

The 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.

VOLUME 50.

BATTLE CREEK, MICH., FIFTH-DAY, SEPTEMBER 13, 1877.

NUMBER 12

The Review and Herald,

ISSUED WEEKLY BY

The Seventh-Day Adventist Publishing Association.

ELD. JAMES D. A. ROBINSON 50-23
J. CHAPMAN, Secretary. JAS. SAWYER, Treasurer.

TWO DOLLARS A YEAR, IN ADVANCE, or One Dollar a Volume of 25 Numbers. When paid by Tract Societies or individuals for poor brethren and sisters, \$1.50 per year.

Address, REVIEW & HERALD, Battle Creek, Mich.

RESURGAM.

O MINE eyes, be not so tearful;
Drooping spirit, rise, be cheerful;
Heavy soul, why art thou fearful?

Nature's sepulcher is breaking,
And the earth, her gloom forsaking,
Into life and light is waking.

Oh the weakness and the madness
Of a heart that holdeth sadness
When all else is light and gladness!

Though thy treasure death has taken,
They that sleep are not forsaken,
They shall hear the trump, and waken.

Shall not He who life supplieth
To the dead seed, where it lieth,
Quicken also man, who dieth?

Yea, the power of death was ended
When He who to hell descended,
Rose, and up to Heaven ascended.

Rise, my soul, then, from dejection,
See in nature the reflection
Of the dear Lord's resurrection.

Let this promise leave thee never:
If the might of death I sever,
Ye shall also live forever.

—Phoebe Cary.

The Sermon.

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

THE ABODE OF THE DEAD.*

BY ELD. JOHN G. MATTESON.

MANY who style themselves orthodox will not admit that those who do not belong to their denomination, can labor to the glory of God and the salvation of souls. But even if we regard them as being the most intimate disciples of Christ on the earth at present, they do yet make a great mistake when they try to hinder others from doing good in the name of Jesus Christ. "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him; because he followeth not us. But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." Mark 9:38-40.

THE LIVELY ORACLES.

Some would confine the lively oracles (Danish, *living word*) to certain formulas which are read by the priest in a church. But according to the testimony of the Scriptures, they comprise both the law and the gospel, and the Scriptures cannot be gainsaid:—

"This is he that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers, who received the *lively oracles* to give unto us." Acts 7:38. Here we have a plain testimony that the ten commandments are lively oracles, and that they are given to us—to Stephen, the first Christian martyr, and to all other Christians. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and mar-

row, and is a discerner of the thoughts and intents of the heart." Heb. 4:12. The whole word of God is therefore quick (Danish, a *living word*), and not a dead letter, as the Catholic Church would have people believe. Thus Stephen and Paul testify. We will now quote another witness, the apostle Peter; we have this point, therefore, made sure in the mouth of three good witnesses:—

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which *liveth* and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Pet. 1:23-25. The word of God, which is contained in the gospel, is therefore a living and regenerating word. It can make us wise unto salvation through faith which is in Christ Jesus. 2 Tim. 3:15.

If baptism be the chief means of regeneration, why does Paul write to the church in Corinth: "I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel." 1 Cor. 1:14-17. Paul certainly understood and obeyed our Saviour's injunction in Matt. 28:19, 20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." But this testimony from the great apostle to the Gentiles shows clearly that the most important part of the work of the ministry is not to baptize, but to preach the gospel of the kingdom of God.

THE APOSTOLIC CREED.

The three Articles of Faith, as they are found in Luther's smaller Catechism and in other places, have been styled the Apostolic Creed or Confession. But the Bible fails to show that the apostles have given a creed or confession exactly in this form. Paul says in his defense before the governor Felix and his Jewish accusers:—

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." Acts 24:14-16.

And the gospel which Paul preached, whereby we also can be saved if we keep it in memory according to the way in which he made it known, 1 Cor. 15:1, 2, reads as follows:—

"For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." 1 Cor. 15:3, 4.

This is certainly the great substance of the gospel of Christ, whereby we can be saved, and it does not say a single word about his descent into hell.

CHRIST'S PREACHING UNTO THE SPIRITS.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." 1 Pet. 3:

18-20. In considering this text, we will notice the following points:—

1. The chronological order of the three principal events spoken of: *a.* Christ was put to death in the flesh. *b.* He was quickened by the Spirit, or, in other words, raised from the dead. *c.* He went and preached unto the spirits. This preaching is not mentioned as occurring between Christ's death and resurrection. No argument can therefore be drawn from the chronological order of these events. Neither the word *hades* nor hell is used in this text at all, nor is anything said about ascending or descending.

2. Luther did not believe that we can know what Christ did while he was dead. In his "Exposition of Genesis," vol. ii., chap. 42, he says:—

"321. But it is my belief that Christ at this beautiful place [Gethsemane] suffered the pains of hell. . . . Our Saviour, Jesus Christ, was therefore obliged to come to this valley, which plainly shows that he tasted death, which is hell."

"322. Thus was Christ, our Lord and Redeemer, in hell itself for us; for he felt real death and hell in his body. What he did or felt when he was separated from his body, we cannot know; but alive and in his body he truly tasted hell."

3. Christ could not while he was dead, preach to the spirits the gospel which Paul preached. He could not proclaim the glad tidings that he was risen from the dead and had gained the victory over the grave. He had not yet received the keys of death, nor opened the gates of *hades*. He was a prisoner himself there. He tasted death, and was laid away in the grave, for us. But Easter morn the gates of the grave burst open, and the Son of God could exclaim with joy: "O death, where is thy sting? O grave, where is thy victory?" From that time has the joyful news sounded that Christ "rose again the third day according to the Scriptures."

If it be said that Christ might have told the dead that he would rise again, we reply that he might have told them that twenty-five hundred years before, while they were living on the earth. The Spirit of God testified beforehand through the prophets in regard to the death and resurrection of Christ. And it would be of no avail to testify unto them, when the longsuffering of God did not wait any longer, and his Spirit would not operate upon them any more. Its operations upon them ceased at the end of the one hundred and twenty years, when the deluge came. Gen. 6:3: "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." This proves that the Spirit of Christ is the Holy Spirit.

4. These spirits were not Gentiles who had never heard the gospel; because they lived in the days of Noah, and he was "a preacher of righteousness." 2 Pet. 2:5. Peter says that they sometime were disobedient. To what were they disobedient? To the preaching of Noah and to the strivings of the Spirit of God. This text does not therefore prove that the gospel was preached to those Gentiles who did not hear it on the earth; for it speaks of people who had heard the word of God before they died, but were disobedient thereto.

5. Many have the idea that the Gentiles are rather a privileged class of people. They are afraid that God will do them injustice if they cannot have an opportunity to be converted after death, or by some other unscriptural method be received into the kingdom of God. But by reading Lev. 18:21-24 and Rom. 1:23-32, it will be seen that they disregarded the knowledge of God, and gave themselves up to the most shameful vices. They were not only full of envy and murder, but they polluted themselves in the lowest and most unnatural manner.

6. God will judge every one according

to his works, and the Gentiles will not receive greater punishment than they deserve. "For the day of the Lord is near upon all the heathen; as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Obad. 15, 16. They shall arise in the last day and acknowledge that the Lord will not be mocked. And then they will be burned up in the fire, which is prepared for the devil and his angels, and they will not arise nor live any more. "Lord, when thy hand is lifted up, they will not see; but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them." "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." Isa. 26:11, 14. But in regard to those who believe, the prophet says: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Verse 19. This harmonizes with the New Testament, which says that the wicked shall die "the second death." Rev. 20:6, 14; 21:8.

7. What, then, does the text above quoted, 1 Pet. 3:18-20, teach us? *a.* Christ did not preach personally, but by his Spirit. *b.* The expression spirits sometimes refers to human beings. 1 John 4:1. They were kept in store to the time of the flood, just as the world which now is, is reserved unto fire against the day of Judgment. 2 Pet. 3:7. *c.* Christ testified by his Spirit through Noah, and Noah warned his fellow-men before the flood came, when the longsuffering of God waited; but the majority of them were disobedient to the word of God.

THE GRAVES IN THE EARTH ARE CALLED HADES, WHICH IS THE ABODE OF THE DEAD.

Soul and body go down into *hades* when the man dies, but the spirit goes to God who gave it. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12:7. "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth." Ps. 104:29, 30. "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust." Job 34:14, 15. God preserves the spirit of man till the resurrection. Man then receives life and breath again. Eze. 37:5, 9, 10. But that the soul goes to *hades*, or the grave, as well as the body, is clearly shown by the following texts:—

"But God will redeem my soul from the power of the grave; for he shall receive me." Ps. 49:15. "For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell [margin, grave]." Ps. 86:13. "For my soul is full of troubles; and my life draweth nigh unto the grave." Ps. 88:3. "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah." Ps. 89:48. "Because thou wilt not leave my soul in hell [*hades*], neither wilt thou suffer thine Holy One to see corruption." Acts 2:27. This was spoken of the resurrection of Christ, "that his soul was not left in hell." Verse 31.

In *hades* no one can praise and thank God. There is no remembrance of the Lord there. All is dark and still. And there is neither work nor device there. "I [Hezekiah] said in the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years."

* A sermon delivered in N. Saltum, Denmark, July 29, 1877. Translated from ADVENT Tidende.

"For the grave cannot praise thee, death cannot celebrate thee. They that go down into the pit cannot hope for thy truth." Isa. 38:10, 18. "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Ps. 6:5. "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. The soul and body go down into *hades*, where there is undisturbed silence. "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together." Job 3:17, 18. *Hades* is "the land of darkness, and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Job 10:21, 22. "Let the wicked be ashamed, and let them be silent in the grave." Ps. 31:17. "Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10.

In the New Testament we have an account of Lazarus, the brother of Martha and Mary. He descended into *hades*, and the Lord called him up again. But he did not have anything to relate in regard to what he did or thought while there. John 11. That there is no work in *hades* is also clearly seen from 2 Cor. 5:10, and similar texts: "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." God "hath appointed a day in the which he will judge the world in righteousness." And this is the last day or day of Judgment. Man would have to give account for more than that which is done in the body, if there be any work in *hades*.

That the abode of the dead is the grave, is seen clearly from the following text: "And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war; and they have laid their swords under their heads." Eze. 32:27. Hell in this text is grave in the Danish. The grave is certainly the place where the mighty go down with their weapons of war, and where their swords are laid under their heads. Soldiers in ancient times were buried with their weapons. The fact that in a few places the dead are represented as speaking, does not destroy the force of all these clear testimonies.

THE DAY OF JUDGMENT IS THE TIME FOR PUNISHMENT AND REWARD.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Verse 41. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth." Rev. 11:18. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word." 2 Tim. 4:1, 2. "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:3, 4. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2. These and many other texts plainly establish this great truth, and it rejoices our longing hearts to know that the great day of the Lord is fast approaching, when these glorious events will be fulfilled before our eyes.

Our dear Saviour who has the keys to the grave, will open its heavy gates, and those who have loved him will awake, and

sing with gladness. And Jesus will take them home to the beautiful city above, where they will celebrate the marriage of the Lamb, and give to the Lord eternal praise and adoration.

POLLUTED WATERS.

It is a lesson oftener learned than loved—*All knowledge is not nourishment.* The mind may pine upon its food. In reckless thirst The scholar sometimes kneels beside the stream Polluted by the lepers of the mind. The skeptic, with his doubts of all things good And faith in all things evil, has been there; And, as the stream was mingled, he has strown The shore with all bright flowers to tempt the eye, And sloped the banks down gently for the feet; And Genius, like a fallen child of light, Has filled the place with magic, and compelled Most beautiful creations into forms And images of license, and they come And tempt you with bewildering grace to kneel And drink of the wild waters; and behind Stand the strong Passions pleading to go in; And the approving world looks silent on; Till the pleased mind conspires against itself, And finds a subtle reason why 'tis good. We are deceived, though, even as we drink, We taste the evil. In his sweetest tone The lying Tempter whispers in our ears, "Though it may stain, 'twill strengthen your proud wings."

I need not follow the similitude. Truth is vitality, and if the mind Be fed on poison, it must lose its power— The vision that forever strains to err, Soon finds its task a habit; and the taste That will own nothing true or beautiful Soon finds the world distorted as itself. —Willis.

General Articles.

ACTIVE FAITH.

"Even so faith, if it hath not works, is dead, being alone." James 2:17.

THERE is no healthy increase of faith without works. Through faith, grace is given to every one, by which all are enabled to comply with God's requirements. Said Jesus to his disciples, "Have faith in God." Mark 11:22. Without it we cannot please God. Heb. 11:6.

When we first start out in the service of the Lord, our faith, although the groundwork of our actions, is nevertheless quite limited; but as we follow in the path of obedience, and calmly and decidedly meet all the common trials of life, our faith will have a steady, even growth. It will be like the oak upon the mountain-side, which extends its branches broader and higher, adding strength and beauty from year to year, while at every blast its roots take a firmer, deeper hold. It defies alike the storms of winter and the droughts of summer. Thus it is with the child of God. By enduring trials, we grow strong, so that trifles will not move us from duty's path.

When Paul was called to be an apostle of Jesus Christ, the Lord revealed to him how great things he must suffer for his name. Acts 9:16. He stood the test, and as he was about to lay off his armor, we hear him saying, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." 2 Tim. 4:7, 8. In 2 Cor. 11:23-28, we have a summary of his trials, but notwithstanding all, on he went from place to place and city to city, assured of the fact that bonds and imprisonments awaited him. He had faith in the work in which he was engaged, and when through the weakness of the flesh it seemed as though the billows would sweep over his head, he could rejoice, knowing it was his privilege to unite his weakness with the strength of Him who sustains the universe. Paul was a strong man in the Lord, and stood amid the contending elements of his day like the oak of the mountain. His faith grew stronger by every adverse wind, and took deeper root as he saw the power of divine truth upon the human heart.

Shall not we, dear reader, take a fresh draught at the great fountain whence freely flows the pure principles of faith and love, and then go forth not counting our lives dear unto ourselves, that we may win souls to Christ? Let us go out by faith, having confidence that the truths we profess to believe are the truths by which the world is to be warned and tested, truths by which we are to be sanctified, and made meet to be partakers with the saints in glory. Says James, "Faith without works is dead." A dead faith will never accomplish anything. We must have a living, abiding faith in God and the work he has assigned us, in order to arouse people to a sense of the coming Judgment. I believe the Lord would have us risk something in

his service. He would have us wade out into the deep waters, and when we come to the channel of the stream, where the current is strong, and where our feet cannot touch bottom, then let faith take hold of the Omnipotent arm, and we will find ourselves borne above the heaving billows.

Are you fearful, my brother, if you leave your family to go out to gather souls into the heavenly garner that they will come to want? Can you not trust them in the hands of so kind a Father? Are not his promises ample? Then why not go at once? Why endure the reprovings of conscience for neglecting duty? Satan is ever ready to suggest that you had not better be in a hurry, but wait until you can see your way clear. Be not deceived by such suggestions; they are as deceptive as the mirage of the desert. Such will find out when too late that the golden moment is past, their service is not needed, the world has been warned, probation's hour is no more. Oh! what a mistake! But there are many that will make just this mistake. Let us work while the day lasts; for the night cometh wherein no man can work.

G. F. RICHMOND.

THE AND A.

THE Rev. G. Hughes, in the *Guide to Holiness*, of August, 1877, in speaking of the text, "The love of money is the root of all evil," says:—

"We have recently seen it stated that the Bible translators propose to render the passage thus: 'The love of money is a root of all evil.' The case ought to be a very clear one to justify such a radical change. There is a great difference between the definite and the indefinite article, especially in this connection."

We would commend the above to the attention of all who persist in changing "the Sabbath" and "the seventh day" of the commandment, to "a Sabbath" and "a seventh day."

C. L.

OIL THE HINGES.

I CHANCED to be in a family where the mother was an invalid.

Her little boy kept his playthings in a closet opening from the sitting-room. To and fro he passed with his train, headed by a tin engine, and loaded with numberless nondescript articles of transportation.

Meanwhile, the closet door kept up an incessant and unmusical creak, creak, till it seemed as if nerves would rebel outright. I expected each moment that the father would look up from his paper with, "I can't have that noise any longer," or that the mother would cry out, "I cannot endure it." Instead of this, she rose from her couch in an adjoining room, came to the closet, took down a bottle of oil, drew a feather from a dusting brush, and thoroughly oiled the hinges.

Not a word was spoken; the mother returned to her resting-place; the father read on; the tin toys traveled along their tireless track; weary nerves relaxed their tension, and each felt conscious of having received a personal favor.

How often, amid the hurries and worries of home-life, might a little of the oil of gentleness stop the creaking. Many are the rusty hinges; their name is Legion. The cheerful, "Can I help you?" "Let me fix it," "I'll find it for you," would smooth and soothe matters for little toddlers in fretful moments, as well as for wayworn pilgrims nearing the end of the journey.—*F. J., in Christian Weekly.*

CHRIST IN US.

Few Christians have attained to that intimate and complete union with Christ of which he spoke in the last interview with his disciples before his crucifixion, "Abide in me, and I in you." It is not merely trusting in Christ, or walking with Christ; it is living in him, and having his presence ever in the soul. As two friends, though separated, live in each other's thoughts and affections, and possess one spirit, seek each other's happiness, rejoice in each other, and often without consultation come, as it were, instinctively to the same course of life, so Christ and the true believer are one.

Paul, in one of those sententious sayings which contain an epitome of the gospel, declares that the grand revelation of the New Testament is "Christ in you the hope of glory." Oh! the preciousness of such a union with Christ! of such a real presence of the Saviour in the soul! And yet it is to be feared that many of his followers know but little of it.

Some have merely a historic Christ—others have a dogmatic Christ, the Christ of the catechisms and schools. What we need, in order to know the full power of Christ, the power of his life, the power of his doctrine, the power of his death, the power of his resurrection—is to have Christ in us as the object of thought, of trust, of affection, of desire, of hope, of joy—to be in sympathy with his feelings and his work—to be swayed by his spirit.—*Sel.*

SUICIDE IN PARIS.

ALL that wealth, art, luxury, sensuality, and thoughtless gaiety can do for a city has been done for Paris. It is famed for its beauty, taste, and godlessness. The religion that has prevailed there has kept the Bible from the people; and the infidelity that has raged there has caused the streets to flow with human gore. A nation without a Bible has exhibited to the world the horrors of Saint Bartholomew's Eve, the butcheries of the Reign of Terror, and the conflagrations of *la Commune*. When Napoleon was First Consul, it is stated that an Englishman in Paris desired to obtain a copy of the French Bible. He applied to various Parisian book-sellers, but there was not one copy to be found for sale in the city.

Surely such a city as this might be a good place to test the beauty of infidel theories which are afloat in the world. They have been tested there, and what is the result?

Says the *American Cultivator*, in an article on self-murder: "Statistical science is abolishing all our long-conceived notions of light-heartedness and gaiety, as applied to the French nation. Notwithstanding the beautiful climate and country, and material prosperity which astonishes the rest of the world, still the population of France remains stationary, the deaths, by one means or another, fully equaling the births. One startling reason of this is that suicide is so frequent throughout the land, especially in populous districts. No other city in the world can show such remarkable statistics relating to self-murder as can Paris. The means employed are various, the waters of the Seine and the fumes of charcoal being most frequently resorted to; but there is one mode of suicide which is almost unique, and so far as we know, peculiar to the Parisians. The strange means of snatching death from the Maker's hands is not by poison, drowning, the dagger, or the pistol, but by a flying leap into eternity.

For instance, official statistics show that one hundred and twenty-seven individuals have thrown themselves from the summit of the Column of Vendome, which rears itself nearly a hundred and fifty feet in the air, from the center of the Place Vendome. Our readers will remember that this lofty structure was destroyed during the mad reign of the Commune, but it has since been restored. From the Column of July, situated in the Place de la Bastille, rearing its lofty proportions over one hundred and fifty feet heavenward, forty-nine individuals have leaped to destruction. Strange must have been the infatuation of those desperate people as they stood upon the lofty pinnacle, beside the gilded figure of the Genius of Liberty, for a moment, before they hurled themselves into space. Of course the actuating cause in almost every instance must have been different; no two persons are stimulated by the same purposes.

"Another place in Paris rendered memorable in a similar manner is the Arc de Triomphe, at the upper end of the Champs Elysees. From its lofty height thirty-one individuals have hurled themselves into the jaws of death. This triumphal arch is situated upon the highest grounds in Paris, and is the finest and largest structure of the kind in the world. But of all the lofty heights from which the suicides of the French capital have leaped to certain destruction, the famous tower of Notre Dame takes precedence. Here an official record has been kept since the commencement of the last century, and it exhibits the fact that seven hundred and sixty-seven desperate human beings have thrown away their lives by leaping from the sky-reaching tower to the pavement below. Forty suicides per month is no unusual average in Paris from one year to another."

Whoever is "without God" is also "without hope in the world." And a city or a nation without Christ, without the Bible, without Sabbaths, or worship, or prayers, or songs of praise, will have lurid clouds above it, volcanic fires beneath, and min-

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word's Truth."

BATTLE CREEK, MICH., FIFTH-DAY, SEPT. 13, 1877.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } . . . EDITORS.

THE MAINE CAMP-MEETING.

THIS meeting was held, for the third season, on the old camp-ground in Richmond, Me., Aug. 29-Sept. 4. The ground was in a better condition than at any previous meeting. The preachers' stand, which had become brown and weather-beaten, was covered with white cloth or paper, and over this covering were gracefully arranged festoons of evergreens and flowers, and appropriate mottoes. The book stand was fitted up in the same way. This was the work of a few sisters, who, with wise forethought, took it upon themselves to attend to this matter, and who deserve much credit for their taste and labor. Many of the tents in the vicinity of the stand were also ornamented very beautifully with wreaths and bouquets of flowers, which gave to the place almost the appearance of a fairy grove. This made it more pleasant for the dwellers in camp, and made a good impression on those who came in from without. The good condition of the ground and the order and neatness of the tents were the frequent subjects of favorable remark.

There were some thirty tents on the ground, occupied by nearly two hundred believers. Quite a number of these were those who have received the truth the past year, showing that the word is still not without effect in Maine. Here, as in all other parts of the field, there is a great desire awaking in the public mind to hear and read more respecting the present truth. Twenty-six, in one locality in this State, have become firmly established in the truth without hearing a sermon. The brethren feel encouraged to push forward the work more earnestly than ever.

The social meetings were uniformly most excellent, sometimes as many as sixty good testimonies being borne in twenty minutes. At a social meeting on the Sabbath at 5 P. M., twenty came forward for prayers. There was deep feeling; and it was a scene to be long remembered on account of the great blessing of the Lord.

On Sunday the congregation was not large, there being only about 1500 or 2000 present in the afternoon. But it was thought that there was really more interest felt in our work than at any previous time. The great majority of those who came, came to listen; and quite a number were heard to remark one to another that they had no doubt that the Seventh-day Adventists were right in their teaching. One lady who had been hindered from attending the previous S. D. A. camp-meetings in this State, said that her experience had been such at this meeting, that she would never be absent again, wherever they were held, if she could get to them. The preaching was well received. Two were baptized. There are now some nine companies of Sabbath-keepers in the State, about ready to be organized and unite with the Conference. Some here commenced for the first time the observance of the Sabbath.

On Monday forenoon, Bro. S. J. Hersum was, in accordance with the vote of the Conference, ordained to the work of the gospel ministry by prayer and the laying on of hands. This was a very interesting occasion.

All the meetings were faithfully reported by sister E. H. Morton, for the leading papers of the State. She had prepared the way for this by preliminary articles giving a sketch of the rise, progress, and principles of this people, which were published in the papers referred to, and extensively copied into others. The Conference recognized, by resolution, her efficient service.

The general expression was that this was the best camp-meeting yet held in the State. The people were much disappointed in not having the presence and labors of Bro. and sister White. But learning that they could not be present, they made up their minds to submit cheerfully and put their own shoulders to the work more earnestly. Bro. R. S. Webber was also prevented by sickness from attending the meeting.

Over seventy testimonies were borne in quick succession in the parting meeting Tuesday morning. All declared themselves greatly benefited and strengthened by the meeting, and determined to carry its good effects home with them. So may it be.

U. S.

NAPLES, ITALY.

I HAVE now spent three weeks in this city, and have made diligent improvement of my time. I wrote a short report immediately after my arrival, which I trust has reached Battle Creek. I have formed a deeply interesting acquaintance with Dr. Ribton and his family. I have with him visited many persons in this city, and have conversed with them upon the Scriptures. We should have had many public meetings if it had been possible to obtain a hall. But though the laws of Italy are very tolerant, the power of the Roman Catholic priesthood is almost omnipotent. If a man rents us a hall the priest can ruin his business by forbidding his customers to deal with him any longer, and by causing every person who has rented the other parts of his building to quit the place if the hall be allowed to heretics.

I have, however, used every hour possible in giving instruction from the word of God. My own spirit has been refreshed, and I think those who have listened have been benefited. Bro. Ribton is very desirous to give himself to the work of the ministry. I cannot doubt that God has called him to this work. He has a collegiate education, having graduated at the University of Dublin. He is well instructed in the Latin, Greek, and Hebrew languages, and can preach in English, French and Italian. He is, however, most familiar with the Italian language, and his heart is greatly set on doing something for Italy. He is fully convinced that the advent of Christ is near at hand, and he desires to give warning to the world. I have learned from him how he became interested in the Advent faith. A long time since I sent to Dr. Zimple, of this city, some of our publications. Dr. Z. gave some of these to Bro. Ribton, and thereupon Bro. R. wrote to me for others, which I sent him. He has diligently studied these books, and has a very thorough understanding of them. His first light upon the Sabbath came from the *Sabbath Memorial*, which Dr. Z. had received from Bro. Jones, of London. Bro. Ribton is well instructed in the law of God and in the history of the Sabbath. If he walks humbly with God I believe that he will be a useful minister of Jesus Christ.

Bro. R. has sought diligently for a long time to find a hall for public service in this city. For reasons which I have named this has been a very difficult undertaking. It is wholly impossible to obtain a hall for Protestant service for a few weeks, for if one is taken at all, it must be by a regular lease for six months or a year. A few days since a hall in the central part of the city was found, which could be had for fifty francs per month, if we would take it for nine months. After much prayerful consideration I have taken the responsibility to hire the hall. I would have referred the matter to the General Conference Committee, but the decision could not be so long delayed. I believe that after a few months this expense will be met by the friends of the truth in Naples. Bro. Ribton feels deeply the responsibility of the work upon which he has entered, and he will do everything in his power to lead men to the truth and to make the work self-sustaining. He will seek to benefit not merely the Neapolitans, but the foreign residents of this city, with many of whom he is acquainted. This class of persons, if converted, could help greatly by their means, for they are generally wealthy.

Naples is a city of more than 600,000 inhabitants. It is a point from which the truth can be sent in many directions, and into many countries bordering upon the Mediterranean. If the truth can be established here, it will be an important center from which to extend the light. It must be done. I cannot doubt that it will be done. Men and means will be needed to extend the work, but neither the one nor the other will be wanting. God is in this work, and it will go forward.

I came here to baptize Bro. Ribton, and a few others, and in hope of finding a Sabbath-keeping printer for our paper. So great was the difficulty to find time for this visit to Naples, that I thought a very few days must suffice for my stay in this city; but though other duties have caused me unceasing anxiety, I have remained here more than three weeks. I have given this time to teaching the word of God to all that I have been able to meet, but especially in the study of the Scriptures with Bro. Ribton. We have had only one public meeting, but if our hall could have been earlier obtained we should have had many.

Besides the family of Bro. R. there are a few others in this city who have commenced to keep the Sabbath, and there are several who confess their faith in it as obligatory upon men, but who

do not yet obey. I have visited nearly all these persons, and I hope that the most of them will walk in the truth. In company with Dr. R., I have visited an English lady who has begun to keep the Sabbath from reading the papers and the tracts. She is a teacher of languages, and has the command of German, French, Italian, modern Greek and Russian. She was a teacher in Russia for six years. I asked her if while in Russia she heard of a denomination of seventh-day Christians living in that empire. She said that she had often heard them mentioned. I asked what was said of them. She said they were spoken of contemptuously, because they do not acknowledge and unite with the national church. She heard nothing else said against them. I think this testimony must confirm what I have heretofore written concerning the existence of Sabbath-keepers in Russia. The time is not distant, I hope, when we shall open communication with them.

Thursday, August 2, I baptized four persons in the sea at Puteoli, the port at which Paul landed when on his journey as a prisoner to Rome. Acts 28:13. It was a very precious season, and the association of the place with the events of the past made an impression upon my mind which will never be effaced.

I have felt great responsibility while here, and have made an earnest effort to faithfully discharge that responsibility to the acceptance of Christ. After some months, if God will, I think it may be my duty to come back and to remain for a longer time. The way is now open for public preaching in this city, and I hope for much good from this attempt to preach the word of God. I ask that many prayers may be offered in behalf of the work in Naples.

To-morrow I set out, if God will, on my way to Switzerland. I must visit sister Revel, of Northern Italy. She was the first person in Europe to receive the Sabbath from the preaching of Eld. M. B. C. She has stood firm for many years though called to meet great opposition. After this visit I must spend a little time with Bro. Bourdeau at Valence. We shall consult together as to the future of our work. What has been written in the REVIEW will have great weight with us in the decision which we make.

I have written to Bro. Ertzenberger to know if he can leave Germany for a time. If so, my convictions are that it will be duty to commence public labor in Bâle in the German language. I think there is a good field for the truth in Bâle, and I am anxious to enter it as soon as possible.

I have much evidence that our paper, *LES SIGNES DES TEMPS*, is taking hold of the people. I believe there are many places where a harvest of souls can be gathered from those who have been reading the paper and the tracts. I hope hereafter to be able to give much time to preaching and yet to keep up the publication of our paper. Do not forget to pray for us.

J. N. ANDREWS.

Naples, Aug. 5.

A RICH EXPERIENCE.

BRO. AND SR. WHITE came upon the camp-ground at Groveland, Mass., in great feebleness. We were rejoiced to see them, but felt sad that they were in such a worn and feeble condition. Sister White was much strengthened in speaking to the thousands that assembled at the camp-meeting, and especially so at Danvers in the tent where Eld. Canright has been laboring. Under the circumstances, it was thought advisable for them to visit Lancaster. Accordingly, the Tuesday following the camp-meeting they came to this place by private conveyance.

Wednesday evening, while the brethren and sisters assembled at the chapel were making the cases of God's worn servants a specialty in prayer, a few bowed at the side of Bro. White, praying over him and anointing him with oil in the name of the Lord. Sister W. was led out in an unusual manner to pray for the healing power of God. Angels seemed to fill the room, and all felt their presence. Bro. White arose and declared himself blessed and strengthened by the power of God; and all felt the assurance that One higher than man had rebuked the disease that was upon him. So sensibly was God's presence realized that the voice of praise might be distinctly heard in and around the house for some time, and that night there was but little sleeping. God's blessing made the hours too precious to be passed in sleep. Bro. W. is still weak, but is coming up in the name of the Lord. God gives him strength daily; his food digests; he rests well.

Sabbath, Sept. 1, was a day long to be remembered by the church in South Lancaster. As the service was about to close, after the church

had spent five hours together in such a solemn and heart-searching meeting as is seldom realized, Bro. White came to the chapel, his countenance beaming with the blessing of God, and declared what the Lord had done, and was doing, for him, which, like an electric shock, thrilled all hearts.

It has been a great pleasure to have the privilege of ministering to the wants of God's servants in their worn condition. We feel that in this, and in permitting us to have them with us a few days, God has highly honored us. We would not be unmindful of this honor, but would seek to more fully honor God in our bodies and spirits, which are his. To us, as a family, it has been a rich experience, for which we thank God.

S. N. HASKELL.

THE INTEREST INCREASING.

YESTERDAY a gentleman came over from the city of Salem, four miles distant, to see us about moving our tent there. He was superintendent of the street car railroads of that city. He said they had consulted about the matter, and had authorized him to visit us and urge us to come there. They had procured a good place for the tent, would move us and meet all our expenses, etc. This seemed remarkable to us, as they had only known of our meetings through the papers, and we had no thought of going there. Of course, it is too late to go with the tent, and other urgent openings probably will not allow us to go there at all. He was very much disappointed.

This morning, while driving through the main street of Salem, in front of a printing office, we saw displayed in large letters the following bulletin: "*Salem Post*. A Sunday Dialogue Giving the Origin of the Sabbath and Its Early Observance. Eld. Canright, and Others, on the Same Question." Observing a few moments, we saw many stop and read it. I obtained a copy of the *Post*, and found that a good share of its reading matter was devoted to this question. The report of our tent-meetings occupies a column, giving the substance of our arguments on the Sabbath question, and on other points. Other papers are doing the same thing. This shows how extensively these meetings are moving the people.

Salem is an old city with a population of many thousands. Some there are already keeping the Sabbath as the result of our meetings. We received a letter this morning from Lynn, inquiring about the Sabbath question. Infidels, Universalists, spiritualists, worldlings, and, indeed, some from nearly every class, have already embraced the Sabbath. Such an extensive interest I have never seen in all my life. Surely our New England brethren need not think the third angel's message cannot succeed here. We believe that the Lord means by this to show them that their sacrifices, and labors, and prayers, in this work have not been in vain. All of us are busy as we can be from morning till late at night. I am exceedingly tired, but hope for rest in a couple of weeks.

D. M. CANRIGHT.

Danvers, Mass.

WHERE IS THAT YOKE OF BONDAGE?

DAVID says, "Blessed is the man whose delight is in the law of the Lord; and in his law doth he meditate day and night." Ps. 1:2. And again, "How love I thy law! it is my meditation all the day." This is the testimony of a man after God's own heart concerning that law which Jesus obeyed (John 15:10), which he said should remain in force while the earth stands (Matt. 5:17-19), which Paul said faith in Christ does not make void, and which he established (Rom. 3:31), that law by which James says we shall be judged (James 2:12), and which he calls the "law of liberty."

Such has been the testimony, not only of prophets and apostles, but of Christian men of all ages down to near the present time. Thirty-three years ago, in the providence of God a move was inaugurated for the restoration of the true Sabbath. This is in accordance with the purpose of God, as we now see that he revealed this very move to his servants the prophets more than eighteen hundred years ago. But this, like every true reform that has taken place since Adam's day, cuts right across the practice of the world and a formal, lifeless church; and when the claims of the Lord's Sabbath are brought to bear with irresistible force, men arise and say the law of God is abolished. No one ever thought of such a position until they found that law condemned their acts; then, instead of squaring their lives by the law, the

great and perfect rule of right, they think to destroy the law, and then stand free.

Now how do they get rid of it? I will tell you one way: they mix it up with the ceremonial law regulating circumcision, the priesthood, and all the ceremonies pertaining to that form of religion, and then call it all a yoke of bondage, and say it was done away at the cross. This is a quick method of easing the conscience, but not a very safe one. Now a person can see at once that it is the ceremonial law that Paul calls a yoke of bondage in Gal. 5:1, as the two next verses plainly show that the yoke of bondage was the law enforcing circumcision. So at the council of the apostles and elders at Jerusalem, the grand theme of discussion was circumcision. Acts 15:1. Paul arose to discuss the matter, and he there said that this law of circumcision and ceremonies was a yoke that their fathers were not able to bear. It was at length decided by that council that they should not further teach that law (verse 24), save to recommend four "necessary things" found in it,—to "abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." Now the moral law does not tell us what meats to eat, nor to abstain from blood, but the ceremonial law does. They were not, therefore, discussing the moral law.

It is a remarkable fact that the sharpest of our opponents, when called upon to point out the "yoke of bondage" in God's holy law, do not dare to locate it in the ten commandments, after all. While at Newburyport, Mass., several weeks ago, I had a conversation with Dr. J. Litch, a man who once enjoyed great light upon the prophetic word. Said he, "That law of God is all done away. It is what the apostle called a yoke of bondage." Said I, "Do you make any distinction between the ten commandments and the ceremonial law?" He said he did not; "they were simply different installments of the same law. When God gave the ten commandments, he would have given the rest also; but the people besought him to speak no more to them, and God delivered the balance to Moses in the mountain." I asked him how it happened that God stopped writing on the tables of stone when he had written the ten commandments; and without waiting for a reply I said, "I would like to ask you a few questions."

"Very well, you may."

"You say the law of God is a yoke of bondage. Now as I read in that law, please tell me when I come to the yoke."

I then read the first commandment, and said, "Was not that always just and good, and will it not always be so?"

"Yes."

I read the second, and asked, "Are you and I so anxious to make a wooden god and worship it that this command is a yoke?"

"No; that is all right."

Then I read the third, and queried, "Are you and I so full of cursing and swearing that this commandment is a grievous yoke to bear?"

"No."

I read the fifth. "Was it not always right, will it not always be right, that children should honor their parents?"

"Yes."

I read the last five with similar questions, and received like answers. Then I read, "Remember the Sabbath day to keep it holy." "Is it not right to keep holy the Sabbath day, and will it not always be so?"

"Yes; but—"

"Then where is your yoke of bondage?"

"Oh! it is not in that part of it, unless it be in that Jewish Sabbath."

I found that the trouble was not so much with the Sabbath, after all, as it was with the day on which it comes. But the Lord pronounces a blessing on the men that shall "call the Sabbath a delight, the holy of the Lord, honorable," and that "keep the Sabbath from polluting it." Isa. 58:13; 56:2. If men were willing to obey the Lord, the Bible would mean the same to everybody, and all men would understand it to mean just what it says.

C. W. STONE.

THE CAUSE IN MISSOURI.

It is well known to many of our brethren that the condition of the cause in this Conference has not been as prosperous as could be desired, not as prosperous as it has been in many other Conferences for several years past. It was strongly felt at the camp-meeting last June that a crisis was reached, and that a strong effort must be made to bring things into a better shape. To assist in bringing about this desirable result, I was urgently solicited to accept

the office of president, and did so after much prayer and anxiety, solely from a sense of duty to the cause of God.

Having labored in the Conference nearly five weeks, I think I can begin to see the condition and wants of the cause, and have some true sense of its burdens. There is, no doubt, much to be done in Missouri before the cause will stand as favorably as it does in other States. However, the difficulties which stand in the way are not of such a character as to be insurmountable by any means, but largely grow out of inexperience and lack of instruction on a few points of vital importance. There are some few local influences which stand in the way of our prosperity.

It is not strange that our brethren and sisters who have newly come to the faith, and who have had so much that was new to them to learn in the theory of our faith, should not have realized all the practical workings of the cause. Most of the believers here are young in the work, and they have come out under the labors of those who have recently commenced to preach. The first experience of such is necessarily largely theoretical. The beauty and harmony of our theory is the constant theme of thought. The Bible seems like a new book. The mind constantly dwells upon points of doctrine, investigating, meeting objections as they arise, and becoming fully established in the present truth.

This is all very well. But after a few years the novelty is gone, and some advances should be made. We should then realize the responsibilities that rest upon us in view of the great light God has given us; the cause of God should become more precious to us than any earthly object; the salvation of our fellow-men by means of the light which has blessed us should engross much of our thoughts, and that cause should, in short, become a part of our very being. We should have a living experience in the things of God, and learn to draw sap and nourishment from the living Vine—learn where our strength lies; in short, we should be veterans in the army of the Lord, who can stand firm in the ranks in the storm of battle, or in the treacherous calm be able to see danger when it is near. We should learn to understand those points of attack made by our enemies, and how to meet them in the name of the Lord and his truth.

I see no good reason in the world why Missouri may not become one of our strongest Conferences, if we can learn to work right to bring about this good end. This is a large State, situated in a most favorable latitude, blessed with the fruits and productions best calculated to make life pleasant. As I travel, I find as many intelligent people in Missouri as in other States, persons who desire to investigate, and seem anxious to know the truth. Labor bestowed by our ministers produces as much fruit here as elsewhere. Indeed, there is not that bitter prejudice to meet in this State that I find in many places in Iowa. There is more of a willingness to hear than in her rich and populous towns. There is a large element of eastern people scattered through the State. Hence I consider Missouri a very good field of labor. I feel to thank God and take courage, expecting to see better days in Missouri, if our brethren will only rally shoulder to shoulder.

The State has been blessed with good crops this year and last, and I see no more evidences of special poverty than in other places. Crops have been much better these two years than generally in Iowa. I am satisfied there is no lack of means in this State, if properly applied, to support the laborers who will consecrate themselves to the work. There is no lack of talent in the State to make acceptable laborers. What is specially wanted in this crisis is more of this good religion, and a settling deeper into the work, more of a Spirit of consecration, more faith in the message. There are some who are really in earnest and feel the wants of the cause, and are determined to do their part. But there are many others who do not realize the obligations resting upon them. Our efforts must be earnest to reach this class.

One great difficulty I meet is that there are so few in a place, and there is so much that needs to be said and done that the people will be reached but slowly if I have to visit each church. For this reason we feel it is very important to have a camp-meeting this fall, as stated last week. We must have it. Brethren and sisters of Missouri, we want to see the largest gathering by far ever seen in this State. The times are propitious. Your expense will not be heavy in coming. Fruit and grain are plenty. The season is not a driving one. Your crops are secured, and your fall wheat will be sowed.

If you are ever going to make a rally in Missouri and start the cause on a better basis, now is the time. You have been passing through discouragements long enough. God works with those who help themselves. He works as we work. There are many scores of brethren living isolated with no privilege of hearing preaching who should by all means be at this meeting. They need to have their hearts stirred by the third angel's message. Their children and inquiring neighbors need to come and be converted. This meeting is not specially designed to help those who know nothing of the theory of the truth, but is calculated for those already believing or partially convinced.

We expect God will meet us at this meeting. We want all to come who possibly can come. This is a camp-meeting, therefore bring your family and church tents, all who possibly can, that those who cannot may have accommodations. As for laborers at this meeting, we most cordially invite Bro. and Sr. White to meet with us if they can consistently do so. We should be exceedingly glad to see them at this old battle ground, where they have labored so many times before. But we hardly hope for this, seeing they have so many other matters upon their hands. We cordially invite any of our ministering brethren from other States to be with us. But if none of these come our ministering brethren in the State will be present to labor, and I feel myself that I have enough to say to the brethren of Missouri to last through one camp-meeting. But we expect God will be here by his Holy Spirit, and that will do more for us than all the ministers in the field. Come, praying for his special blessing.

This meeting will serve for the general quarterly meeting of the Mo. T. and M. Society. Each director should see that his district quarterly meeting is held beforehand in season for his report to be handed in, in time for this meeting. We want to get the Tract and Missionary Society to work. It has never yet been fully organized, so as to be really efficient. Brethren and sisters, there is much to be done. We want to take hold of it in earnest, this fall. Many of you pledged yourselves at the camp-meeting to earnestly second my efforts and stand by me if I would take the office of president of your Conference. I suppose you meant it, and therefore I call on you to make a general rally to this meeting. Come, to consecrate yourselves to God and his work. Come, to take hold and lift in the cause. Come, determined to make this the beginning of a new era in Missouri. Come, praying that God will specially bless this meeting and remove the cloud which has so long hung over our Conference.

Let those who have the REVIEW read this article to those who do not, or read it in the meetings, for I notice with sorrow that there are many Sabbath-keepers in the State who do not take the REVIEW. Talk about this camp-meeting on the Sabbath and at your prayer-meetings, and make it a constant subject of prayer that the great Shepherd of the flock will make this the most profitable meeting ever held in the State. Let no small matter keep you away. It is an important time. Now is the time to take hold of the work as never before. Particulars next week.

GEO. I. BUTLER, Pres.
Kansas City, Mo., Sept. 6, 1877.

CAMP-MEETING IN NEBRASKA.

At our last Conference, it was decided to hold a camp-meeting in Nebraska this fall, not only for the benefit of our brethren and sisters in that State, but also for Western Iowa and Dakota. As the time for this meeting is drawing near, we feel it a privilege to say a few words respecting it. The meeting will be held at Fremont, Dodge Co., Neb., commencing Thursday, Oct. 4, and continuing over Sabbath and Sunday. The place selected for the meeting is a grove, on a large island about one mile south of Fremont. There are two bridges across Platt River, one a little east and the other west of the grove, and our brethren from the south can cross at either of them. There is also a good bridge leading from Fremont to the island.

Bro. Middaugh, of Timberville, and Bro. Shepherd, of Nebraska City, and Bro. Boyd, have been appointed the Camp-meeting Committee. We think Fremont is as central as any point we can find, when we take into consideration the great extent of country over which our brethren are scattered. So if any are disposed to think the distance is great, and the meeting should have been appointed nearer them, we can only say, Please think of those who live on the other side of the camp-ground. We cannot speak definitely in regard to help from abroad,

but we expect that we shall have the help of some able minister. And we earnestly request our General Conference Committee to furnish us with some help at this time. Especially we invite Bro. and Sr. White to be with us on this occasion. We certainly feel that their presence and testimony in this new field, where they never have been seen or heard, would do much to build up the cause, and strengthen the confidence of our brethren in the work of the last message.

Of the importance of this meeting we need say nothing, but of the importance of attending it too much cannot be said. My brethren, this meeting is for your benefit; but it will not benefit you unless you are there. We shall be sadly disappointed if we do not see a good representation from Dakota and Southern Nebraska. Being without help all summer, you will feel the need of such a meeting. You have but recently embraced the truth, and you have many things to learn; and one is that you must make sacrifices for the truth. You must learn to go long distances to meeting. You never can realize the importance of these meetings until you attend one of them.

It will do all our people good to lay aside the toil of the farm and spend a week in earnestly seeking God. Come, my brethren, one and all. We expect the blessing of God will be with us. We expect that those who attend will take an advance step in the work. Come prepared for cool evenings. Bring your tents if you have any; if not, bring bedding, and a place will be provided for you. Bring your friends and those you want to see converted. And above all things, bring the Spirit of Christ along with you. Do not come simply to get good, but rather to do good; and to this end let us all pray earnestly for the success of this meeting.

E. W. FARNSWORTH.

ABOUT TEXAS.

WE are receiving many letters from our brethren in different parts of the field, inquiring "about Texas"—its climate, advantages, and products. I take this method of answering, as we have not time to reply at length to each of them. The climate is delightful, and well adapted to benefit those coming from the North who have weak lungs. I know of some who have been greatly benefited by coming here.

To those who are inquiring about the advantages, products, etc., I would say, If you are poor, and desire to change for financial reasons, and from a worldly point of view, you had better stay where you are. A rolling stone gathers no moss. If you desire to change your location to a more genial climate, and are able to do so, I would advise you to visit Texas before moving permanently. But there is a large field opening up here, which should be occupied by devoted, self-sacrificing S. D. Adventists.

Concerning schools, I would say that the laws of Texas, at present, are such, that teachers are not employed as they are North. There are no public free schools that I know of, and yet any good teacher who will commence right, and who has the spirit of sacrifice and endurance, can do well here by building up his own school. There is plenty of room for such here in this large State.

R. M. KILGORE.

THE men who have gained success are, for the most part, the men who made failures at the start. The first speech was laughed at; the first book would not sell; the first business venture was disastrous. Such men, if their health had failed after their first effort, would have ranked as among the failures of life. What we should teach the rising generation is this—be true to God, and true to your own selves. Try to be, not great, not successful—not a source of pride to your family and friends—not to outshine others—not to be either the future President of the United States or his wife; but try to be just what God in his wisdom has fitted you to be—nothing less and nothing more. If you have but a little work to do, do it well and be thankful. If you are to live in a humble home, be contented. Sing your life song sweetly, though it may be heard by only a few. So live and work, that you may have at last the approbation, "Well done," and the fadeless crown.—Sel.

Illinois, Take Notice.

WILL BRN. J. L. Merritt, A. A. John, Alfred Dennis, J. N. Foster, J. O. Wright, Robt. Vickery and J. F. Trovillo please forward their addresses immediately to the Conference secretary, S. Nettie Smith, Woodburn, Macoupin Co., Illinois.

