ground? It takes time for the seed to grow. It takes patience to wait for its development. We must sow. If some of the seed falls into hard, stony hearts, no fault to the sower. If some falls where it is choked by the riches and cares of life, is the sower to blame? There is, now and then, a good spot of ground. Some seed will fall there. It will grow, and bring forth fruit for the Master's garner. Then sow everywhere. The Master wants sowers. Courage, then; the reaping time will come by and by.

F. PEABODY.

About the promises of God, the most remarkable thing is their exceeding wealth and fullness. Not only do they extend beyond what we could reasonably ask, but their boundaries stretch beyond the narrow horizon of our understanding. They are not made after the pattern of men; they dilate with the infinite fullness of God.

An old colored woman, known and honored for her piety and quaint good sense, once said in a prayer-meeting of white people, "Let's git togedder closer, bredren and sisters. When we git so fa' apart, it gives de debble a chance to git between us."

We are far too prone to substitute intercourse with men for intercourse with God, to walk in the footsteps of our fellows rather than in the footsteps of Christ, to look around rather than upward, for sympathy, support, and encouragement.

—Patience is bitter, but its fruit is sweet.

The Sabbath-School.

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

LESSON FOR THE SECOND SABBATH IN AUGUST.

(See Instructor of July 30, 1884.)

CRITICAL NOTES.

Our lesson last week closed with the thirty-first verse of Matthew twenty-four. Having spoken of the signs which should foretell his second coming, our Saviour proceeds to illustrate their relation to that event by use of the parable of the fig tree. As surely as they might know in spring by the budding fig-tree that summer was nigh, so surely may the people of God know that "the kingdom of God is nigh at hand" (Luke 21:31) when the darkening of the sun and moon and the falling of the stars have been witnessed.

This generation.—This expression must mean one of three things; namely, the generation to whom Christ was then speaking, the one of whom he was speaking, or the Jewish race or nation, in which sense some say the word translated "generation" is sometimes used. It will be readily seen that one of these views must be adopted, as no other is possible. The following discussion of these three views is from the pen of Eld. J. H. Waggoner:—

Different views are taken of the Saviour's words in Matt. 24:34. "This generation shall not pass, till all these things be fulfilled." One is, that the generation means the race, or Jewish people. This we consider a forced construction. It seems to be as unnecessary as it is unnatural. And it leaves everything indefinite where every declaration of the context tends to definiteness. It adds nothing whatever to the force of the general statement of the chapter.

Another is, that the individuals then present, or the generation living at that time, would continue till all these things were fulfilled. This has far more appearance of plausibility than the other theory. It might well be considered the truth were there no opposing considerations. But opposing considerations exist, which are not only weighty but, we think, insurmountable. This view is not necessary, because another and more reasonable one can be presented. The facts and reasons which we have set forth, do render our conclusion necessary; namely, that the chapter speaks of a personal, literal coming of the Saviour, which has not yet taken place. We have no idea that these facts will ever be met and these reasonings refuted.

Another view, which we hold to be the true one, is, that the language is prophetic, and uses the present for the future, as is common in the prophecies. Isaiah 9 speaks of the birth of the Messiah as already having taken place, and chapter 53 in like manner speaks of his sufferings and death as being then in the past, more than half a millennium before he appeared on earth. If these prophecies were treated as Universalists and others of late years treat Matt. 24, the evidence of the Messiahship of Jesus would be entirely destroyed. Yet Matt. 24 is as certainly a prophecy as Isaiah 9 and 53.

Compare the language of our Saviour with that of Paul. Speaking to the Corinthian church, he said, "We shall not all sleep, but we shall all be changed," or translated, at the sound of the last trumpet. The pronoun "we" naturally refers to the speaker and those to whom he speaks. But the trumpet has not yet sounded, the resurrection has not yet come, the translation of the living righteous to immortality without their seeing death has not yet taken place, and Paul and the church of Corinth have all fallen asleep. But Paul's brethren have not. Paul was speaking by prophecy as surely as was Isaiah in chapter 9, when he said, "Unto us a son is given." When Isaiah uses language which refers so directly and unmistakably to those then living, as taken according to the natural application of the terms, why do all so readily apply it to a generation centuries then in the future? It is only because the facts compel us to recognize this usage in the prophecies. So the words of Paul can refer only to the

last age of the church, to those of his brethren who shall be living when Christ comes, who shall be saved from death, and translated into the kingdom of God's dear Son.

And so also in 1 Thess. 4:13-18. Here he says: "We which are alive and remain unto the coming of the Lord shall not go before those who are asleep." He explains what he means by those who are asleep, for he says, "The dead in Christ shall rise first." Universalists uniformly refer the resurrection to a moral change, to a rising or passing from moral or spiritual death. But to speak of those who are morally or spiritually dead in Christ is to use language very strange and inappropriate. The Scriptures plainly teach that they who have fallen asleep in faith, who have died in Christ, shall have part in the first resurrection, which will take place when Christ comes.

Of Paul and his brethren in Thessalonica we can say as we said of those in Corinth, They are not alive, they do not remain; "the day of the Lord has not yet come, for the 'day of salvation' still continues;" the voice of the archangel has not been heard; the saints have not risen from the dead, and the living saints have not been caught up in the clouds to meet the Lord in the air; and worldlings and worldly-minded professors still cry, "Peace and safety." As Paul spoke here also by the spirit of prophecy, to some of his brethren all these words will be fulfilled; not one word will fail.

And so of the words of the Saviour. Having carried the minds of the disciples forward to the signs in the sun, moon, and stars, he said, "When ye see all these things, know that he is near, even at the doors." Will any one pretend that these things there referred to were then present? By no means. But do not these things refer to things in the presence of the speaker? Not necessarily. But "this generation" and "these things" belong together, for "this generation" shall see "these things," see verse 34, though all were then in the future. And when these things are fulfilled, this generation, to which these things are present facts, will not pass till all be fulfilled, even to the coming of the Son of man. It is a solemn truth to contemplate, yet we firmly believe it is truth, that the signs have been fulfilled, and that the generation which saw the wonderful shower of falling stars in 1833, the last of the signs, will not pass away till the Lord himself shall descend from Heaven.

On the term "this generation," we might have noticed the parallels to this in the Scriptures, to justify our conclusion. We will yet notice one, and use the language of E. B. Elliott, A. M.:—

"Our Lord might mean by 'this generation' the generation of the time he was then speaking of; just as in Luke 17:34, where speaking of the time of the second coming he says, 'On this night shall two be in one bed: one shall be taken,' etc.; meaning thereby the night of his coming; and so rendered in our English version 'in that night.'"

THE SABBATH-SCHOOL TEACHER.

HOW TO STUDY A LESSON.

To begin with, there is no patent-right way by which a Sabbath-school lesson may be learned without work. Only solid, earnest study, coupled with fervent prayer, will prepare the teacher to stand with assurance before his class. Horace Greeley used to say that the only way to resume specie payment was to resume; so the only way to study a lesson is to study it. That is to say, no directions, however skillful, as to how study should be conducted, can ever take the place of study itself; in the preparation of the lesson, that must occupy the leading place. While this is undoubtedly true, it is equally true that directions may be given, the observance of which will enable one to obtain greater benefit from a given amount of study than would be realized if that study were performed in a careless, disorderly manner. Only a few suggestions can be offered in this article.

1. *Begin early.* Do not put it off until the last of the week; get a good start Sabbath afternoon for the next Sabbath. Thus you will have the whole week to think about the truths contained in the lesson. And this is in itself an important consideration. We do not grasp the full meaning of the sacred text at the first reading. As one writer

remarks, "The promises of God always mean more than they say—never less." If, therefore, you put off the study of the lesson until Friday night or Sabbath morning, your whole time will be occupied in "learning to answer the questions," and the "deep meaning" of the word will be lost to you, because you did not dwell upon that word, and ponder it in your heart.

2. *Economize time.* Most of our teachers are busy people. So is every one who accomplishes anything, either in business or religion. The study of the lesson requires time; how shall it be obtained? By improving the "odds and ends of time." Carry the lesson paper in your pocket, and also a pocket Bible or Testament. While the team is resting or during the dinner hour, while riding to market or waiting for those "excellent people who are always late," the busy teacher by seizing upon the odd minutes that occur in every one's daily life, will be enabled to secure an amount of preparation that would be otherwise out of the question. In studying our present series of lessons, where a number of texts are required to be committed to memory, it would be a good plan to learn one or two verses each morning at prayers. Each day, review from the beginning, and let the whole family repeat the passages in concert, or call upon individuals to recite certain texts. Thus by the close of the week the required texts will be committed to memory. C. C. L.

PENNSYLVANIA SABBATH-SCHOOL ASSOCIATION.

THE first meeting of the sixth annual session of the Pennsylvania Sabbath-school Association was called June 11, in the afternoon. After singing and prayer, the report of the last annual session was read and approved. Remarks were made by the President upon the importance of earnest effort for youth and children, referring to the resolutions of the last yearly session.

On motion, the Chair appointed the usual committees as follows: On Nominations, Eld. J. W. Raymond, L. C. Chadwick, and Otis Bowen; on Resolutions, Eld. D. T. Fero, L. A. Wing, G. W. Knapp. Adjourned to call of Chair.

SECOND MEETING, JUNE 13.—Prayer by Eld. D. T. Fero. Report of last meeting read and approved. The President made brief remarks on the danger of our losing interest in the Sabbath-school work, giving reasons why our interest should increase. The Nominating Committee then presented the following names for the consideration of the meeting: For President, Eld. F. Peabody; Secretary and Treasurer, F. C. Oviatt; Executive Committee, Eld. J. G. Saunders, and Eld. J. E. Robinson. The Committee on Resolutions presented the following:—

Whereas, From year to year we have passed resolutions with reference to the importance of diligent effort in the Sabbath-school work; and—

Whereas, There seems to have been a partial failure in carrying out these good principles; therefore—

Resolved, That we double our diligence and strive still more earnestly to carry out the spirit of these resolutions, hoping thus to secure more of the blessing of God in our Sabbath-school work.

This resolution was spoken to by Eld. J. G. Saunders, Eld. D. T. Fero, and others. One resolution passed at our last yearly session was called for and read, after which the meeting adjourned *sine die*. F. PEABODY, Pres.

F. C. OVIATT, Sec.

CANADA SABBATH-SCHOOL ASSOCIATION.

THE second annual session of the Canada Sabbath-school Association was held in connection with the Waterloo camp-meeting.

FIRST MEETING, JUNE 27.—The President being absent, Eld. A. S. Hutchins was chosen to act as chairman, *pro tem*. The Chair then appointed the usual committees. At this meeting valuable instruction was given by Eld. Robinson in regard to advancing the interests of the Sabbath-school, which showed the importance of all engaging in this branch of the work. Adjourned to call of Chair.

SECOND MEETING, JUNE 30.—The Committee on Nominations reported the following as the names for the officers for the coming year: For President, D. M. Wilson; Secretary and Treasurer, Mina Libby. Adjourned *sine die*.

MINA A. LIBBY, Sec.

The Review and Herald.

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

BATTLE CREEK, MICH., JULY 29, 1884.

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

TOLD HIM A LIE.

It is bad enough to deceive those who have in their own hands the means of detecting the wrong; but to take the unsophisticated and darkened minds of the heathen who are honestly inquiring for the light of Christianity, and deceive them in regard to it, is worse still.

Mr. W. Arnot, in the (London) *Christian* of July 3, 1884, publishes an extract from a letter from his son, F. S. Arnot in Central Africa in which he says:—

"You will be surprised to hear that the king has declared that Sunday is to be kept among his people; no work is to be done, but all must listen to me that day, or rather, answer to my call. I never once proposed such a thing to him, dreading lest I should be building up a false religion of law and form, with no Christ as the root and foundation of all. He, however, knew I spent that day quietly, and a good deal alone, so a short time ago he asked about it. I told him that it was the Lord's day, and that his people did not work on that day, but sought to spend it for the Lord. He then said he and his people would have to do the same!"

That Mr. Arnot honestly supposed he was telling the truth in regard to the Lord's day, as of course he did, while it relieves him from the charge of any intentional wrong, nevertheless does not alter the fact that he told him an untruth, and misled his African pupil in his Christian duty. Oh! that he could only have told him that the seventh day is the Sabbath of the Lord thy God, and led him to practice accordingly, so as to have been in harmony with both God and the Scriptures, how much better it would have been.

THE PLAGUE OF HAIL.

THOUGH it has not been the fortune of many in this land to witness the visitation of hailstorms to any very destructive extent, we can readily conceive that no agent of death could be much more potent than a terrible hailstorm with its fierce missiles shot down from the clouds with demolishing force upon every living thing. In *The (London) Christian* of July 3, 1884, we find the following account of a terrific hailstorm which has visited France the present season. If such storms as the world sometimes now experiences have the effect to so utterly desolate the face of nature as is here set forth, what must that great storm be which comes on as the concluding calamity of the seventh plague? Rev. 16 : 21. Among the weapons of his armory it is no wonder that God includes the hail. Job 38 : 22, 23; Jer. 50 : 25. The report says:—

"On Thursday, Miss Mudie and I went to visit some lonely farm-houses in the glen above Vaujelas. We remarked on the extreme luxuriance and beauty of all around the village. The abundant rains had given unusual greenness after the drought, and the wheat fields especially struck us. As we repassed the village in returning, there were slight showers, but on all sides we heard the assurance, 'Pas de grosse pluie aujourd'hui.'"

"We had not been home ten minutes when a terrible storm burst on the village we had left. Literally torrents of rain mingled with hail, with fearful lightning, were what fell here, but on poor Vaujelas, Suze, and Gisors, it was hail which devastated all. Next morning the country was white for miles with hail. In the street of Montelar the hail was knee deep. Sabbath morning one could only think of the words of Joel. The land had been like the garden of Eden; now it

was only a desolate waste. The wheat, potatoes' vines, everything, was destroyed.

Mr. Mudie went with me to look at some of the wheat fields; there was nothing left but green stubble, the ears cut off. Yesterday I visited the village. I think for nearly a mile I passed through wheat fields which were being grown and dried for hay! I saw one poor woman wandering along the little runlet which bordered her fields. I can never forget the despair in her face as she said, 'God may as well take away our lives, for he has left us nothing to support them.' The leaves on the mulberries are stripped, and, as they say, chopped up and driven into the earth. In the country, where bread is literally the staff of life, the loss of wheat is something terrible. On it the peasant proprietors depend not only for food, but for money to pay their taxes. So many have no higher hopes, that the loss of the harvest is crushing. Formerly they depended on their vines—the phylloxera has destroyed their vineyards; and now there will be no harvest. Sixty years ago there was a similar disaster, but later in the season."

CAMP-MEETING LABORERS.

INQUIRIES are reaching me expressing an earnest desire to know who will probably attend camp-meetings in various Conferences. The question is somewhat perplexing, and it may not be possible to answer it definitely at this writing; but perhaps it will afford some relief to make a brief statement relative to the general plan which it is expected will be carried out.

After consultation with the members of the General Conference Committee on this side of the mountains, it is thought best that Eld. Haskell, with other efficient helpers, should attend the Virginia, New York, New England, Vermont, and Maine meetings, while Eld. Van Horn and myself should attend the Texas meeting together. Illinois and Iowa come at the same time. Elds. Olsen and Farnsworth, with other laborers and the two just mentioned, will try to attend one or the other of these. We greatly rejoice that Sister White has concluded to come East to help in the important camp-meetings of the season. We trust that Elds. Smith, Lane, and other experienced brethren, may also be able to leave their other duties to assist more or less in these most important meetings. The problem of supplying suitable help the present season is more perplexing than ever before. The attendance at our camp-meetings is continually increasing, and the responsibilities connected with them are more and more heavy. The increased length of time they are held, and the greater number of them, and the fact that many of them are held near large cities where multitudes may be expected to come out to hear, only adds to the perplexity connected with this subject. And so, no doubt, as the cause increases the burdens to be borne will be heavier and heavier. Many of the laborers are already worn with care and long continued labor. What then? Shall we be discouraged? No, no. We must as a people seek God for greater strength. We worship a mighty God who can clothe his people with greater power and clearer wisdom.

Our people everywhere should pray that God would bless the camp-meetings soon to be held, and clothe his servants with strength for the great work before them. The three meetings we have attended in Wisconsin, Minnesota, and Dakota, the present season were excellent; better than those for years past. God especially wrought for us; and his blessing came in. We hope the later meetings the present season will be still more interesting. Why should we not, as a people, make our camp-meeting in every State a special subject of prayer? If each Conference would appoint a day of fasting and prayer a week or two before their camp-meeting was to commence, and the people would humble their hearts and seek the Lord, especially that he would bless their meetings, it would no doubt add greatly to their attendance, and bring more of the

blessing of God into the meeting. The heart would be made serious, and the right spirit would come in. We speak of this merely as a hint to be considered. If any think the suggestion worth anything, they can act upon it. We firmly believe that the progress of the cause in every Conference will largely depend upon the success of the camp-meeting.

We trust the camp-meeting laborers will seek earnestly the proper preparation for the great spiritual work which should characterize every one of these meetings. We are greatly encouraged to see the readiness of our people to lift in the financial enterprises we have on hand. This speaks well for their earnestness. But raising money is not everything. We may "give all our goods to feed the poor, and our bodies to be burned," and yet in the sight of God be "nothing." We want the Spirit of God, "the meek and quiet spirit," which in his sight, is of "great price." "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." We want to be converted, to be real and genuine Christians like our divine Master. We must not forget this branch of our religion.

We all rejoice in the accumulating evidences of the material progress of the work; but we want also the "inward adorning." The General Conference Committee will do their best to furnish good help for all our camp-meetings. They hope our different Conference officers will notice the large number of these meetings and the fact that in some cases several are going on at the same time. Therefore they cannot reasonably expect that all the laborers they would be glad to have come to their own meeting, can come; for other important meetings would then suffer. Sr. White's labors will be earnestly desired in all of them. We hope she will see it in the path of duty to call at some of the western meetings as she travels eastward. Her help is greatly needed in some of them. Let us all, ministers and people, seek God, and endeavor to make these camp-meetings the best ever held among S. D. Adventists.

GEO. I. BUTLER, *Pres. Gen. Conf.*

FINANCIAL WANTS.

WE speak once more, briefly, concerning the present needs of our institutions at Battle Creek. Never were our people showing greater readiness to dedicate their means to the cause or make sacrifices and pledges for its advancement. And we have no doubt that many will soon dispose of property and place it where it will be used in the cause, so that our funds will be well supplied in the near future. But owing to large expenditures in building the College boarding house, the addition to the Sanitarium, and other necessary buildings, and the large outlay for paper and material in printing the very large editions of our works now being called for with such rapidity, we are in need of present means. Our Tract Societies now owe the Office nearly \$40,000, and other institutions also are in debt to it. If we could get this, or a large portion of it, our wants would be immediately relieved. These Societies have made large orders for our publications on the strength of pledges to their reserve and other funds. These pledges are good, and will be paid in time; but just at the present we need ready money. We dislike to hire money and pay interest any more than is absolutely necessary.

If our brethren everywhere would make our institutions the place of deposit for the means they have in banks or on hand, it would be a great help to the cause, and would be more safe for them. Banks are breaking all around. Men prove recreant to the highest trusts. Not a dollar ever loaned to one of our institutions has ever been lost to a depositor. Our people can afford to trust

them, and are they not our own institutions built solely to help forward the cause we love? They are in no sense private property.

We ask our brethren who have ready money, to help us at the present time with loans and deposits without interest, as far as they can without distressing themselves. We ask our Tract Societies to make special efforts to pay their indebtedness. Get those who can to pay on their pledges, so you can pay to the Office. This will save our institutions from present embarrassment. We are not asking any gifts to the Office at the present time; but we need ready money now, and need the money which is owing us.

GEO. I. BUTLER, Pres. S. D. A. P. A.

THE PROMISED INHERITANCE.—NO. 6.

THE inquiry may arise, When the righteous shall have sole possession of the earth, where will the wicked be? They will have come to perdition in the burning earth,—the lake of fire. 2 Pet. 3:7; Mal. 4:1; Rev. 20:15. "Sin, when it is finished, bringeth forth death,"—the second death, —a death from which there is no resurrection. "Evil-doers shall be cut off: but they that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:9-11. This testimony is very explicit. If we take it without discount, it is not hard to be understood. On the one hand, it affirms just what Jesus did,—that the meek shall inherit the earth; on the other, it as plainly says that the wicked shall not be. To be, means to exist. Thou shalt diligently consider his place, and it shall not be. His place cannot be found in the universe of God, search for it as you will.

Again we read: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Verse 20. Comment is useless; it can add no force to these words. "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." Verse 22. Please read the whole chapter. It is full of such plain and positive declarations. When the earth renewed shall be given to the people of God, the prophetic prayers of David will be fully answered. He prays, "Let the sinners be consumed out of the earth, and let the wicked be no more." And then, in anticipation of the glorious state which shall succeed, he exclaims, "Bless thou the Lord, O my soul. Praise ye the Lord." Ps. 104:35. And again, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen." Ps. 72:18, 19. The whole earth possessed by the righteous only, and filled with the glory of God, as the waters cover the sea, is the end of "the prayers of David the son of Jesse." Who that loves God and hates evil, will not also heartily respond, "Amen, and Amen"?

What a glorious prospect opens before those who love God and faithfully serve him! And since God has been so exceedingly gracious to us, giving such exceeding great and precious promises, who would not love him, and show their love for him by keeping his commandments? "This is the love of God that we keep his commandments; and his commandments are not grievous." 1 John 5:3. To such will the gates of the city of God be opened. Rev. 22:14. The sure promise of God is pledged that the blessed state shall come when "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." And "these words are true and faithful,"—no discount is to be made on them, but that

state will be a blessed and glorious reality. The overcomer shall inherit all these things.

"Let others seek earthly possessions,
And lay up their treasures below;
I have heard of a land that is better,
And to seek it with ardor I'll go.
I have heard of a land robed in beauty,
And freed from temptation and care;
Where sickness and death may not enter;
And I long, oh, I long, to be there!"

R. F. COTTRELL.

THE REFORMATION.

THE work of the Protestant reformation is going forward, and will soon be completed. It began with the most recent corruptions of the pope-dom,—the sale of indulgences by public proclamation,—and has worked its way back to the beginning of papal innovations and assumption,—the elevation of Sunday to the place of the Lord's Sabbath. This change is the very foundation of papal assumption to supreme authority. The proof of the authority of "the church" to legislate for God, as given by themselves, is "the very act of changing the Sabbath into Sunday." Under the third and last message (Rev. 14:9-12), we have reached the very root of the Roman apostasy. One of our poets has said,—

"It is not ours, who battle for the right,
To cringe when old Tradition heaves in sight.
This be our aim, whoe'er the question moots,
To pluck up error by its lowest roots."

In A. D. 196, Victor, bishop of Rome, undertook to rule the whole Christian church, compelling all to adopt the Roman custom of observing the passover on Sunday. "This bold attempt," says Bower, "we may call the first essay of papal usurpation." And Dowling terms it the "earliest instance of Romish assumption."

Constantine's decree, the first law for resting on Sunday, expressly permitted all sorts of agricultural labor on that day. It was the third council of Orleans, A. D. 538, the beginning date of the 1260 years of papal rule, that decided that "agricultural labor ought to be laid aside."

Thus in the work of reformation we have reached the lowest roots of the usurpation and corruptions of that power against which the last message of the gospel is now giving the most solemn warning. See Rev. 14:9-12. This warning will complete the work of the Reformation, and prepare a people for the soon coming of the Son of man. Verse 14. Let us be found on the side of "the commandments of God and the faith of Jesus."

R. F. COTTRELL.

IOWA CAMP-MEETING.

As the time draws near for our annual meetings, we wish to call the attention of our brethren and sisters to them once more. It is needless to say these meetings will be important,—they all are important,—but they are growing more and more so every year. New plans are to be laid, and new enterprises entered upon, and in order for every one to keep pace with the message all should attend these annual gatherings. The meeting has been placed at the time designated by the brethren at the last Conference; and we shall be considerably disappointed if we do not see a large gathering. The meeting will be held on the same ground that it was several years ago, in the northwest part of the city of Marshalltown, at the north end of Third Street.

We shall have about forty new family and church tents on the ground, so that none need fear there will not be tent room enough, but let every one be sure to bring plenty of bedding. We have seen considerable trouble this year by people coming to meeting depending on some one else for a bed. This should not be. We shall have a restaurant, or a tent where warm meals can be had, so that those who wish can board at the tent instead of bringing so much provision.

We have secured reduced rates on all, or nearly all, the railroads coming to Marshalltown, and expect they will return parties from the camp-meeting to their homes for one-third the usual fare. We are not yet able to state definitely what help the General Conference will send us. We greatly desire and most earnestly invite Bro. Butler to be present with us, and also Sr. White, if she should come east. Bro. O. A. Olsen and Bro. Van Horn will attend all through. We shall expect all the resident ministers of the Conference to be present. They *must* be present, *every one*, as we shall need their help. The meeting will begin Thursday eve, August 14, and we hope our brethren will come at the beginning and stay till the close. The expense of coming and going will be no more for a ten days' meeting than for a five days', and all the extra loss will be the time; but we all need the influence of such a meeting. Come so you can get your tent pitched on Thursday. If you wait till Friday, it will crowd you into the Sabbath with your work, and such a thing should not be.

The Sabbath-school Association will hold a convention at this meeting. The secretary, Sr. P. A. Holly, is doing her best to work up this interest, and we hope all the brethren and sisters will give her all the help they can, so that this shall be a great success. Let all who are appointed to act a part cheerfully comply and do the best they can. This will make it a success.

In conclusion, we would say, Prepare for the meeting. I would suggest to all our people to read the "Address on Camp-meetings," the first article, also the article found on p. 158 of Testimony 31. I think it would be a good plan for the elders and leaders of our churches to read in their meetings a Sabbath or two before the camp-meeting, the last article referred to, and as much of the first as time will permit, and let all the people set about carrying out the instructions the Lord has there given. Our meeting will then be a great success. Bring your children, your neighbors, your friends, and with all these, your prayers and the angels, and give God an opportunity to work for us.

E. W. FARNSWORTH.

July 21.

THOUGHTS CANVASS IN ILLINOIS.

WHY is it that more canvassers for "Thoughts" will not enter the field? I am satisfied that there are, at least, a score of persons in this State who have not yet enlisted, that should be engaged in this work; and, unless they do engage in it, God will hold them responsible for what they might do if they would try. Some make the excuse that "the people are plagued to death with book agents," and "to be a book peddler is to be looked upon as a dog;" and other like things will be brought up. We agree that a certain class do look upon book agents in this light. But there is another and better class of our fellows who look upon them as benefactors of the race; and high above all mortals, our God, with all the heavenly host, is looking upon those engaged in spreading this truth as occupying places superior in rank to the highest potentate of earth. We should not look upon any part of this work as degrading, no matter how men may look at it. We are not working for men, nor to please them. Then why should we regard men more than God? If God calls upon us to take the field, we should not stop to consider what people will say, or how we are to get a livelihood, or anything of the kind, but should enter at once upon our work.

I am just now in receipt of a letter from a brother in the southern part of the State, who has been giving his whole time to canvassing for the last two and a half months. He has sold 106 "Thoughts" and 14 "Sunshine," besides a number of Bibles, the "Coming Conflict," and

"United States in Prophecy." He is the first in that part of the State to give his whole time, and we can see by his report that the Lord is blessing him in his labors. Now I firmly believe that he has no better natural talent than many others. But he was willing to step out, and God blessed him in it. Do not try to excuse yourself by saying we have picked out an isolated individual that has happened to do a good work, and have set him up as an example. We have simply mentioned what a beginner is doing. Older agents are doing better than that.

The Lord is going before us in this work, preparing the minds of the people, and we should look upon it as the highest station we can attain unto to be following on as our Master leads the way. We should never allow the idea to remain in our minds for one moment that our work is a menial one. On the contrary, let us get a realizing sense of its importance and of the shortness of time, and all the coldness the world can heap upon us will only increase our zeal. Sr. White exhorts us that "at this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason."

Are there not a number who are ready to take the field at once? The Lord is calling for laborers, and holds out a starry, immortal crown as the reward. How can we refuse to go!

Would be glad to correspond with any one who has a desire to engage in this work. In churches where there are fit persons for canvassing, the brethren should urge them into the field. The King's business is urgent, and demands our immediate attention. Address me at Onarga, Iroquois Co., Ill. A. O. TAIT.

FOR KANSAS T. AND M. MEMBERS.

We wish to call the attention of all our T. and M. workers to some points that if not carefully looked after will prove detrimental to our Society. We believe all our brethren and sisters feel a deep interest in the prosperity of this branch of the work; but while feeling so we should ever remember that the general prosperity of a cause depends wholly on the individual interest taken. Our tract work is assuming large proportions, hence the importance of great carefulness, and the co-operation of all.

We hope all have read Eld. Butler's article, "Review and Herald Finances," in REVIEW No. 26. We again call attention to his words: "If the Office had what is due it, there would be no trouble. Over \$50,000 now stands due the Association which ought to be paid soon. . . . The Tract Societies owe the REVIEW Office over \$35,000 at this writing. This large increase in their debt, consequent upon increased orders, together with the large demand for paper and stock, makes it hard for the Office to keep its finances in a satisfactory condition." [Italics ours.] Upon whom does this large debt rest? The Office looks to the State Societies; they must look to their districts; they in turn to the local societies, which are composed of individual members. Now let each "examine himself," and he will soon see his relation to this large debt. Persons have incurred debts, that have been standing against them for months, and some, we are sorry to say, have allowed them to stand for years.

These debts are of two kinds,—periodical and Tract Society. The first is made by the "installment plan," or paying for our papers in quarterly payments. This plan was devised and adopted for the accommodation of our people, but in many instances it has been abused. To illustrate: An individual orders the REVIEW and Signs; quarter after quarter passes away, and nothing is paid. Soon the year is gone, and he is in debt \$4, and probably begins another year on the same plan. Now suppose one hundred individuals are

negligent in this way. It places the State Societies \$400 in debt to the Office. Suppose the Treasurer sends the Office \$800. Really, \$400 of it is swallowed up by this debt, as the Office does not make the local distinction in our accounts that we do. Hence the importance of our librarians' being good collectors and our brethren being careful to pay when the installments fall due.

A second cause of indebtedness arises from failing to settle with the Society at the time books are sold and delivered. There is really too much presuming upon the Society's generosity. We must act upon business principles or fail.

Now we appeal to all that are in arrears to pay up as soon as they can, and let us lift our part of this large debt. We wish to call attention to a resolution passed at our State meeting at Bismarck:—

"Whereas, The general interest in the missionary work in our local societies is far below what it ought to be; and—

Resolved, One of the best ways to enlist the interest of both old and young is to get them to give of their means; therefore—

Resolved, That all, including the children, be invited to help forward the work by giving their free-will offerings in the form of monthly donations, . . . thereby causing a constant stream to flow into the treasury."

That this resolution may not be lost sight of, it is suggested that the first Sabbath in each month be devoted to this work. Let the tenor of the meeting—remarks, prayers, and testimonies—be the missionary work. At this time have a missionary box, arranged something like our S. S. penny boxes, in which may be placed the monthly donations. We think good will result from such a move. It will instill more of a missionary spirit into the hearts of our people; it will help the finances of the local as well as the State societies; it will cultivate a spirit of liberality among us, and be a good training for the children.

In our Tract Society finances, let us remember the old adage, "Watch the dimes, and the dollars will take care of themselves."

T. H. GIBBS, Pres.

CLARA WOOD GIBBS, Sec.

THE NEW ENGLAND CAMP-MEETING.

THIS meeting will be held as last year in the city of Worcester, Mass. It will begin Thursday, Aug. 21, and continue till Tuesday morning, Sept. 2.

HOW TO COME.

Those at Martha's Vineyard, New Bedford, and all towns south of Boston on the Old Colony railroad, also those from Newburyport, Haverhill, Danvers, Ipswich, Reading, and from all points on the Eastern, and Boston and Maine roads and from all towns adjoining Boston, should come to Boston and there take the train at the Fitchburg depot for Worcester. By coming from Boston on this line, you can secure on the camp-ground a free return check to Boston. Remember that the Boston and Albany road grants us no reduction; therefore be sure to come over the Fitchburg line. Those coming from New Ipswich, Greenville, Wilton, Temple, and adjacent towns should take the cars at Greenville for Ayers Junction, and there change for Worcester. Those coming from Marlboro and Hudson should take the train to South Acton, and change for Worcester. All who come from Zoar, Buckland, Shelburne, Greenfield, Athol, and all points on the Fitchburg road west of Fitchburg, should come to Fitchburg, and there change for Worcester.

Next week we will give particulars in regard to other roads. Preparations are made for a larger meeting than last year. We expect to see a general rally of our people in this Conference.

D. A. ROBINSON.

—Christ works from within the heart outward.

AN IMPORTANT MOVE FOR IOWA.

I HAVE made arrangements with the editor of the Iowa State Register, to publish lengthy reports of our camp-meeting in his paper. This is a rare opportunity for us. He will publish a synopsis of all our sermons, and every thing we may wish to publish to the amount agreed upon. But in order to do this we had to agree to take five hundred copies of his paper daily. Now, what we want is for our T. and M. Societies to take these papers off our hands. There will be ten issues, and we are able to furnish them for about as follows: One copy for ten days, 50 cents; two copies, 80 cents; three copies, \$1. We trust our brethren will appreciate the importance of this move. It will bring our truth and people prominently and favorably before thousands of people that know nothing of us; and if you have any friends whom you wish to acquaint with the truth, they will often read from such a source as the Register, when they would not from any other. I most sincerely desire that every church will take immediate action in this matter, and send in their orders, or authorize their delegates to the Conference to take a large number, so that we shall not lose on the number we take.

E. W. FARNSWORTH.

Ministers' Department.

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

PEDDLING THE GOSPEL.

THE DUTY AND THE REWARD OF HOUSE-TO-HOUSE VISITATION.

A ONCE very popular preacher in a large city, in speaking of pastoral visitation, said, "I will not peddle the gospel to anybody. If men desire to hear the gospel from me, they must come to my church, and I will give them the very best sermon I know how to preach." Well, that popular divine has since, we are told, peddled buckboards, Texan ponies, and railroad lands, but he has not peddled nor even preached the gospel for some time. Very few ministers would make such a statement as the above, and yet it may be that many for some cause or other are acting upon a like principle.

Many ministers honestly believe that they have no time for pastoral visitation outside of their own church membership, and the calls thus made are too often very brief, infrequent, and formal. And the non-church going sinner is never visited at his home by the minister.

Other ministers feel that they have no talent for pastoral visitation, and neglect it wholly unless sent for in case of sickness. For many valid reasons it would seem that no greater mistake could be made by any minister than to neglect this most important part of ministerial duty and privilege. The time should be taken, and the talent earnestly cultivated for thorough, systematic pastoral visitation upon all the families of saints and sinners alike, in the parish. A few of the reasons for such a course are the following.—

1. In no other way can the under-shepherd so well know his flock, and be known by them, as by often visiting them at their homes. The minister ought to be able to call every man, woman, and child in his congregation by name, and to know them when he meets them on the street. This familiar acquaintance cannot be gained by simply meeting the people at the church once or twice each week. The complaint is often made by members of the church that the minister does not speak to them when he meets them. And the reason often is that he does not know them. It is impossible that any minister should have an intelligent personal interest in each member of his flock unless he is familiar with their home surroundings and influences. And if the minister calls upon those only who invite him "to dinner," or "to take tea," the poorer families, who are not able to make "dinner parties" for ministers, will surely be grieved, if, indeed, they are not led astray by the devil of jealousy.

2. No minister can "rightly divide the word of truth" to his flock, giving "them their portion of meat in due season," who is not intimately acquainted with the personal needs of his people. And in no way can he know these needs so well as by faithful pastoral visitation. It is said that more than twenty tons of lead and iron were shot away in the late war to every man that was killed! Thousands of soldiers did not, or could not, take any aim whatever, and tons of metal were fired at random without knowing the enemy's exact locality. May it not be the case, also, that too many of us ministers preach too high, or too low, or at random, taking no aim, because we do not see the mark to be hit, so that hundreds of sermons are preached to convert a single soul? If every gospel shaft could be pointed with a truth exactly fitted to meet the known want of individual souls, and then, with unwavering hand and steady eye, were fired directly at the mark, no doubt sinners would be pricked in their hearts, and cry out, "Men and brethren, what must we do to be saved?"

3. Again, the surest way of solving that much discussed question of "reaching the masses of non-church-goers" is to go for them! "They that are sick need a physician," and if any are so sick that they cannot or will not come to the gospel dispensary (the church) to see the physician and procure the remedies he prescribes, then the physician must, with his medicine chest (the Bible) in hand, go to them and seek to heal their maladies at their homes, or, at least, to start them on the road to recovery if possible. The minister who will faithfully and constantly do this will not long preach to empty pews, but will find the work of God prospering in his hands.

We hear much said—at least we have heard much, though the cry seems to be growing feebler now—about the necessity for a "new departure." But have we not here the kind of a new departure that is really needed? And is it not a sad waste of time to ceaselessly discuss creeds, formularies, and "new theologies," while precious souls are rushing into eternity unsaved?

"The gospel is the power of God unto salvation," and dying men need it to-day, in its native simplicity and directness, as much as they did on the day of Pentecost. And if the pure gospel is given to them, Pentecostal seasons will be seen in our day, and there shall be added unto the Church daily such as shall be saved.—*Rev. E. A. Paddock, in Christian at Work.*

LUTHER AS A PREACHER.

In the October *Century* Prof. Geo. P. Fisher, of Yale, says: "For moving eloquence in the pulpit, no one excelled Luther. He not only knew how to preach, but he could tell the secret to others. One defect, he observes, may eclipse numerous gifts in a preacher. 'Dr. Justus Jonas has all the good virtues and qualities a man may have; yet merely because he hums and spits, the people cannot bear that good and honest man.' Let a preacher stick to his text and not ramble: 'A preacher that will speak everything that will come into his mind is like a maid that goes to market, and, meeting another maid, makes a stand, and they hold a goose-market.' He despised the hunger for applause: 'Ambition is the rankest poison to the church, when it possesses preachers.' 'Cursed are all preachers that in the church aim at high and loud things, and, neglecting the saving health of the poor, unlearned people, seek their own honor and praise, and therewith to please one or two ambitious persons. When I preach, I sink myself deep down. I regard neither doctors nor magistrates, of whom there are in this church about forty; but I have an eye to the multitude of young people, children, and servants, of whom are more than two thousand. I preach to these, directing myself to them that have need thereof. Will not the rest hear me? The door stands open to them: they may be gone.' 'An upright, godly, and true preacher should direct his preaching to the poor, simple sort of people, like a mother that stills her child, dandles, and plays with it,' etc. 'When they come to me, to Melancthon, Dr. Pommer, etc., let them show their cunning, how learned they be: they shall be well put to their trumps. But to sprinkle out Hebrew, Greek, and Latin in public services, savors merely of show,' etc."

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

THE PURE IN HEART. MATT. 5: 8.

BY N. W. VINCENT.

Oh, blessed are the pure in heart, for they their God shall see,
When from his face all must depart who work iniquity.
Christ's joyous smile shall they behold, his look of love divine,
When in his city of pure gold, like stars and suns they shine.
Angels regard them with delight, of heaven and earth possessed,
Right in their loving Father's sight, they are supremely blest.

So all the saints in glory be. None in the least impure,
The Father's glorious face may see, or Jesus' frown endure.

I would abhor myself like Job, and loathe each impure thought;
Oh, may we trust Christ's cleansing blood that has our pardon bought!

Unholy habits let's abjure, conquer self-love and ease,
With bodies and with spirits pure, our holy Saviour please.

With all our heart let's hate all wrong, and overcome the same;
Be pure, meek, loving, brave, and strong, through Him who overcame.

ENGLAND.

[The following reports, showing the progress of the cause in England, are taken from the July number of the *Present Truth*.—Ed.]

GRIMSBY.—The meetings have been unusually interesting during the past month, and the attendance greater than common. During Eld. Whitney's visit a tract society was organized. Several persons are devoting all or part of their time to missionary work, and the results are very satisfactory. Some have lately commenced to observe the Sabbath, and many more are quite convinced that they should do likewise.

A series of "Plain talks on Bible Topics," will (the Lord willing) be conducted at the different market places on Sundays, Tuesdays, and Thursdays, at 7:45 p. m. The editor, Eld. M. C. Wilcox, and others, will assist in these meetings, which we trust will be blessed of God to the awakening of many. We shall be glad to see the readers of *The Present Truth*, and others, at these services.

ULCEBY AND BARROW.—Open-air meetings have been commenced at these places under favorable circumstances, and will be continued as long as the interest is sufficient to justify it. We often receive words of encouragement from persons who, in the past, have attended similar services. This encourages us to heed the instruction of the Lord as found in Eccl. 11:1, "Cast thy bread upon the waters; for thou shalt find it after many days."

A. A. JOHN.

SOUTHAMPTON AND TOTTEN.—I am glad to be able to report some progress in the work here. Up to this writing twelve have signed the covenant, ten have been baptized, and eleven have united with the church. There are others who are very much interested. I hope they will soon have courage to step out and obey the truth.

Since my return from Switzerland, I have spent most of the time in visiting, until last Sunday, when I began meetings in Totton. The attendance has not been as large as we would like to see, yet there are some that are interested in the discourses that have been given.

Bro. Neill is with me working in the colporter work. We expect to make a special effort in introducing *Present Truth* in this new field.

I am of good courage, and hope, by the help of God, to see honest souls accept the last message before these meetings shall close.

Brethren, pray for the work in this part of the great harvest-field. J. H. DURLAND.

ILLINOIS.

OBLONG, JULY 21.—Our meetings in this place have been progressing for over one week with increasing interest. We have had excellent weather, and our congregations number from seventy-five

to two hundred. They listen with marked attention, and seem to be interested. May the Lord open their eyes and hearts to see and obey his truth. The blessing of God is with us. We are of good courage and hope in the Lord

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

MAINE.

DANFORTH.—We pitched our 45-foot tent in this place July 11. Have held four meetings. From one hundred to one hundred and fifty have been out to hear. We shall stay here as long as the interest may demand. Pray for us. Our address for the present is Danforth, Washington Co.

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

INDIANA.

BROOKSTON, JULY 21.—We have held six meetings in this place with a good attendance. Sunday night we spoke to about three hundred people. After meeting we took up a collection amounting to \$4.14. The people are friendly, and free to invite us to their homes. Bro. David Overly is with us canvassing for the *Signs*. Sabbath we met with the young company at Monticello. Found them of good courage, and instead of finding twenty-one in the Sabbath-school as given in our last report, we found about thirty. They expected to meet from house to house, but one not of our faith has volunteered to fit up a nice room for them. This offer was, of course, thankfully accepted.

J. M. REES.
J. S. SHROCK.

WISCONSIN.

ELROY, JULY 17.—We commenced meetings in the tent at this place July 10, with nearly one hundred and fifty in attendance. The population is about 1,150,—a mixed multitude so far as tongues are concerned. There is quite a German element. The Irish Catholic is also highly predominant. The place having been partially canvassed for the *Signs* previous to these meetings, an interest to hear seems to have been awakened on the part of some. The people are kind and sociable, and the supply of provisions is almost equal to the demand. We feel that the Lord has a people here, and we pray for wisdom, judgment, and discretion in setting the truth before them, that they may be among the waiting ones when our Lord shall come.

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

RUSHFORD.—We have our tent pitched in the town of Rushford, six miles from Omro and seven miles from Berlin, in the midst of a thickly settled country. There have not been any religious meetings held in this community for several years; and the result is seen in the prevalence of profanity and unbelief. We commenced our meetings Thursday evening, July 10, with an attendance of at least sixty, and the number has steadily increased. Sunday evening there were nearly or quite three hundred attentive listeners.

Last evening we were happily surprised with an audience of more than one hundred, notwithstanding the press of the haying season, and that nearly all are stock and dairy farmers. At the close of the meetings 400 pages of tracts on the coming of the Lord were eagerly taken. The Lord seems to be turning the ears of the people to his word; and our prayer is for wisdom to present the truth in such a way that his blessing shall rest upon it.

Our address is Eureka, Winnebago Co., Wis.

S. S. SMITH.
P. H. CADY.

MICHIGAN.

MUSKEGON, JULY 20.—Since our last report, we have spent most of our time in visiting and holding Bible-readings. Nine have decided to keep all the commandments of God, and others are interested. We held our first Sabbath meeting yesterday, and we felt the presence of the Holy Spirit. There are now thirteen in this place trying to obey the truth. We desire the prayers of God's people that others may receive the light.

FRANK CARR.
JULIA CARR.

VERMONTVILLE, EATON Co.—Met with the church at this place on Sabbath, July 19, that being the day appointed for their quarterly meeting. It was indeed a good day for us all, as the Spirit of the Lord came into our meeting, and tears of gratitude to God for his loving kindness told us that the brethren and sisters entertained a warm love for the truth. About a year ago Bro. and Sr. Owen and the writer organized a Sabbath-school in this place, and a church was afterward organized by Bro. I. D. Van Horn. We are told that not a word of discord has arisen to mar the peace of our brethren and sisters here. May the Lord help us all to live in such sacred nearness to him that when our work is done we may receive a crown of life. J. L. CUPIT.

BISMARCK, EATON Co.—Since our last report we have done considerable preaching, though our congregations have been small on account of haying and harvesting. We have passed the Sabbath question, though not without opposition, as Eld. Cramer of the Disciple Church spoke against us not long since, and occupied an hour and a half in trying to abrogate the Sabbath of the Lord. He took the position that Adam knew nothing of the Sabbath though living nine hundred and thirty years parallel with it, that the ten commandments were a type of Christ and therefore met their antitype when Christ was crucified, and that Mormonism and slavery originated with the teachings of the law and the Old Testament scriptures.

We took notes of his sermon, and reviewed him in the tent the following evening. He did not come out to hear our side, and it is the general opinion of the people that he did not dare to meet us in public dispute. In all, we believe he has done more for us than he anticipated doing against us. We have had two Sabbath meetings in the tent since coming here. The churches at Vermontville and Hoytville met with us, and the time was well spent. We do not think the interest good enough to warrant our stay here. We have thus far been alone in the work, as help did not come as we expected. Pray for us.

L. O. MOORE.
J. L. CUPIT.

IOWA.

CLAY Co.—Sabbath and Sunday, July 19, 20, I held meetings with a few Sabbath-keepers in Clay Co., Iowa, near Timello. Two families had moved from Illinois, and settled here, and thus an interest had sprung up. We organized a church of fourteen members, ordaining an elder and deacon. There are several others who will soon unite with them, we think. The interest to hear among the neighbors was excellent. After the first meeting the house was crowded, and at the last meeting our brethren were forced to leave the house and give room to others. We expect a large church will be raised up in Clay Co. soon. July 21. E. W. FARNSWORTH.

HAMPTON, ELDORA, FONTANELLE, AND AFTON.—Since our last report we have labored without interruption. We closed our meetings at Hampton June 17. There had once been a small church here, but on account of removals meetings had been discontinued; and it had been dropped from the list of churches by the Conference. We succeeded in getting the scattered brethren together, and six have been added to their number. A leader has been appointed. I have been visiting them each alternate Sabbath. Last Sabbath one more was added to the church, and we hope one or two more who are keeping the Sabbath will join soon.

We moved the tent to Eldora, Hardin Co., June 17, intending to commence meetings immediately; but finding the German Methodists commencing a camp-meeting to continue one week, we concluded to postpone our meeting till theirs closed. I had the privilege of visiting Fontanelle and Afton during this time. Our visit to Fontanelle was a timely one. Found the church, for the most part, in a good condition, with a small place of worship nearly ready for use.

At Afton we found the church in much the same condition as we left it in the spring. One family that we have felt a great interest in has taken a stand for the truth since we were there, and we hope for several others.

Our meetings at Eldora have been moving quietly along, with no great interest, but all the

time a regular attendance of fifty to two hundred. We have had some opposition, but it was of a nature to do us no harm. We hope for a small company of Sabbath keepers here before we close. Bro. Morrison's health failed him so that he was obliged to go home. I have been alone since coming to Eldora. This has had a depressing influence upon me. However, I have a good tent-master in the person of Bro. Neal, of Woodburn. Remember me in your prayers, brethren.

July 21.

J. D. PEGG.

OHIO.

ST. CLAIRSVILLE, BELMONT Co.—This county was settled in an early day. The present court house was built in 1808. The people are largely Presbyterians. Opposition, privately, by ministers and people, is not wanting here. This, with the busy season of the year, has made our congregations small, often only twenty or thirty; yet we have not been willing to give up the field. We think that we have accomplished more by visiting from house to house and talking the truth to the people at their homes and introducing our reading matter, than by preaching at the tent. Some precious souls are becoming interested. We have sold over \$70 worth of reading matter upon present truth. Have received in cash from those becoming interested, as free-will offerings, \$26.14, besides many things to supply our table. Nine or ten have decided to obey the truth. Others are troubled and investigating. These are the first meetings ever held by our people in this part of the State. The work seems to move slowly, but it moves, for which we praise God. Those taking hold are drinking in of the missionary spirit. We shall still labor in hope for this people.

R. A. UNDERWOOD.
E. H. GATES.
E. J. VAN HORN.

NEW YORK.

AUBURN, JULY 21.—Since our last report, the meetings in this place have continued with constantly increasing interest. We have now held forty-one meetings in the tent. The influence of the work is being felt not only in the city, but for miles in the surrounding country. Angels of God are working in connection with our efforts. The Sabbath question is making a deep impression. Many who do not come to the tent are glad to buy tracts when we call at their homes, and they invite us to hold Bible-readings with them. There are twelve adults, besides children, who are keeping the Sabbath, and some others that we think have taken their stand, but cannot speak positively in regard to them.

We have seven in our tent's company, but none too many to do anything like justice to the work. We go from house to house and hold Bible-readings, and sell tracts and talk the truth to the people. We believe that the time has come when the third angel's message must go with power, and that God calls upon those who profess his truth to act their faith. We feel that the Lord is coming very near to us in the work that he has given us to do, and we desire to be so connected with him that he can use us as instruments in bringing many honest souls to a saving knowledge of his truth. Brethren, pray for us.

J. E. SWIFT.
A. E. PLACE.

MINNESOTA.

MADIELIA AND BYRON.—After our good camp-meeting I went to Madelia. Present truth had never been preached there, but a brother had been enlightened by reading papers and tracts, sent him by his relatives, and had kept the Sabbath of the Lord for about two years. I stayed over Sabbath and Sunday, and held several meetings, but there were not many present except on Sunday. The brother spoken of was then baptized, and the truth made a deep impression upon the people. Bro. Eastman came there Sabbath, and after I left he commenced taking orders for the "Hand-Book." In three days he took thirty-two orders for the "Hand-Book" and two for "Spiritual Experience."

Last week I was at home. The Lord blessed us in all our meetings. A church elder was chosen and ordained, and seven new members were re-

ceived. We had to disfellowship three. Our church now numbers fifty-two, and although there are many things in which we lack, yet it is evident that the Lord is at work among us by his Spirit.

Yesterday I came to Byron. Have not been here for about a year and a half. Find much to do. Some have moved away, and some have given up the truth; but others, thank God, have become interested, and are trying to obey the Lord. Pray for us.

July 18.

L. JOHNSON.

KENTUCKY.

GLASGOW, JULY 21.—Since our last report our meetings have been continued in this place with interest. About twenty-five grown persons are now keeping the Sabbath. We are trying to educate them in the truth just as fast as possible by holding Bible-readings during the day. The ministers are doing all in their power to stop the work, and have succeeded in causing many to stay away from our meetings, but others seem to take their places. The Baptist minister made another charge at us at the close of one of our discourses, but we had little trouble in meeting the opposition, and he has left, promising never to return.

Last Sunday the health officer of the city, Dr. Grinstead, lectured in the tent before a large audience from Dr. Kellogg's temperance charts. This was good for us as well as the people.

Having been invited to speak three miles in the country in a Methodist church on the Sabbath question, we did so, and the house would not hold nearly all the people. Several are keeping the Sabbath as a result of the meeting there, and what they heard here. These are included in the twenty-five. We have taken no steps to organize, but believe nearly all can be relied upon, as most points of our faith have been presented. One local Baptist minister is included. Remember us in prayer.

G. G. RUPERT.
R. M. J. POUND.

MINNESOTA AND DAKOTA.

GOOD THUNDER, BROTHERFIELD, AND MOUNTAIN LAKE.—Since our last report we visited the church at Good Thunder on Sabbath and Sunday, June 21, 22. Found these friends growing in grace. We had good meetings, and on Sunday two were baptized. From here we went to our excellent Minnesota camp-meeting, where quite a number more of this church followed their Master in this rite, and still others are awaiting it. From this place we went to our good Dakota camp-meeting, and the next Sabbath and Sunday after its close we visited our German church at Brotherfield to celebrate the ordinances. There were a goodly number present from abroad, so that nearly seventy in all were together. We had an excellent meeting. The brethren seemed to be arousing to the spirit of the message in a manner we have not before seen them. It was truly encouraging as one after another among the youth arose to express their desire to serve the Lord.

One young man was received into the church, and another placed under its watchcare. In our tract meeting we received six new members to the Society.

From the last-named place we went to Mountain Lake, and preached there four times to quite a well filled house. There are now about six adult Sabbath-keepers around here, and they promised to hold weekly meetings in the future. On Monday two of them were baptized. Sold in all about \$15 worth of books and \$1 worth of tracts.

We are now on our way to Pennsylvania.

July 17.

R. AND L. CONRAD.

PENNSYLVANIA.

PENFIELD, JULY 21.—The Methodists secured the help of Dr. J. Litch and Eld. Osler from the East to attack us. These men are of what they call the Church of the Messiah. They came here to hold a meeting in a grove one mile from our tent. The Methodists asked them to come to their house and preach upon the two covenants, nature of man, destiny of the wicked, and the Sabbath. We requested the privilege to answer before the same congregation. They promised to grant it. Eld. Osler spoke first on the two covenants, taking the usual position that the ten commandments

were the first covenant, etc. We followed, showing our position. After we were through, Eld. Osler spoke again, claiming, as usual, that Moses wrote the ten commandments on the last two tables of stone. We asked the privilege to answer this, but he refused to grant it. The next evening Dr. J. Litch spoke on the Sabbath, saying there is now no law for a Sabbath, abolishing all the commandments of the decalogue, and at the same time claiming that in the Greek the first day was always called Sabbath. We answered him, calling upon him to give good authority for his position upon the word "Sabbaton." The people had heard he was going to prove the first day the Sabbath from the Greek, and they all expected to hear him reply. He spoke some time after we were through, but spent the time in trying to show that Moses wrote the second table of the law. We again asked the privilege to show the congregation the truth of that matter, but were not permitted to do so. Eld. Osler was to speak next evening on the state of the dead, and we were to follow. After the meeting closed, the Methodist minister informed us that we could not answer them in their house. This was all understood between them.

The result has been most satisfactory. We went on with our meetings in the tent, and they in the church across the street, our congregations being much larger than before, while theirs grew smaller. They held two meetings after they refused to let us answer. The people were indignant. Some of the leading members of the Methodist church followed us to the tent. Our interest is much better than it was before. We now have hopes that some will take a stand for the truth. They tried hard to prejudice people against us as a class. Eld. Osler told the congregation that if they knew what Eld. Litch and he did, they would weep. The spirit he manifested in all his talk betrayed his real motive. Most of the people could see his true character. We entered the controversy with some fears as to the effect it might have upon our interest, but can say we are truly thankful that they came. While they showed anger, we were by the help of God enabled to keep calm, not even contending for what was really our right. We feel that the Lord has been with us. Our courage is good.

F. PEABODY.
C. O. HOLDEN.

DAKOTA CONFERENCE PROCEEDINGS.

THE fifth annual session of the Dakota Conference was held on the camp-ground at Madison, commencing July 2, at 8 p. m. Eleven churches were fully represented. Two new churches were received into the Conference, with an aggregate membership of over forty,—one at Badus, Lake Co., and one at Belford, Aurora Co.

The following resolution, after due consideration, was unanimously adopted.

Whereas, The works of Sr. White have always been a great source of blessing, as well to this people as to many others; therefore—

Resolved, That we hail with joy the edition of Vol. IV of "Spirit of Prophecy," and that we will pledge ourselves, not only to buy this work for our own use, but also to do what we can to give it a wide circulation.

The officers elected for the ensuing year are as follows:—

For President, A. D. Oslen; Secretary, S. B. Whitney; Treasurer, N. P. Nelson; Executive Committee, A. D. Olsen, S. B. Whitney, R. Conradi; Camp-meeting Committee, M. M. Olsen, Marcus Streman, Neils Poulsen.

Credentials were issued to A. D. Olsen, G. C. Tenney, R. Conradi, M. M. Olsen, and S. B. Whitney. Licenses were granted to O. A. Frederickson, Jacob Reiswig, M. M. Ruiter, and Dietrich Loewen. Colporter's licenses were given to Marcus Streman, R. A. Burdick, Jas. Houseman, J. R. Eastman, J. J. Devereaux, E. H. Pullen, N. Osborn, Martin Sorrenson, Lizzie Conradi, V. J. Olsen, A. M. Eastman, L. D. Biggs, and C. C. Whitney.

The Treasurer's report showed receipts from churches and individuals to the amount of \$2,134.14.

Thanks were tendered to the town authorities and individuals for the free use of grounds for camping, etc.

Adjourned *sine die*. S. B. WHITNEY, Sec.

CANADA CONFERENCE PROCEEDINGS.

THIS Conference held its fifth annual session on the camp-ground at Waterloo, June 26 to July 1, 1884.

FIRST MEETING, JUNE 26, at 5 p. m. Prayer was offered by Bro. M. E. Kellogg. The President being absent, Eld. A. S. Hutchins was called to the Chair to act as President *pro tem*. Delegates were then called for, and five responded. The report of the last session was read and approved. It was then voted that the ministers from abroad, and all the church members in good standing, be invited to take part in the deliberations of the Conference. Voted that the Chair appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, JUNE 27, at 9 a. m. Prayer by Eld. A. O. Burrill. John Claxton was chosen to represent the company at Westbury. Minutes of the last meeting read and approved. The Chair then appointed the usual committees, which were as follows: On Nominations, Andrew Blake, Geo. D. Taylor, L. Martin; on Auditing, J. L. Martin, John Claxton, Geo. D. Taylor, A. Blake, J. E. Hool, J. Buchanan; on Credentials and Licenses, J. E. Hool, Harrison McClary, O. P. Terrill; on Resolutions, D. A. Robinson, A. O. Burrill, D. M. Wilson.

Adjourned to call of Chair.

THIRD MEETING, JUNE 27, at 9 a. m. Prayer by Eld. S. N. Haskell. Minutes of the last meeting approved. The committee on Resolutions made the following report:—

Whereas, The President of this Conference, Eld. A. C. Bourdeau, has been called to another field of labor; therefore—

Resolved, That we do not forget him in his distant field of labor, but that our prayers go up to the Lord of the harvest to greatly bless his efforts.

Whereas, There is a great destitution of workers in the cause in this Conference; and—

Whereas, There are individuals here who, if they would devote themselves to the work and consecrate themselves to God, might become useful laborers; therefore—

Resolved, That we urge upon all such to enter the field as soon as consistent, as colporters, canvassers, and helpers, as the providence of God may indicate.

Whereas, There is a pressing demand for canvassers, secretaries, colporters, and ministers; and—

Whereas, We believe there are many persons in our midst who with a proper drill might become good laborers; therefore—

Resolved, That this body select individuals to engage in this work, and where these individuals are not qualified to immediately enter the work, that they take a short course of instruction in the South Lancaster Academy.

Whereas, The plan of a thorough canvass for our periodicals, especially the *Signs of the Times*, connected with colporter work in the vicinity of our camp and tent meetings, is proving to be a very successful means of preparing the minds of many to listen candidly to the truth; therefore—

Resolved, That we recommend the adoption of this method in our work in this field.

Whereas, The volume of "Spirit of Prophecy" which will soon be issued from the press, is one of the most interesting and important works that the author has ever written, presenting in the most vivid light the fearful dangers that are just before us, and describing in unmistakable terms the very plans which Satan has laid and is laying by which to ensnare our feet and lead us from God; therefore—

Resolved, That we urge upon all our brethren and sisters the importance of securing this book, and carefully reading the same; and that those who have not already obtained the three preceding volumes, do so at their earliest opportunity.

Resolved, That we express our thanks to the Vermont Conference for its liberal gift to us of our large tent.

These resolutions were considered separately and unanimously adopted.

Adjourned to call of Chair.

FOURTH MEETING, JUNE 29, at 5 p. m.—Prayer was offered by Eld. R. S. Owen. After the reading of the minutes of the last meeting the Committee on Nominations reported the following: For President, Eld. R. S. Owen; Secretary, J. L. Martin; Treasurer, R. S. Owen; for Executive Committee, R. S. Owen, J. H. Hammond, D. M. Wilson; for credentials, R. S. Owen; for license, D. M. Wilson; for colporter's license, J. L. Mar-

tin, Helen Willis, Mrs. F. P. Terrill, Geo. Clark, Geo. D. Taylor, Mrs. B. E. Hammond; for camp-meeting committee, Milo Cross, Harrison McClary, Darwin Dingman.

The following resolutions were adopted:—

Whereas, There is a great need of means to carry on the different branches of the work in this Conference; therefore—

Resolved, That we raise a fund of \$6,000 for this purpose; of which \$3,000 shall be for the tract and book depository; \$2,000 for an educational fund, and \$1,000 for a reserve fund.

Whereas, There are among us worthy individuals who would become efficient laborers; therefore—

Resolved, That they be loaned means from the educational fund without interest for a time, to take a special drill at the South Lancaster Academy; then enter into the work of God and pay the money back.

Whereas, The word of God and also the testimonies present the subject of health and temperance as one of great importance; and—

Whereas, They show that obedience to the laws of our being now, will be a means of enabling us to stand in the time of trouble, when the plagues of God's wrath shall devastate the earth; therefore—

Resolved, That we will pledge ourselves to prayerfully read and carefully heed the light which God has given us on this subject.

Resolved, That Andrew Blake and J. E. Hool, in connection with the President of the Conference, act as a Financial Committee to supervise the appropriation of the \$6,000 to the purposes designed by the donors.

The Treasurer's report showed the amount of tithes received since the last Conference to be \$304.81. Paid out during the year \$263.00. Balance on hand \$41.81.

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

MRS. GEO. D. TAYLOR, Sec.

MINUTES OF THE MINNESOTA CONFERENCE.

THE Minnesota Conference of S. D. Adventists met in its twenty-third annual session on the camp-ground at Mankato, June 25, 1884, at 7:30 p. m. Meeting called to order by the President. Prayer by Bro. Cudney, of Nebraska. Minutes of last session read and approved. There were forty churches represented by fifty delegates.

By vote, the church at Eunice was received into the Conference, also the churches of Wadena and New York Mills. The new church of Scandinavians residing at Minneapolis requested to be admitted into the Conference, to be known as the Scandinavian church of S. D. Adventists of Minneapolis. After some remarks by Eld. Geo. I. Butler and others, the matter was referred to a committee of three.

On motion, the Chair was empowered to appoint the usual committees.

Adjourned to call of Chair.

SECOND MEETING, JUNE 27, at 9 a. m.—The meeting was called to order by the President. Prayer was offered by Eld. Decker. Minutes of last meeting read and approved. The Chair appointed the following committees: On Credentials and Licenses, H. Grant, L. Johnson, J. I. Collins; on Nominations, D. P. Curtis, C. M. Everest, N. Peterson; on Resolutions, E. W. Farnsworth, J. Fulton, H. W. Babcock; on Auditing, H. H. Stanton, John Emerson, Ole Poulson, Wm. Perkins, J. M. Little, C. M. Everest.

On motion, the churches of St. Paul and Cambridge were received into the Conference. The Committee to investigate the cases of churches having no delegates to represent them submitted their report, which was considered item by item. After remarks by Eld. Butler, D. P. Curtis, and others, the following churches were dropped from the record, with the recommendation that their members join the churches nearest to them: Wrightstown, Granite Falls, and Home. The church of Milford was dropped, as it belongs to the Iowa Conference.

The name of the church now known as Mankato was changed to that of Eagle Lake, and that of Lake Ellen to Villard.

Adjourned to call of Chair.

THIRD MEETING, JUNE 29, at 6 a. m.—Prayer by J. I. Collins. Minutes of last meeting read and approved. The Committee appointed to investigate the case of the Scandinavian church at Minneapolis, made the following report:—

"We, your Committee appointed to consider the question whether the newly organized church of Scandinavian brethren at Minneapolis should come into

the Conference as a separate church from the old organization or American church, would report, that after due consideration, we see no impropriety, or deviation from the constitution of the Conference in admitting this Scandinavian church the same as if located in some other place."

On motion the report was adopted.

The Committee on Resolutions being called for, submitted the following report:—

Whereas, God has in tender mercy permitted his servant to again speak to us through the Spirit of prophecy, thereby giving us great light in regard to our present duties and dangers; therefore—

Resolved, That we as a Conference express our deep gratitude to God for the soon coming volume of the "Great Controversy;" and that we pledge ourselves to use our best endeavors to secure the subscription of every Sabbath-keeping family in the Conference, and to circulate it among others as far as practicable.

Whereas, The Spirit of God has designated the *Signs of the Times* as our pioneer sheet; and—

Whereas, There is some danger that this valuable journal may be in a measure lost sight of in the press of other things; therefore—

Resolved, That we recommend our brethren to press the *Signs* canvass in connection with other missionary work; and that we recommend further that our churches increase the size of their clubs, and take new clubs for missionary work where there are none now; and that we encourage brethren and sisters to devote their time to securing subscriptions to this valuable journal from the world at large.

Whereas, We consider the circulation of "Thoughts on Daniel and the Revelation" an important means for spreading the truth; therefore—

Resolved, That we will do our utmost to encourage our brethren and sisters to engage in the sale of this important work; and that we invite the leading brethren in our churches to call the attention of the Conference Committee to such persons as they can recommend to engage in the sale of this book.

Whereas, Organization and system are indispensable to the success of every branch of our work; therefore—

Resolved, That the Committee appoint suitable persons to take charge of the canvass for "Thoughts on Daniel and the Revelation," and for the *Signs*.

Resolved, That we recommend that those who receive missionary credentials be instructed to confine their labors to that branch of the work designated by the Committee in granting the credentials.

Whereas, The success of a minister depends largely upon his intelligence and education in connection with the blessing of God; and—

Whereas, The testimonies of God's Spirit have repeatedly called the attention of our people to the importance of education; therefore—

Resolved, That we believe it to be the imperative duty of every one in the ministry, or designing to enter it, to become diligent in the study, not only of the Bible, but of such other works as were recommended by the General Conference.

Resolved, That in granting licenses and credentials this point be taken into consideration.

Resolved, That we request our Auditing Committee in settling the accounts of those who labor, to look seriously to this matter.

On motion, the report was considered, item by item, and after remarks by Brn. Farnsworth, Curtis, W. B. White, and others, was unanimously adopted.

Adjourned to call of Chair.

FIFTH MEETING, JUNE 30, AT 10 P. M.—Meeting called to order by the President. Prayer by Eld. I. D. Van Horn. Minutes of last meeting read and approved.

The Committee on Credentials and Licenses submitted their report, recommending the renewal of the credentials of O. A. Olsen, J. Fulton, H. Grant, W. B. Hill, J. I. Collins, and L. Johnson; and that licenses be granted to W. B. White and Wm. Schram; and colporter's license to E. Hilliard, Andrew Trogan, Chas. Eastman, Ole P. Swensgard, Ole Oppegard, Henry Hewitt, H. F. Phelps, Byron Tripp, David Alway, Philip Quinn, and E. A. Merrill. Others who have applied for credentials and licenses are referred to the Conference Committee.

The report was taken up by items, and adopted.

Subsequent to the adjournment of the Conference, the Conference Committee issued credentials to H. W. Babcock, and D. P. Curtis; license to M. H. Gregory; and colporter's license to C. M. Chaffee, Austin Coon, Frank Coon, M. A. Winchell, Libbie Collins, F. A. Lashier, John Kraushaar, and H. Rhan.

The Treasurer reported as follows:

Balance on hand June 27, 1883,	\$ 547.96
Received from churches,	6,189.66
Total,	\$6,737.62
Paid out to June 30, 1884,	\$5,237.55
Balance on hand June 30, 1884,	\$1,500.07
ALLEN MOON, Treasurer.	

The Conference elected the following officers: For President, O. A. Olsen; Secretary, D. P. Curtis; Treasurer, Allen Moon; Conference Committee, O. A. Olsen, H. Grant, J. Fulton.

Adjourned *sine die*. O. A. OLSEN, Pres.

DAVID ALWAY, Sec.

Special Notices.

NOTICE.

I HAVE concluded to locate in Fargo, Dakota. This will be my address instead of Casselton.

G. C. TENNEY.

CAMP-MEETING FOR NORTHWESTERN KANSAS.

THE northwestern camp-meeting for Kansas will be held at Concordia, in Cloud Co., beginning Aug. 21 and extending over two Sabbaths, till Sunday evening, the 31st. We hope that canvassers and colporters can be at Concordia as early as the 14th, so that we can spend a week in special drill before the meeting. When the meeting closes all want to go home. So let as many as contemplate entering these special callings come together and we will have a drill before the meeting commences.

J. H. Cook.

TENTS FOR VERMONT CAMP-MEETING.

AGAIN we present this subject to the attention of our brethren who may want to rent tents of the Conference, as we must order some from other States, if many are to be needed. We wish to supply those not otherwise provided for, with comfortable lodgings; but we should be much pleased to hear from those who may look for favors from the Conference Committee in this way. Please come to the meeting; come to do good, and to receive good. Let the Burlington camp-meeting be your home from Aug. 28 to Sept. 9. In behalf of the Committee.

A. S. HUTCHINS.

HOW TO REACH THE IOWA CAMP-GROUND.

THOSE who attend the Iowa camp-meeting will carefully note the following: The railroads which accommodate us, not here mentioned, will be noticed at a future date. The Chicago, Burlington, and Quincy Railway will return at one-third fare from Albia, Des Moines, and Osceola; the Chicago, Rock Island, and Pacific, from Grinnell; the Chicago and Northwestern, from Marshalltown and Anamosa; the Chicago, Milwaukee, and St. Paul, from Mason City Junction and Melbourn; the Wisconsin, Iowa, and Nebraska (Diagonal), from Marshalltown; the Burlington, Cedar Rapids, and Northern, from Cedar Rapids; and the Illinois Central R. R., from Ackley. The Central Iowa Railway will return at one-third fare; but the certificate must be procured when you buy your ticket, and brought to the camp-meeting with you for use in returning. These accommodations are for those only who have traveled over these roads in going, and paid full fare.

A. R. HENRY.

Battle Creek, Mich., July 23.

NEW YORK, ATTENTION!

WE wish to call the special attention of our brethren and sisters in the New York Conference to the important fact that we are to have at our camp-meeting, not only the valuable labors of Elds. S. N. Haskell, Uriah Smith, A. O. Burrill, and D. B. Oviatt from abroad, but also the greatly needed

labor and testimony of Sr. White. This, in connection with the very favorable arrangements that have been made with the railroads leading into Syracuse, ought to secure a large attendance from all parts of the State. The providence of God has greatly favored us in many respects, in preparing for our camp-meeting; and we shall certainly fail as a Conference to meet the demands upon us at the present time, if we do not put forth earnest efforts to attend ourselves, and labor perseveringly to secure the attendance of others. It is an important time, and Satan will hedge up the way if he can, so that many may be prevented from going. Faith in God, with well directed labor, will overcome all these obstacles. We extend a cordial and urgent invitation to our brethren and sisters of the Pennsylvania Conference to attend our camp-meeting and share in its blessings. Particulars in reference to reduction of fare next week.

M. H. BROWN.

CORRECTION.

I NOTICE a slight mistake in my report of the Wisconsin camp-meeting in reference to the amount of money raised for the different missions. The whole amount was \$25,000, as stated in the report, but was to be divided as follows: \$5,000 for reserve fund, \$5,000 for educational purposes, \$5,000 for city missions, \$5,000 for the College, \$3,000 for the Scandinavian mission, and \$2,000 for the European mission.

E. W. FARNSWORTH.

News of the Week.

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

FOR THE WEEK ENDING JULY 26.

DOMESTIC.

—Business failures in the United States for the week numbered 225, against 211 last week.

—The brig Clara M. Goodrich, from Havana, with yellow fever on board, was quarantined Tuesday at Boston.

—John C. Eno, the New York absconder, has rented an elegantly furnished house at Quebec, and has been joined by his wife and daughters.

—A tidal wave was noticed in the rivers at Milwaukee Thursday, the waters receding three feet, and returning in about fifteen minutes to their normal level.

—The National Prohibition Convention Thursday nominated John P. St. John, of Kansas, for President, and William Daniel, of Maryland, for Vice President.

—At West Point, Miss., Saturday, laborers while sinking an artesian well struck a large poplar tree at a depth of 550 feet, the wood of which was in a perfect state of preservation.

FOREIGN.

—It is officially announced that the cholera epidemic at Marseilles and Toulon is decreasing.

—A dispatch from Shanghai states that there will be no fighting between the French and Chinese.

—At a meeting of the shareholders Wednesday it was stated that the Panama Canal would be open for traffic in 1888.

—The French Academy of Medicine proposes an international congress to discuss the prevention and cure of cholera.

—Fifty-seven deaths at Marseilles and twenty-four at Toulon for the twenty-four hours ending 8 o'clock Sunday evening.

—By the recent treaty between England and King John of Abyssinia the King binds himself to abolish slavery and the slave trade within his dominions.

—Two deaths from Asiatic cholera occurred at Madrid Monday. The disease is spreading in Paris. At Marseilles there were sixty-one deaths for the twenty-four hours ending 9 o'clock Monday evening.

RELIGIOUS INTELLIGENCE.

—At the First Congregational Church, Chicago, Sunday night, the Rev. W. F. Crafts, of New York, commenced a series of six sermons on "Sabbath Observance."

—All meetings of the Salvation Army have been prohibited in Switzerland.

—The Danish American Missionary Society, at Copenhagen, has sent this spring five ministers of the gospel to Danish congregations in the United States.

—The Committee engaged in the work of revising the Old Testament have finished their labors. After submission to the Convocation the Testament will be issued to the public. Twelve of the twenty-seven members have died during the revision.

—Bishop Bedell, of the diocese of Ohio, has taken a position, and announced it with unusual emphasis, which in effect closes the door upon all revised versions of the English Scriptures in his jurisdiction. He says: "No word of the present English translation of the Bible—which is indeed the Bible for us—can be touched either by criticism or by skepticism, without disloyalty to the Church, danger to the truth, and harm to souls."

—Rev. John B. Thompson, D. D., pastor of the Reformed Dutch church at Catskill, N. Y., has resigned his charge to go to Berkeley, where the congregation is poor and the seating accommodation less than 150. In his letter of resignation Mr. Thompson says the Catskill church is prosperous spiritually and financially, while the Berkeley church appeals to him to deny the "enjoyment of luxuries" which the pastorate of the Catskill church confers. The Catskill people have just completed refurbishing the parsonage, and have offered Mr. Thompson \$300 more a year to remain.

—The Bishop of Liverpool is materially assisting in the solution of the vexed question, "How to reach the masses." He preaches in the open air, in the great ship building yards at the noon intermission, and among the 14,000 carters, with their wives, children and babies, and to the men of the great goods' stations, oftentimes from 2,000 to 3,000 in one assembly. Approached in the spirit of Christ there is glad and hearty response, and many won for the Master. This example followed by bishops and the "higher clergy," would make street-preaching honorable, and result in the salvation of multitudes of perishing souls.

Obituary Notices.

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

WILBER.—Died near Watrousville, Mich., July 13, 1884, Zephaniah Wilber, aged 83 years, 3 months, and 13 days. Father Wilber sought the Lord at an early age, and united with the Methodist church, occupying the position of class-leader for about twenty-five years. In 1865, when Elds. Van Horn and Canright proclaimed the present truth at Watrousville, he fully accepted the advancing light, and commenced obedience to the "commandments of God, and the faith of Jesus." Upon the organization of the church, he was ordained elder, and held the position until about four years ago, when the infirmities of age demanded his retiring from the responsibilities of the office. He has since then been gradually ripening for the grave. As he neared his end he expressed himself as resigned, and cheered by the "blessed hope." Words of comfort at the funeral from Job 14:15.

ALBERT WEEKS.

HILL.—Died at Fair Grove, Mich., July 15, 1884, Byron A., son of Perley and Lilly M. Hill, aged 3 years, 6 months, and 3 days. We have laid little Byron away to await the coming of the Lifegiver, when he will come forth clad in immortal bloom. Discourse from Mark 10:14.

ALBERT WEEKS.

CLEMENTS.—Died in Merrimack, N. H., July 10, 1884, Addie E., daughter of John H. and Mary A. Clements, aged 13 years, 5 months, and 20 days. She was a faithful and obedient child, and possessed an intelligent mind beyond her years in regard to present truth. She was fond of reading the Bible, and loved family worship. The Sabbath-school also was a delight, and in our social meetings she always bore her testimony. Her influence over her young associates was good, as she was constantly pointing them to the Lamb of God. About the last act before going to Baboosick pond to bathe, where she met her death by drowning, was to take her Bible and engage in secret prayer. The hope of being saved in the kingdom was exceedingly precious to her young mind. A father, mother, one brother, and three sisters mourn her loss, and miss her from the family circle, but they have a bright hope of meeting her in the resurrection morning.

The funeral services were conducted by the elder of the Amherst church, and a few words of comfort were spoken by Sr. M. E. Haskell, of South Lancaster, Mass.

JOHN H. CLEMENTS.

[Signs of the Times please copy.]

OWEN.—Died of pleuro-pneumonia, in Highland, suburb of Denver, Col., May 18, 1884, Mrs. Almira

P. Owen, aged 57 years, 5 months, and 3 days. Sr. Owen was born in Lexington, Ohio, where in early life she gave her heart to God and joined the M. E. church, of which she remained a consistent member for forty years. Within the last eighteen months, the doctrines of the Adventist faith have been brought to her notice, and she most heartily embraced the Sabbath of the fourth commandment and the doctrine of immortality alone through Christ. The five remaining children, all grown, have embraced the present truth, and are trying to walk in its light. Her last illness continued about ten weeks. At times her sufferings were severe, which she endured with Christian fortitude. She was rational and resigned to the last. And now the kind neighbor, the thoughtful, affectionate mother, the beloved and loving wife, is at rest, awaiting the summons that shall call the righteous dead, when we trust we shall meet her again beyond the reach of death's cruel power.

JOHN Q. A. OWEN.

[Northwestern Christian Advocate, please copy.]

Appointments.

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

CAMP-MEETINGS FOR 1884.

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, NORTH, Traverse City,	Aug. 27 to Sept. 1
VERMONT, Burlington,	" 28 to " 9
INDIANA, SOUTHERN, Farmersburg,	Sept. 2—9
MAINE, Portland,	Sept. 4—15
COLORADO, Denver,	Sept. 10—16
OHIO, Columbus,	Sept. 11—22
MICHIGAN, Jackson,	Sept. 18—29
INDIANA, Logansport,	Sept. 25 to Oct. 7
KENTUCKY, ———,	Sept. 30 to Oct. 8

The annual meeting 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 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 first annual session of the Virginia State Conference, for the election of officers and the transaction of business which may properly come before it, will be held at the camp-meeting near Mt. Jackson, Aug. 5—12, 1884. Let each church choose a delegate to represent them in the session. Each church is requested to pay all tithes possible, and bring or send them to the meeting, so that all who have labored for the Conference may be settled with.

A. C. NEFF, Pres.

The first annual session of the Virginia Tract Society, for the election of officers, will be held in connection with the camp-meeting near Mt. Jackson, Aug. 5—12, 1884.

A. C. NEFF, Pres.

The first annual session of the Virginia Sabbath-school Association will be held in connection with the camp-meeting, Aug. 5—12.

R. D. HOTTEL, Pres.

The next general quarterly meeting of the Maine Tract Society will be held with the church at South Norridge-wock, Aug. 9, 1884. Eld. S. J. Hersum will attend.

J. B. GOODRICH.

MONROE, Wis., Aug. 2, 3.

H. W. DECKER.

The annual meeting of the New York S. S. Association will be held in connection with the New York camp-meeting and Conference at Syracuse, Aug. 14—26, 1884.

M. H. BROWN.

The annual meeting for the election of officers, etc., of the Iowa Health and Temperance Society will be held during the camp-meeting at Marshalltown, Ia., Aug. 14—26.

L. MC COY, Pres.

The next annual session of the Vermont Conference of S. D. Adventists will be held at Burlington in connection with the camp-meeting to be held in that city Aug. 28 to Sept. 9. We hope each church will be represented by the number of delegates to which it is entitled. The first meeting of the Conference will be held Aug. 28, at 7 p. M.

A. S. HUTCHINS, Pres.

The next annual session of the Vermont Tract Society will be held in connection with the camp-meeting at Burlington, Aug. 28 to Sept. 9.

A. S. HUTCHINS, Pres.

Publishers' Department.

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

The address of Eld. R. Conradi until further notice will be Fleetwood, Berks Co., Pa.

RECEIPTS.

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

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

Books Sent by Express.—B C Chandler, R F Andrews, D L Bowls, A H Stewart.

Books Sent by Freight.—B C Chandler, Minn T & M Society, W A Young.

Cash Rec'd on Account.—Neb T & M Soc per S E Whiteits \$320.00, G C Tenney \$1.80, Minn T & M Soc per Mary Helleson \$1,000.00, D T Shireman \$80.00, Jul Hanson \$4.54, S S Shrook per J M Shrook \$25.00, Pauline Poulsen \$5.00, Mich T & M Soc per Hattie House \$181.93, Wm E Hansen \$23.56, H E Hansen \$4.44, N Y T & M Soc \$500.00, B S Williams \$18.00.

General Conference Fund.—J P Hunt \$10.00.

Mich. Conf. Fund.—Carson City per M J Miner \$38.27, Colfax per Lena Remington \$3.50, Ellsworth per Silas Griffin \$20.66, Matherton per Almira Dexter \$22.50, Sheridan per A S Haynes \$4.36, Quincy per E A Baker \$2.80, Birmingham \$21.75, Lockwood per L A Whitacre \$5.20, J G Burton \$5.00, Vermontville per A A Pashley \$1.47, Rockford \$3.95, Sherman City per Ellen Pinker \$9.66, Sheridan per Ida Morgan \$3.00, Hoyville per Dwight Stevens \$8.26, Partello per J C Cooper \$5.00, Brookfield per Mary Lane \$14.00, Maple Grove per Wm Harding \$15.44, Shelby per Dwight Flennung \$14.49, Howell per G E Westphal \$5.00, Mrs M F Mullen \$1.11, Leslie per Wm Hunt \$63.16, Alameda per James Bosworth \$1.80.

S. D. A. E. Soc.—Mrs Ray Hayes \$2.50, Mrs Margaret Hayes \$2.00, Lillian Hayes \$2.00, M F Mullen \$5.00.

Mich Reserve Fund.—L B Kneeland \$5.00, A D Towle \$100.00, Ellen Sterling \$1.00, L Rumsey \$3.00.

European Mission.—A Greenman \$5.00, I N Williams \$5.00.

English Mission.—Cora Allchin \$5.00, R G Dayus \$10.00, I N Williams \$5.00, A Greenman \$5.00.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.					GOING WEST.				
Mail.	Day Exp.	N. Y. Exp.	Adm. Exp.	15/24 Exp.	STATIONS.	Pacific Exp.	Evening Exp.	Or. Ry. Exp.	Day Exp.
6.05	6.25	11.59	5.55	8.50	Ar. Dep.	9.00	8.00	4.00	9.00
9.07	9.35	10.40	6.25	9.45	Detroit	11.55	10.25	6.55	11.30
12.08	1.45	8.10	1.01	3.17	Jackson	1.42	13.15	8.47	1.05
8.08	11.06	6.02	10.42	12.10	Battle Creek	2.27	1.67	9.40	1.45
6.45	8.55	4.15	8.40	9.55	Kalamazoo	5.78	4.38	.....	4.27
a.m.	a.m.	p.m.	a.m.	p.m.	Mich. City	7.55	7.50	.....	6.57
					Chicago	1.58	.....	.....	5.25
					Ar. a.m.	a.m.	p.m.	p.m.	a.m.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.45 A.M., Battle Creek 7.43, arrives at Detroit 11.45 A.M. All trains run by Ninetieth Meridian, or Central Standard Time.
Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays.
MAY 18, 1884. O. W. RUGGLES, Gen. Pass. Agt.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect December 30, 1883.

GOING WEST.					GOING EAST.				
Mail.	Day Exp.	Pacific Exp.	B. & O. Exp.	St. P. Exp.	STATIONS.	Mail.	Limit Exp.	Adm. Exp.	St. P. Exp.
am	am	pm	pm	pm	Dep.	am	am	am	am
6.35	7.50	8.00	4.40	.....	Port Huron	12.40	1.20	7.50	.....
8.15	9.12	9.30	5.43	.....	Lapeer	8.58	12.07	6.35	.....
9.07	9.55	10.10	6.35	.....	Flint	8.15	11.35	6.00	.....
9.45	10.30	10.45	7.00	.....	Durand	7.05	11.06	5.23	.....
11.00	11.32	11.50	8.28	.....	Lansing	6.01	10.15	4.15	.....
11.43	12.05	12.22	9.08	.....	Charlotte	5.24	.....	3.37	.....
12.40	1.00	1.18	10.20	.....	Ar. { BATTLE CREEK } Dep.	4.20	8.55	2.35	.....
pm	1.23	1.28	pm	pm	Dep. { Vicksburg } Arr.	3.22	8.10	1.40	.....
2.10	2.20	2.28	.....	.....	Schoolcraft	3.08	.....	1.35	.....
2.50	3.19	.....	.....	.....	Cassopolis	2.18	7.21	12.51	.....
3.50	4.08	.....	.....	.....	South Bend	1.30	6.44	12.20	.....
.....	.....	.....	.....	.....	Haskell's	12.07	.....	.....	pm
.....	.....	.....	.....	.....	Vaporarais	11.30	5.25	10.40	3.40
7.45	8.10	.....	.....	.....	Chicago	9.10	3.21	8.30	1.15
pm	am	.....	.....	.....	Dep.	am	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 Traffic Manager. S. R. CALLAWAY General Manager.

CHICAGO, BURLINGTON & QUINCY R. R.

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

May 18, 1884.

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.
+ 13.01 p.m.	Kansas City & Denver Express.	+ 2.10 p.m.
+ 12.15 p.m.	Council Bluffs Express.	+ 2.10 p.m.
+ 12.01 p.m.	St. Joseph, Atchison & Topeka Express.	+ 2.10 p.m.
+ 12.30 p.m.	Denver Fast Express.	+ 2.15 p.m.
+ 12.30 p.m.	Montana & Pacific Express.	+ 2.15 p.m.
+ 3.20 p.m.	Aurora Passenger.	+ 7.45 p.m.
+ 4.45 p.m.	Mendota & Ottawa Express.	+ 10.30 a.m.
+ 4.45 p.m.	St. Louis Express.	+ 10.30 a.m.
+ 4.45 p.m.	Rockford & Forrester Express.	+ 11.20 a.m.
+ 5.30 p.m.	Aurora Passenger.	+ 8.55 a.m.
+ 9.30 p.m.	Freeport & Dubuque Express.	+ 6.35 a.m.
+ 10.00 p.m.	Des Moines, Omaha, Lincoln & Denver Exp.	+ 6.55 a.m.
+ 10.00 p.m.	Southern Pacific Express.	+ 6.55 a.m.
+ 10.00 p.m.	Texas Express.	+ 6.55 a.m.
+ 10.00 p.m.	Kansas City and St. Joseph Night Express.	+ 6.55 a.m.
+ 1.05 p.m.	Aurora Sunday Passenger.	+ 6.30 a.m.

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

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., JULY 29, 1884.

CONTENTS OF THIS NUMBER.

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

Poetry.	
Via Crucis, T. A. B.,	483
Psalms 121:1, 2, H. A. STEINHILBER,	486
A Psalm of Entreaty, M. W. STRYKER, in S. S. Times,	481
The Pure in Heart, Matt. 5:8, N. W. VINCENT,	491
Our Contributors.	
The Duty to Preserve Health, Mrs. E. G. WHITE,	481
The Temple in Heaven, Eld. W. H. LITTLEJOHN,	482
The Law and its Penalty.—No. 4, Eld. R. M. KILGORE,	483
Twenty-five Texts of Scripture Which Condemn the Use of Tobacco, G. W. AMADON,	484
Special Mentions.	
Great Calamities, Troy Times,	485
Our Civilization, Christian Statesman,	485
Our Tract Societies.	
Annual Report of Minnesota Tract Society, MARY HEILESON,	486
Canvassing in Bay City, Mich., S. H. FIELD,	486
Be of Good Courage, F. PEABODY,	486
The Sabbath-School.	
Lesson for the Second Sabbath in August, C. C. L.,	487
The Sabbath-School Teacher, C. C. L.,	487
Pennsylvania Sabbath-school Association, F. C. OVIATT, Sec.,	487
Canada Sabbath-school Association, MINA A. LIBBY, Sec.,	487
Editorial.	
Told Him a Lie—The Plague of Hall,	488
Camp-Meeting Laborers, GEO. I. BUTLER, Pres. Gen. Conf.,	488
Financial Wants, GEO. I. BUTLER, Pres. S. D. A. P. A.,	488
The Promised Inheritance.—No. 6, R. F. COTTRELL,	489
The Reformation, R. F. COTTRELL,	489
Iowa Camp-Meeting, E. W. FARNSWORTH,	489
Thoughts Canvass for Illinois, A. O. TAIT,	489
For Kansas T. and M. Members, T. H. GIBBS,	490
The New England Camp-Meeting, D. A. ROBINSON,	490
An Important Move for Iowa, E. W. FARNSWORTH,	490
Minister's Department.	
Peddling the Gospel, Rev. B. A. Paddock in Christian at Work,	490
Luther as a Preacher, Century,	491
Progress of the Cause.	
Reports from England—Illinois—Maine—Indiana—Wisconsin—Michigan—Iowa—Ohio—New York—Minnesota—Kentucky—Minnesota and Dakota—Pennsylvania,	491, 492
Dakota Conference Proceedings, S. B. WHITNEY, Sec.,	493
Canada Conference Proceedings, Mrs. GEO. D. TAYLOR, Sec.,	493
Minutes of the Minnesota Conference, DAVID ALWAY, Sec.,	493
Special Notices.	
News,	494
Obituaries,	495
Appointments,	495
Editorial Notes,	496

Bro. Loughborough in a private note reports that the good cause is "looking up" in the North Pacific Conferences.

SUNDAY RAILROADING.

THE *Illustrated Christian Weekly* comforts itself somewhat in regard to the Sunday reform movement from the fact that the managers of different railroads favor the reduction of Sunday railroad labor to its minimum, or its abolition altogether as fast as it can be brought about. The roads it names which are favorable to this movement are the Wisconsin Central, the Grand Trunk, Pennsylvania R. R., Northern Pacific, Louisville and Nashville, Georgia Central, New York Central, and Michigan Central.

TWO FAMILIAR NAMES.

THE National Prohibition Convention which held its session in Pittsburg, Pa., July 23 and 24, put in nomination for President of the United States ex-Governor J. P. St. John, of Kansas, and for Vice-president Wm. Daniel, of Maryland. On this nomination the Battle Creek daily *Journal* of July 26, remarks:—

"St. John and Daniel: These names associated together by the National Prohibition Convention, are by no means new to our readers. They certainly cannot be regarded as obscure and unknown, especially to the people of Battle Creek, who for these many years past, through able and scholarly commentaries prepared by our own citizens, have been made familiar with the "revelations" of the ancient apostle and prophet respectively bearing these designations. Still we have no idea that the convention which nominated them had any thought of an appeal to denominational predilection or prejudice. It is an undesigned co-incidence which, in our city, can hardly escape notice."

NOT ALTOGETHER EASY.

THE uneasiness which dwells in men's hearts, over apparently imminent dangers, will occasionally find expression in words, despite all precautions to the contrary. The *Illustrated Christian Weekly*, of July 26, 1884, quotes Prof. Seelye of Amherst as saying that "there are probably 100,000 men in the United States to-day whose animosity against all existing social institutions is hardly less than boundless."

It adds: "A recent writer has said that New York has sixty thousand people and Boston twenty thousand who have everything to gain, and nothing to lose were riot to break out and plunder be made easy. We are not alarmists, and we do not write these things in any spirit of fear. But it is always best to face the actual, and we all ought to remember that there are volcanic fires under us."

A GOD-DISHONORING COMPROMISE.

THE pressure is becoming so great to make Sunday a day for open air, park concerts, excursions, and other like recreation and amusement, and the day is coming to be so openly given up to these things in some places, that the friends of Sunday, realizing that something must be done, are making strenuous efforts to institute a counter movement to check this tendency. This movement is to induce business men to suspend business at least a portion of the day on Saturday, and make that day or some division of it, a holiday, transferring to it all the hilarity, pleasure, and recreation now sought on Sunday, that Sunday may be sacredly devoted to religious rest.

In Columbus, O., where there has been so much excitement over Sunday base-ball playing, the Buggy Company, one of the largest manufacturing establishments of the city, has agreed with its hands to close work at three o'clock Saturday afternoons, without any deduction of wages, on condition that the hands will not play base ball on Sundays. One of our New York exchanges says: "We repeat our advice, and wish it could be largely followed. Let us set up the Saturday half-holidays as a bulwark to the Sabbath." This paper perhaps really thinks Sunday is the Sabbath. But every Bible student must know that the seventh day which they propose to devote to worldly amusements and pleasure, is the true Sabbath, and the Sunday which they propose by this means to defend, is a Pagan-papal innovation.

WHAT COMMANDMENT?

THE *Christian Instructor*, speaking in reference to the close of the session of Congress which extended into the early hours of Sunday, says:—

"The Congress of the United States has again done violence to the moral sense of the country by continuing its sessions through a considerable part of the holy Sabbath. . . . The President of the United States was also a partaker in this transgression. He went to the capitol at 11 o'clock on Saturday night, and remained there till some time after midnight. . . . If he had sent a message to both houses of Congress, just before the Sabbath began, saying that its early hours were approaching, and when it began he would go home and rest, according to the commandment [*italics ours*], and that no bills would be signed by him on the holy day, what a noble testimony he would have borne!"

Oh! indeed. And what if Congress had in response passed a vote of inquiry asking the President to tell them what particular commandment he had reference to, and where the commandment could be found which calls Sunday the Sabbath, and enjoins him or them or anyone else to keep it?—what would he have said? He would of necessity have been as mum as the Sphinx.

And will the *Instructor* please tell us something about that commandment for Sunday-keeping? Where is it? How does it read? If it can bring

forth an authentic copy of a divine command for this institution, it will supply what is indeed in the Christian world "a long-felt want." Mark, we do not recognize as authority either Constantine or the Pope.

In the name of reason and our blessed Bible we enter our protest and challenge against this arraying of the Sunday imposition in a heavenly garb, and pleading in its behalf a commandment which does not exist.

THE CATALOGUE AGAIN.

ORDERS are coming in quite rapidly for the Battle Creek College Catalogue for 1884-5. These orders are placed on file, and will be filled as soon as the Catalogue comes from the press, which will be in a few days. Let those sending in their orders be particular to write their addresses plainly, directing their letters to Battle Creek College, and enclosing one postage stamp for each catalogue ordered.

The catalogue will be somewhat larger than it was last year. It will contain the names and addresses of last year's students, and quite full particulars in regard to the proposed Manual Training Department.

W. H. L.

BATTLE CREEK.

God is good, and his people are encouraged. Sabbath forenoon, the 26th, Eld. Littlejohn, by request, occupied the Tabernacle pulpit. He spoke from 1 Pet. 5:8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." The speaker naturally dwelt upon that feature of the text which brings to view the Evil One as the enemy of God, and Christ, and the church. He emphasized very fully upon the doctrine of the personality of Satan, and of his wily operations among the human family, and clearly showed from prophecy what he would essay to accomplish in the last times.

In the afternoon the brethren and sisters enjoyed the usual social meeting. Several had been, and some are still, in affliction; and one in a distant State wished the prayers of the church that she might again labor in the cause. The meeting readily connected with the sermon in the morning. Many were the testimonies borne regarding the machinations of the Wicked One, and how God had wrought for the deliverance of his trusting people. Several in the house spoke of what the Lord had done for them, and how in different ways, and at various times, they had seen the marked tokens of his mighty hand. It was indeed good to be present, and join in a general ascription of praise to Him "whose mercy endureth forever."

G. W. A.

BATTLE CREEK COLLEGE.

Those who contemplate attending the Battle Creek College the coming year should at once notify the treasurer, so that he may secure special rates for them where there are several from one State. All those west of Chicago should try to meet there at the same time; by so doing it will be greatly to their advantage. Due notice of the matter will be given in time.

Battle Creek, Mich. A. R. ENRY, Treas.

REDUCED RATES TO THE N. Y. CAMP-MEETING.

THE General Passenger Agent of the railroad named below desires us to make the following announcement:—

"Persons desiring to avail themselves of the reduced rates to Syracuse and return, offered by the New York, West Shore, and Buffalo R. R. Co., on the occasion of the meeting of the Seventh-day Adventists to be held at Syracuse, Aug. 14-26, can procure certificates on which excursion tickets will be sold over the West Shore route by applying to Eld. E. W. Whitney, Rome, N. Y. The certificates to be furnished will authorize the agents of the West Shore to sell excursion tickets to Syracuse and return, good going, from Aug. 11-20, and returning, until Aug. 28, inclusive, at the rate of one and one-half cents per mile. Persons desiring information regarding time of trains to and from Syracuse on West Shore route are requested to call on the nearest station agent of the New York, West Shore, and Buffalo Railway."