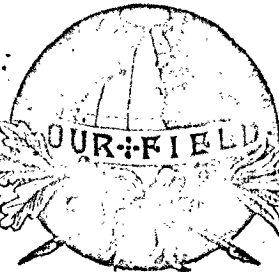


# ADVENTIST REVIEW



## AND SABBATH HERALD.



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

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#### "I WILL NOT LET THEE GO."

"I WILL not let thee go except thou bless me!"  
Rise, drooping heart, and Jacob's courage show;  
When sorrow's night is here, and cares oppress thee,  
Say to thy God, "I will not let thee go."

Yes, thou art feeble, and there is none greater  
Than he whom thou dost venture to assail;  
Thou art the creature, he is the Creator,  
Yet, Jacob-like, the weaker shall prevail.

For one, who erst for love of thee dared wrestle  
With Heaven's just wrath, and Satan's force arrayed,  
Yet to whose gentle heart a child might nestle,  
Is with thee still to strengthen and to aid.

His legacy of love thou dost inherit,  
He bids thee follow where his footsteps trod;  
And in the night of thy Redeemer's merit,  
E'en as a prince thou shalt have power with God.

Then strive till dawn, although the strife distress thee;  
Be swift to say of worldly strength laid low,  
"It is well lost! But O, except thou bless me,  
My God, my hope, I will not let thee go!"

—Sunday at Home.

### 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.

#### HOW DO WE STAND?

MRS. E. G. WHITE.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The solemn question should come home to every member of our churches, How are we standing before God, as the professed followers of Jesus Christ? Is our light shining forth to the world in clear, steady rays? Have we, as a people solemnly dedicated to God, preserved our union with the Source of all light? Are not the symptoms of decay and declension painfully visible in the midst of the Christian churches of to-day? Spiritual death has come upon the people that should be manifesting life and zeal, purity and consecration, by the most earnest devotion to the cause of truth. The facts concerning the real condition of the professed people of God, speak more loudly than their profession, and make it evident that some power has cut the cable that anchored them to the Eternal Rock, and that they are drifting away to sea, without chart or compass.

What is to be done? The True Witness points out the only remedy: "Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, ex-

cept thou repent." Christ will cease to take your name upon his lips in his intercession with the Father, unless there is a decided change in the life and characters of those who have wandered from the living God, and forsaken his service. Jesus declares, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." And yet the case is not altogether beyond remedy. The Mediator has not left them hopeless. He says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed."

Although the oil in the lamps is almost consumed, and they have not been replenished, still you have not yet reached that desperate position described in the parable of the foolish virgins. They slumbered long, until their lamps were gone out, and they had made no provision for the time of need; and when the Bridegroom came, they were seeking, too late, to replenish their lamps; for the door was shut, and they were left to outer darkness and despair. But the counsel of the True Witness is full of encouragement and comfort. The churches may yet obtain the gold of truth, faith, and love, and be rich in heavenly treasure. "Buy of me gold that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear." The white raiment is the righteousness of Christ that may be wrought into the character. Purity of heart, purity of motive, will characterize every one who is washing his robe, and making it white in the blood of the Lamb.

To day let the question come home to the heart of every one who professes the name of Christ, "Dost thou believe in the Son of God?" Not, "Do you admit that Jesus is the Redeemer of the world?" Not to soothe your conscience and the consciences of others by saying, "I believe," and think that is all there is to be done. But do you believe with all your heart that Jesus is your Saviour? Do you bring him into your life, and weave him into your character, until you are one with Christ? Many accept Jesus as an article of belief, but they have no saving faith in him as their sacrifice and Saviour. They have no realization that Christ has died to save them from the penalty of the law which they have transgressed, in order that they may be brought back to loyalty to God. Do you believe that Christ, as your substitute, pays the debt of your transgression? Not, however, that you may continue in sin, but that you may be saved from your sins; that you, through the merits of his righteousness, may be re-instated to the favor of God. Do you know that a holy and just God will accept your efforts to keep his law, through the merits of his own beloved Son who died for your rebellion and sin?

You may say that you believe in Jesus, when you have an appreciation of the cost of salvation. You may make this claim, when you feel that Jesus died for you on the cruel cross of Calvary; when you have an intelligent, understanding faith that his death makes it possible for you to cease from sin, and to perfect a righteous character through the grace of God, bestowed upon you as the purchase of Christ's blood. The eyes of fallen

men may be anointed with the eye-salve of spiritual comprehension, and they may see themselves as they really are,—poor, and miserable, and blind, and naked. They may be brought to realize their need of repentance toward God, and faith toward our Lord Jesus Christ.

The plan of salvation is not appreciated as it should be. It is not discerned or comprehended. It is made altogether a cheap affair; whereas to unite the human with the divine, required an exertion of Omnipotence. It was necessary that a great condescension should be made on the part of God in behalf of fallen man, who had transgressed the unchangeable law of Jehovah. Christ, by clothing his divinity with humanity, elevates humanity in the scale of moral value to an infinite worth. But what a condescension on the part of God, and on the part of his only begotten Son, who was equal with the Father! All this had to be done because God's law had been transgressed.

So great has been the spiritual blindness of men, that they have sought to make of none effect the word of God. They have declared by their traditions, that the great plan of redemption was devised, in order to abolish, and make of none effect, the law of God; when Calvary is the mighty argument that proves the immutability of the precepts of Jehovah. The fact that God had to give his only begotten Son to die for a race condemned by the law, is sufficient to prove that the law could not be altered one jot or tittle. The professed Christian world is indeed in need of eye-salve, that they may see the character of God and his law. Their prayer should be as was David's of old, "Open thou mine eyes, that I may behold wondrous things out of thy law."

"As many as I love, I rebuke and chasten: be zealous therefore, and repent." Has there been a departure from God? then there must be a returning unto him; there must be a doing of the first works; there must be a close examination of the life. The state of the character must be compared with the great moral standard of righteousness. There must be a searching out of the peculiar sins which have been offensive to God, which have dishonored his name, and quenched the light of his Spirit, and killed the first love from the soul. Whether it has been pride, sensuality, or turning the grace of Christ into lasciviousness, it must be thoroughly repented of, and forsaken.

There are many who profess to be Christians, while they are living a sinful, immoral life; but their profession will not cover them in the day of God. There is a large class who trample upon God's law, who break its precepts, and teach others to do the same, terming it a "yoke of bondage;" while with words they exalt Jesus, and talk of being saved by grace. These are the ones who are turning the grace of Christ into lasciviousness. All such teaching has a tendency to enfeeble the moral tone of the religious world, and accounts for the miserable, heartless, outward form that is taking the place of the genuine piety that God desires in his people. How many come under the condemnation of the words of Christ! "I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

We are impressed with these words when we hear men who are trampling on the precepts of

Heaven, making the claim that they are sanctified and sinless. They make high professions, but they refuse to search the Scriptures, that they may know what is truth. On one occasion a minister was brought to our notice who claimed that he was sinless. He declared that he was inspired by the Holy Ghost; and yet he would not read a word concerning present truth. He said the Lord taught him, and he had no need to depend on the word of life. He affirmed that the agitation of the Sabbath question was bringing men into bondage, rather than into liberty; and that all he wanted was the freedom of Christ,—the blessed faith of Christ. He professed to be filled with Christ. But could we receive the testimony of this man as truth? What is the language of the True Witness? "Thou sayest, I am rich, and increased in goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Paul asks, "Shall we continue in sin, that grace may abound? God forbid."

Are not such teachers the pretenders to whom Christ referred when he said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." God's will is expressed in his holy law. This is the only correct standard of righteousness, and if a man's character stands in harmony with the Lord's standard, his testimony may be received and relied upon; but if he stands in opposition to the requirements of God, he measures himself and others by his own finite, fallible standard, and may claim as much as does the pope of Rome. In the light of the royal law, his character may be lacking in every essential qualification of purity and righteousness. He has torn down the true detector of sin, and has trampled it in the dust. He claims great spiritual riches,—wants nothing that he has not, and boasts of the grace of Christ, which he has turned into lasciviousness. These characters will multiply, and by smooth words and deceptive speeches will deceive the unwary and those who do not try the professions of men by the great Tester of character.

The world's Redeemer declares, "I have kept my Father's commandments." "I counsel thee," saith the True Witness, "to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear." Christ's righteousness will not cover the unrighteousness of any one. "All unrighteousness is sin," and "sin is the transgression of the law," therefore, those who are breaking the law of God and teaching others to break it, will not be covered with the garments of Christ's righteousness. He came not to save men in their sins; but from their sins. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." These utterances are weighty, and should be duly considered. "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned [transgressed the law], we make him a liar, and his word is not in us." "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." We need an advocate with the Father, because it is the Father's law that we have broken. We need to repent of our transgression, and return to our allegiance to God. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins: and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him." Here it is plainly stated that whosoever abideth in Christ will not be a transgressor of the law of God.

"Little children, let no man deceive you: he

that doeth righteousness, is righteous, even as he is righteous. He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil." He was manifested to destroy, not the royal law of God, but "the works of the Devil." "In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God." "And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us." "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

How bitterly do many of the ministers who stand in the sacred desk denounce the royal law of God, and many of them profess to be wholly sanctified to his service. They are of the class who break the law, and teach others to do the same; but does not Jesus say, "Whosoever shall break one of the least of these commandments and teach men so, he shall be called the least in the kingdom of heaven?" The True Witness presents encouragements to all who are seeking to walk in the path of humble obedience, through faith in his name. He declares, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." These are the words of our Substitute and Surety. He who is the divine Head of the church, the mightiest of conquerors, would point his followers to his life, his toils, his self-denials, his struggles, and sufferings, through contempt, through rejection, ridicule, scorn, insult, mockery, falsehood, up the path of Calvary to the scene of the crucifixion, that they might be encouraged to press on toward the mark for the prize and reward of the overcomer. Victory is assured through faith and obedience. Let us make an application of the words of Christ to our own individual cases. Are we poor, and blind, and wretched, and miserable? Then let us seek the gold and white raiment that he offers. The work of overcoming is not restricted to the age of the martyrs. The conflict is for us, in these days of subtle temptation to worldliness, to self-security, to indulgence of pride, covetousness, false doctrines, and immorality of life. "By their fruits ye shall know them," and every church is to bear the test of God's law. Shall we stand before the proving of God?

#### THE LAWFUL USES OF THE LAW.

BY ELD. D. T. BOURDEAU.

(Continued.)

**Objection 6.**—The law contains the precepts of supreme love to God and equal love to man. Matt. 22 : 36-40. The first of these precepts is found in Deut. 6 : 5; the second in Lev. 19 : 18. "On these two commandments hang all the law and the prophets." This scripture alone is sufficient to establish the one-law theory.

**Ans.**—What if we should admit that the term "law" in this text embraces more than the ten commandments? What if we should admit that it embraces Deuteronomy, Leviticus, Exodus, Numbers, and Genesis? What if we should admit that in the Scriptures the term "law" sometimes embraces even more than the books of Moses? Read John 10 : 34; Ps. 82 : 6, etc., etc. Would such admissions justify us in regarding and treating the decalogue and the typical system as one law, that must stand or fall together? Would they be fatal to the scriptural doctrine of the two laws?—Not at all. It would still remain a fact, that in the books of Moses are found two distinct and essentially different laws; namely, the immutable and perpetual law of ten commandments, and "the law of commandments contained in ordinances." Ex. 20 : 24 : 12; Deut. 33 : 2; 4 : 12, 13; Ps. 119 : 72, 172, 142, 152; Isa. 51 : 6, 7; Matt. 5 : 17-19; Luke 16 : 17; Rom. 3 : 31; Eph. 2 : 15; Col. 2 : 14-17, etc.

There is a sense in which the decalogue, the typical system, the prophets and even the plan of salvation hang, or depend on, or relate to (Greek and

different versions), the great precepts of supreme love to God and equal love to man. They could not exist without these precepts, and their great object is to lead men to keep these precepts. But aside from this, there is a marked difference between the relation that the law of ten commandments sustains to the two great commandments, and the relation that the typical law sustains to them.

The law of ten commandments is a natural outgrowth of the two great commandments. It is those commandments drawn out in various precepts. In keeping its first four precepts, supreme love is shown to God. In keeping its last six, equal love is shown to man. We cannot love God supremely, and have other gods before him, neither can we make and worship images, take the name of God in vain, or knowingly disregard the Creator's rest-day. Nor can we be said to love our neighbor as ourselves, while we dishonor our parents, and fail to show a due regard to the lives, chastity, property, reputation, and interests of our fellow-beings.

Now, this cannot be said of the typical law. It is not a natural outgrowth of the two great commandments. It is not those commandments drawn out in various precepts. We cannot say of a part of its precepts: "In doing these we show our supreme love to God;" and of another part: "In doing these we show that we love our neighbor as ourselves." It is not true that we cannot love God with all our hearts, and our neighbor as ourselves, while disregarding the precepts of the typical law. Angels love God with all the heart, and their neighbor as themselves, yet do not obey one precept of the typical law. Nor need we obey one precept of that law in order to keep the two great commandments.

The law of ten commandments grows out of the love of God as our Creator and moral Ruler. The typical law grew out of the love of God as a Saviour. It set forth the remedy of sin in Christ, and the means whereby the pardoned sinner might keep the law of ten commandments and the two great commandments of which they are the outgrowth. The law of ten commandments says not one word about a Saviour, or about the means in Christ whereby man can obtain help to do the will of God,—to love God supremely, and his neighbor as himself.

Christ uses the two great commandments and the ten commandments interchangeably, in laying down the conditions of eternal life; thereby showing that if we keep the two great commandments, we shall also keep the ten, and *vice versa*. On a certain occasion a lawyer said to Christ: "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do and thou shalt live." Luke 10 : 25-28.

On another occasion a young man asked Christ what he should do to have eternal life. Christ told him that if he would enter into life, he should keep the commandments; and then quoted several of the ten commandments, showing that by "the commandments" he meant the ten commandments. He quoted from that part of the law which showed the duty of the young man to his neighbor, and closed by quoting the great commandment on which the last six precepts of the decalogue depend. Surely no one will claim that the young man could have eternal life, and yet disregard those precepts of the decalogue which showed him his duty to God.

Now, if there were no special connection, no similarity between the two great commandments and the ten, no one could escape the conclusion that Christ contradicted himself. For he told the lawyer that if he kept the two great commandments, he should have eternal life; and then he taught the young man that he must also keep other commandments in order to have eternal life. But the truth is, that the ten commandments are embraced in the two great commandments; and therefore there is perfect harmony in the teachings of the Saviour.

Love is the fulfilling of the law of ten commandments (Rom. 13 : 9, 10), which law has the priority in its claim to the title of law of love. It flows from the nature and character of a God of love, and from natural and immutable relations sustained by

us toward God and our fellow-beings, which bring us under the sacred obligation to love God supremely, and our neighbor as ourselves.

(To be continued.)

THE HOPE OF THE RESURRECTION.

BY M. C. CYPHERS.

WHEN death enters the family circle, and snatches from our embrace our loved ones, and they are borne away and laid in the silent grave, our hearts are torn with anguish; we weep, and ask, "Is this the end?" No answer from the tomb; all is silent there. But there comes a voice adown the ages, from holy men who spake as they were moved by the Holy Ghost.

Job says: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Chap. 19: 25-27.

Isaiah says: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Chap. 26: 19.

Ezekiel says: "Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Chap. 37: 12-15.

The great apostle to the Gentiles tells us that Christ is risen, and become the first-fruits of them that slept. These quotations give no uncertain sound. They are the voice of God to us. Faith grasps them. We believe, and our hearts are comforted, while we look forward with longing to that time when "death and the grave shall divide us no more."

Greenville, Mich.

UNCHASTITY.

BY W. K. P.

"Thou shalt not commit adultery." Ex. 20: 14. This is the seventh precept of the unchangeable law of God, which was spoken from Sinai, and written upon tables of stone, a law for all men. This commandment is just as much binding as the others; yet some of those who profess to keep the commandments, violate this, and still seem to imagine that they are keeping all of the commandments. The ancient Jews were punished by death, for the violation of this command, as may be seen from Lev. 20: 10 and Deut. 22: 24.

The "unchastity" of a person may not be known by any of his fellow-mortals; but it cannot be kept a secret from the omniscient One. And that wrong-doing which no one else knows, will have to be met in the judgment day; and the perpetrators will have to answer for its commission.

Paul, in Eph. 5: 3, says, "But fornication, and all uncleanness, or covetousness, let it not be once named among you as becometh saints;" and in 1 Cor. 6: 18, he commands us to flee from fornication; for it is a sin against our own bodies; and in 2 Cor. 12: 21, he exhorts us to repent of our sins in that direction. The foregoing texts are sufficient to convince any conscientious person that unchastity is one of the most offensive sins in the sight of Heaven. And it may exist in thought as well as in deeds; for we do not need to express our thoughts in words to make us unchaste. The recording angels of heaven transcribe our history both in thought and in deed.

Let all make a covenant with God, to order their lives according to his law; and let those who are guilty make a solemn vow to change their course, before it is forever too late. If they do not, they will lose the endless joys of eternity, and will have lived a life for naught.

"It requires much grace in one's self to discern a little grace in another."

THE DEATH OF FAITH.

BY FANNIE BOLTON.

ONE day, within the marts of men,  
An angel wrote with busy pen:  
"Since last I visited this earth,  
There's passed away some priceless worth.  
In every village, every mart,  
I find a loss of some sweet art,  
That used to make men kin to me  
By virtue of simplicity.

"Each man with noble courtesy  
Regarded each as more than he;  
And simple wives and maids were fair,  
By virtue of a spirit rare;  
And children were like buds that close  
The fragrance of a future rose;  
And so men seemed akin to be,  
By heaven's own simplicity.

"Then, as in Abraham's tent of old,  
Angels with men might converse hold;  
And many a home with peace was blest  
Where I might tarry as a guest,  
Where love and prayer, and praise were blent,  
As 't was of old in Abraham's tent.

"But now, alas! within this mart  
I write with sorrow in my heart;  
For men are cold and arrogant,  
And priests are robed in robes of cant,  
And women pass with faces bold,  
And maidens are adorned with gold,  
And children, bolsterous and rude,  
Seem offspring of a nation lewd;  
And all the rare adornment of  
The beauty and the grace of love  
Has passed away, save here and there  
I catch its fragrance, see it fair  
On some despised and humble one  
Who moves apart, and walks alone."

So wrote the angel, till before  
An arched and high cathedral door  
He paused, to see the mass pass in,  
And note if any mourned for sin.  
Amazed he wrote upon his book,  
Of fallen man's impervious look.  
High, haughty faces filled the aisle,  
The perfume flowed from robes the while,  
The feathers flaunted, jewels shone;  
The old-time reverence all seemed gone,  
Save here and there, the angel saw  
A face uplift in reverent awe,  
A form bowed down in lowly prayer  
A humble, suppliant worshiper.

High from the choir, there rang a strain  
That filled the angel's heart with pain.  
It was a strain of mockery,  
A sounding, brazen harmony;  
But through it all there seemed to merge  
A solemn, sobbing, funeral dirge.  
And over all the sunshine bright  
There seemed to fall the gloom of night.

And down the aisle, with footsteps slow,  
There marched the mourners, worn with woe.  
And on a bier there lay in state  
A form most fair, but desolate.  
Upon the altar stood the bier;  
But no one sighed or shed a tear.  
For no one seemed to note the dead,  
Nor yet the mourner's weary tread,  
Save here and there, dim eyes were wet  
With tender tears of sad regret.

Then, from the pulpit rose the priest,  
He cared not for the dead the least;  
And now men laughed, and now they wept,  
As swift his fancies o'er them swept.  
Alas! no urgent cry was given  
To help men's souls to Christ and heaven;  
And the angel wept, as stern he penned  
Upon his record book, "Condemned."

Then, rising as they rose, he said  
"Hark! ye that die. Sweet faith is dead."  
His whisper startled men with dread;  
(They were too blind to see the dead)  
And as it echoed round the frieze,  
They laughed, and said, "T was but the breeze."

Then, in a vision of the day,  
The audience changed to ashen gray;  
They crumbled into ruin there.  
The altar fell, the marble stair;  
The singers perished, lost of breath;  
And lo! it was a church of death,  
Save here and there, a mourner fled  
Out from the dying and the dead.

Then in his book the angel wrote,  
"I understand the thing I note,  
Why men are boastful and unkind,  
Why matrons seem so unrefined,  
Why children sneer, why homes unblest  
Offer no open door of rest.  
Behold upon God's altar here  
There is no offering but a bier."

Then looked the angel, and behold  
A few were weeping, young and old,

And on their faces was the look  
He'd longed to find. He closed his book.  
"Ye are the salt of earth," he said;  
"Seek not the living mid the dead,  
Sound ye the trumpet note, and cry,  
Come out my people lest ye die;  
Out of the hollow, formal creed,  
Come, serve the living God indeed,  
While yet delaying time is given  
To gather up the blest for heaven.  
The brass and cymbal's tinkling sound,  
Shall not within God's house be found,  
Nor altar find his grace is shed  
Where truth is spurned, and faith lies dead."

INDIVIDUAL INDEPENDENCE.

BY ELD. R. F. COTTRELL.

"ANOTHER danger that threatens the church, is individual independence." Every person has an undoubted right to follow the dictates of his own conscience, provided he does not encroach upon the rights of others. No one has the right to control another's conscience. The religion of Christ invites all, but compels none. But those who accept the invitation of the gospel, are in duty bound to endeavor to "keep the unity of the Spirit in the bond of peace." Jesus prayed that his disciples might be one; and the apostle Paul taught the same. Said he, "Now, I beseech you, brethren, by the name of your Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." This is the duty of the church. The church should counsel together as brethren; and no one has an individual right to set up his judgment in opposition to the judgment of the body. No one who expects still to have the favor of God, should ever say, "If the church take such and such action, you may count me out." Such a cause is in direct violation of apostolic teaching. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble."

The church has been in error, and torn by factions and dissensions, too long. The third angel's message was prepared in prophecy for the purpose of restoring the scattered remnant of the church to unity of faith and practice, so that a people shall be prepared for translation at the coming of Christ. "Now the gathering call is sounding." Those who truly obey the call will be one. They will see eye to eye. There will be no discord among them. No one will set up his individual judgment to control the action of the body; but a spirit of submission will prevail—a humble spirit, which esteems others better than themselves.

Satan would have it otherwise. He would divide and destroy. And he will be too successful with those who, setting at naught the judgment of the brethren, maintain their own individual independence.

"STONING FOR SABBATH-BREAKING."

[H. L. HASTINGS, editor of *The Christian*, Boston, Mass., is one of the stirring religious writers of the age. His articles are ever fresh, spirited, and interesting. Mr. H. has recently issued a vigorous pamphlet, No. 18 of his "Anti-Infidel Library," entitled "The Wonderful Law." This little book of 118 pages, ably vindicates the Pentateuch from the unjust charges of such men as Paine, Ingersoll, and their disciples, and should have a generous circulation. Eld. Hastings is far from being an observer of the Bible Sabbath. Hence the following paragraphs, taken from this work, will have all the more weight. They meet an objection which Sabbath-observers often encounter.—G. W. A.]

"But it is said that Moses commanded a man to be put to death for gathering sticks on the Sabbath. Precisely so; and any general, commanding an army, might have done the same under similar circumstances. A law had been enacted in the interest of the poor and the downtrodden, giving every laborer, every man, and every beast a weekly day of rest. That law was salutary. For the lack of its observance thousands of persons to-day are in untimely graves, and millions are dragging out weary, slavish lives. The law was a good one,

and its observance of immense importance to the well-being of that people. This man openly and knowingly broke the law concerning the Sabbath. There is no evidence that death was the prescribed or ordinary penalty for a violation of this law. In fact, no definite penalty was attached to its violation; and hence the offender was arrested and placed in confinement, "because it was *not declared* what should be done to him." Num. 15: 34. In any well disciplined army, a man for such a violation of military orders would be liable to be shot on the spot, or to be tried by drum-head court martial, sentenced to death for disobedience to orders, and promptly executed, as a warning to others, to prevent mutiny and anarchy in the camp. Had this open and flagrant violation of a wholesome law passed unpunished, discipline would have been at an end, and the people would have been robbed of the benefits of a weekly rest. Hence it was decided that the man should be taken without the camp, and put to death. It was a strictly military measure, and prompted by a military necessity. The death of that man, in all probability, saved the lives of thousands of others, who would have been worked to death without it; just as a few rounds of cannon-shot promptly poured into the midst of a yelling mob, avoids the havoc of an insurrection, and saves the lives of hundreds of innocent persons.

"It does not appear that this offense was subsequently or ordinarily punished with death. The law was made in the interests of the people, and especially of the poor. The man-servant and the maid-servant, the ox and the ass, all had the benefit of a weekly day of rest. And though the Jewish teachers, by their traditions, added greatly to the strictness of the law, repeatedly complaining of the Saviour and his disciples for breaking the Sabbath day, he taught them that the Sabbath was made for the *man*, and not the man for the Sabbath; it was designed for man's repose and delight, rather than to be an instrument of oppression, bondage, and death.

"But at this time, when the Jews were just delivered from the unremitting toil of Egyptian bondage, they needed rest; and they doubtless prized it as those cannot who, living all their years under the beneficent arrangement of a weekly rest, in their pride and self-sufficiency seek to rebel at all authority, and to cast away one of the greatest boons which God ever conferred upon working-men, and one which has to do with man's highest interests, physical, mental, and moral.

"The one man whose insubordination imperiled such an institution was stoned. The man died, but the rest-day survived, and that day of rest is worth more to humanity than any one man, or any ten men, especially such men as those who resist and rebel against a law so wholesome and beneficent as that which grants to every weary toiler a weekly day of rest."

### FAITH DECLINING.

BY JOSEPH CLARKE.

ADAM, while in a state of innocence, was perfect in his faith in God. Not a doubt entered his mind, until the subtle foe whispered to him that "the tree of knowledge of good and evil" was unwisely forbidden. Henceforth Adam and his posterity entered upon a career of skepticism, doubt, and uncertainty; and with few exceptions, the minds of men became beclouded and dark, faithless and perverse. Blinded by error, burdened with guilt, they have drowned their convictions in worldly pursuit and sensual gratifications, until the true God has been nearly forgotten. The course pursued by Satan, when inducing our first parents to eat the forbidden fruit, was to deceive them by false reasoning, as to the results of disobedience. And since that fatal occurrence, the same kind of false reasoning has served to keep our race in bondage to the foe who introduced it.

Satan says to Eve, "For God doth know." This was the specious clause in Satan's argument: "For God doth know that in the day ye eat thereof, then your eyes shall be opened." Ah, yes; but what then?—"Then ye shall be as gods." What then?—"Knowing good and evil." Yes; Satan had tried it, and had fallen from the heights of heaven; and now to gain a little influence over the inhabitants of this planet, he will make them partners of his crimes, sharers in his guilt, and

partakers of his reward; and to accomplish all this terrible result, he only used a little false reasoning, prefaced with, "For God doth know." The same kind of logic has been in use ever since; and whether it was the proud Pharisee, who clamored for the blood of our Lord; or the Jesuit who intrigued for the destruction of all opposers of the papal hierarchy; or whether it was Mohammed, or Sidney Rigdon, or Joseph Smith,—all false religions, and false prophets, come to us with the same—"for God doth know." The evolutionist, the advocate of a second probation, and the Spiritualist, all have the same plausible—"for God doth know."

Thus, by a constant accumulation of error upon error, and by the commingling of error with truth, have the minds of men become so confused in their ideas of their proper relation to God, that it is apparently impossible to reach their hearts or minds with the truth. And so it happens that the last days are days most barren of true and living faith. Indeed, we may well consider the words of Christ: "When the Son of man cometh, shall he find faith on the earth?" In whatever direction we may look, our eyes discover the same system of false reasoning used to uphold the strongholds of error; and apparently men love to have it so.

### OTHER CHURCHES DO IT.

BY ETHAN LANPHEAR.

THE mass of our churches in this country are fast becoming a unit in practice; and the tendencies are fast working in the direction of church and state, and Roman power. Heathen practices and customs are becoming more and more common, and outward and worldly religion is more and more apparent than the inward religion of the heart, taught by Jesus Christ and the apostles.

Outward show, and appeals to the worldly element of the community has become the method adopted by nearly all of our churches to raise funds to do church work, and to carry on church and religious institutions. Church festivals and auction sales, suppers, etc., depend as much or more on the patronage of those outside the church as the members. It seems to make no difference how the money is obtained, only so that it is obtained. Sports and plays, and sometimes dancing, are entered into to draw the crowd. It is wonderful what a change has come over many denominations in these respects,—especially the Methodist and Seventh-day Baptists, both of whom were, fifty years ago, so outspoken against ungodliness, and mingling with the world. For example, we find published in the *Evening News*, of Plainfield, N. J., issue of June 22, 1888, the following:—

The Seventh-day Baptist's Fair! A good time for all, and profits of twenty-five dollars! The fair held in the chapel of the Seventh-day Baptist church Wednesday evening was well attended. The chapel was handsomely decorated with wreaths, ferns, and flags, while a combined flower-booth and lemonade-stand, the interior almost hidden under the abundance of ferns and flowers, occupied the center of the room. Miss \_\_\_\_\_ and Miss \_\_\_\_\_, in classic Greek costumes, were kept busy serving out tasteful bunches of flowers and glasses of lemonade. The young ladies who satisfied the wants of their customers in the way of ice-cream and cake, were the Misses \_\_\_\_\_. Among those whose interest in the fair added greatly to its success were Mrs. \_\_\_\_\_, Mrs. \_\_\_\_\_, Mrs. \_\_\_\_\_. Over twenty-five dollars were realized.

Nearly all of the fifteen churches of this city advertise and hold these various entertainments, in order to raise funds, and as they say, "to hold our young people and congregation together." In the same paper and issue, we find the following:—

The doll show at the Park Avenue Baptist church was begun this afternoon, and will be continued to-night.

Many persons, and some of the ministers, question the propriety of such proceedings; but the reply comes that "other churches do it, and it is no worse for us than for them." "Times have changed," they say. We must admit that fact. But has God changed? and has Christ's religion lost its power in the church? Do we find any such method of holding the church together, in Christ's example or teachings? or of raising funds to carry on the church, or for benevolence and the poor? Did he ever appeal to the world for aid? Did he not request his brethren to lay by in store upon the first of the week, as God had prospered them, for these purposes? and did he not urge them to come out from the world, and be separate? The church is fast becoming conformed to the

customs and fashions of the world, and denominations are all the time becoming more loose in practical Christianity, more loose in faith and doctrine, more given to granting open communion to everything that takes on the name of religion. Both the First-day Baptist and the Seventh-day Baptist denominations used to believe and practice close communion; but now the S. D. Baptist church of Plainfield admits Sunday-keepers to their table, and are less strict than formerly in the observance of the Sabbath. Last Sabbath Bishop Vincent preached, in the absence of the pastor. The pulpit was nearly shut in with flowers. There was a continual stream of men, women, and children bringing in and arranging these flowers, for some time before the service. They looked very beautiful; but do these things tend to the conversion of the *soul*? The preacher treated upon an outward appearance of religion; while Christ's religion was an inward religion of the heart, to the saving of the soul. What are the signs of the times?

### CHRIST'S WORK.

S. O. JAMES.

CHRIST'S work of saving souls from sin and sorrow, shame and death, is a work of love, begun immediately after the fall, and will go on until a mighty host of happy, joyful sons and daughters shall surround his throne, with hearts full of gratitude and with praise on every tongue. Jesus did not leave the guilty ones to despair in their unhappy condition. He might have done so, had he consulted his own ease and pleasure; but something must be done quickly, or Satan, the cunning, cruel, revengeful tempter, the proud, haughty, rebellious Lucifer, would triumph, and poor, wayward Adam and his companion, be left to eternal death. So the great plan was laid, and the work entered upon. What a mighty work it is! How far-reaching! What infinite patience it has required! Yes, and what wisdom and power, *all* that belongs to the divine character. So it is a work of wisdom, a work of power, a work of holiness, of patience, mercy, and truth. But the grand, moving principle, the one beautiful element which brings into its service every other attribute for its accomplishment, is expressed by one little word of four letters, and we call it LOVE; for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." In Romans 15, Paul calls him the God of patience, the God of hope, and the God of peace; yea, and how fitting! But we love to think most of all of that divine tenderness which so filled the soul of the beloved disciple as to lead him to exclaim, "God is love!"

### THE LAW ABOLISHED.

BY H. C. GILES.

It is often said and re-iterated by opposers of present truth, "The law of God is abolished." Let us compare this statement with a few texts of Scripture:—

1. The transgression of the law is sin. 1 John 3: 4.

2. The wages of sin is death. Rom. 6: 23. But suppose the law is abolished, then, since there can be no transgression of an abolished law, there is no sin. And apart from sin, death can have no existence, so that, too, must be abolished.

Thus one of two conclusions is unavoidable: either the Saviour has made a great mistake, and while abolishing the law and destroying sin, very unjustly allows death still to continue its ravages; or else antinomianism is untrue.

Corville, Maine.

—God has written on the flower that sweetens the air, upon the breeze that rocks the flower upon its stem, upon the rain-drops that swell the mighty river, upon the dew-drops that refresh the smallest sprig of moss that rears its head in the desert, upon the ocean that rocks every swimmer in its channel, upon every penciled shell that sleeps in the caverns of the deep, as well as upon the mighty sun which warms and cherishes the millions of creatures that live in his light,—upon all he has written: "None of us liveth to himself."—*Seb.*

## The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

### BROIDERY WORK.

BENEATH the desert's rim went down the sun,  
And from their tent doors, all their service done,  
Came forth the Hebrew women, one by one;  
For Bezaleel, the master—who had rare  
And curious skill, and gifts beyond compare,  
Greater than old Misraim's greatest were—  
Had bidden them approach at his command,  
As on a goat-skin spread upon the sand,  
He sate, and saw them grouped on every hand.

And soon, as came to pass, a silence fell;  
He spake, and said: "Daughters of Israel,  
I bring a word; I pray ye hearken well.  
God's tabernacle, by his pattern made,  
Shall fall of flimsy, though in order laid,  
Unless ye women lift your hands to aid."  
A murmur ran the couched assembly through,  
As each her yall about her closer drew—  
"We are but women! What can woman do?"

And Bezaleel made answer: "Not a man,  
Of all our tribes, from Judah unto Dan,  
Can do the thing that just ye women can!  
The gold and broided work about the hem  
Of the priest's robes—pomegranate knop and stem—  
Man's clumsy fingers cannot compass them.  
The sanctuary curtains, that must wreathen be,  
And bossed with cherubim—the colors, three,  
Blue, purple, scarlet—who can twine but ye?"

"Yours is the very skill for which I call;  
So bring your cunning needlework, though small  
Your gifts may seem, the Lord hath need of all!"

O Christian women! for the temples set  
Throughout earth's desert lands—do you forget  
The sanctuary curtains need your broidery yet?  
—Margaret J. Preston, in *S. S. Times*.

### SOME SCENES FROM CHILD LIFE.

THE sun is shining on a pavement already white with heat, although the clock in the corner grocery says it is not nine o'clock. A group on the opposite side of the street attracts the attention from crisp vegetables and luscious fruit. The group consists of a grandfather, grandmother, a young father and mother, two young ladies who may be daughters of the older people, and, last, but by no means least, a sturdy boy of about three years, perhaps a little older. The boy was the center of the group, who, judging from baskets and wraps with which they were all loaded, were on their way to a picnic. However, at the moment the group was discovered, there was but slight prospect of their getting any further than the place they then occupied. The small boy refused to walk, letting his legs hang limp and powerless under him. The heat was almost unbearable, and each member of the party, with the exception of the frail, white-faced mother, had all they could carry. The father and one of the young ladies each took an arm of the boy and attempted to carry him between them, but he rebelled against the young woman's assistance, screaming, "Mamma! mamma!" who responded by kneeling in front of the child, and endeavoring to coax him. She was rewarded by a push and a slap on the cheek. The grandmother then knelt, and received a kick as powerful as the child could give. The father stood back, helpless at first, but finally determined to administer a little family discipline; but the young mother interposed, and saved the child from his just deserts, by kneeling down and taking him in her arms, and whispering to him. The result was that the young monarch walked along quietly for the remainder of the block, and joy and relief was in every face. When the curb was reached, the boy was seized by another mood or fit of perversity, and the whole scene was repeated. The family, perfectly helpless, stood in a circle about, waiting for the boy to decide what he would do. The father looked at his watch, discovered there was no time to spare, spoke to one of the young ladies, who grasped the boy firmly on one side, while the father took the other, and they started for the dock on a trot, with a purple, screaming, wriggling boy carried like a two-handled jug between them, the others following, distressed, anxious, and annoyed.

The elevated train stopped at a station near a popular ferry. There entered the car a refined and

elegantly attired lady, attended by a very business-like looking man, dressed faultlessly, who held by the hand a boy of about four years in a velvet suit, with broad lace collar about the neck, and a fine, very broad-brimmed white straw hat on his head. They were evidently a family of more than moderate means. The boy jumped on the seat, and the father and mother sat on either side of him. The child slipped from the seat at once, and got up on a seat on the opposite side of the car. The father changed his seat, and sat down beside him; the boy pushed him, evidently not wanting him there; he protested, but the father did not mind, so the boy slipped over the arms of the seat, until three or four seats were between his father and himself. The car window was open, and the boy put his head out. Father and mother jumped; the father grabbed the boy, the mother grabbed the hat, and both were safe.

The boy wriggled himself out of his father's grasp, and the mother relinquished the hat. The boy stood, with flashing eyes, in the middle of the car, saying, "I 'ant to look out." "It's not safe, Ralph," said the mother. "Yqu will lose your hat."

"I don't care; I 'ant to look out," reiterated the small boy. The father and mother exchanged glances, the mother meekly took off the boy's hat and sat down, the boy climbed back, looked severely at his father, as if to tell him to keep his distance, and then put his head out of the car window. The father most cautiously slipped from seat to seat, till he was within reach of the child's skirts, and then looked triumphantly at his wife for her approval. She smiled back and nodded, while the father was trying to get in reach of the child without his knowledge; the mother held her breath, fearing the child would discover the father's intention. When it had been accomplished, she sighed with relief; but the relief apparently was more that the attempt had been successful than at the protection afforded the child.

The father is a professional man, the mother a semi-invalid, the child a healthy young fellow of about seven years of age. They appear at the table of a family hotel. The first appearance is made at breakfast. The oatmeal is passed to the boy, who helps himself by heaping his saucer; the oatmeal is covered with sugar till it looks like a white mound; milk is poured over it till it runs over the edge of the plate; sugar is again applied, and the child begins to eat, spilling milk and sugar over the table-cloth and the front of his clothes; he uses his own knife to the butter, helps himself with his own fork to fried potatoes the second time; in fact, he ignores every law of propriety and decency at the table, though his father and mother give every evidence of good breeding. He roams the streets at will, and knows no law except his own will in any relation of life except one—he goes to bed at six o'clock invariably, as his mother likes to be able to go out in the evening, which she could not do, were the child allowed to sit up. She explains that she cannot keep a nurse. No one doubts her, unless one of Barnum's menagerie attendants could be obtained.

The sunshine seemed cruel when one thought of the horrible blackness that had settled down behind the tightly closed blinds. For days the neighbors had looked anxiously for some sign that the shadow was passing, but now all hope is gone. The shutters are tightly closed, and the long bow of white ribbon catches the morning sunshine; and we know just what we should find in the front room that for six years has been so full of a boy's life and pleasure. Why, it seems but yesterday that we had stood by the window trembling with joy at the thought of the bliss that had come to the neighbors over the way. There were tears then, and we are glad now that they were tears of sympathy, not tears of envy or rebellion because no baby's voice would break the stillness or disturb the order of our little home. How each morning a mental greeting was sent across the way to the dainty young mother and the sturdy blue-eyed boy! How eagerly we rushed across, at the first sign of welcome, and, kneeling beside the nest of lace and ribbon, smothered the ache of head and heart in our neighbor's joy and gladness! Six years since that morning, with its joy! Surely some backward ray must penetrate the horrible blackness. We look at the opposite window, almost expecting

to see the shutters banged open, and the rosy, turbulent Carl at the window, the gentle little mother (who was always bewildered at her boy's strength of mind and body, never knew how to meet it, and was overshadowed by it), laughing and nodding behind him. But there are the closed shutters and the fluttering white ribbon in the morning sunshine!

All is over. A tiny, white-faced woman sits behind curtains that are never thrown back. There are no piles of dirt now on the front steps, nor velocipede turned over in the front area, nor roller-skates on the gate-post. There is a strange blackness about the house over the way. A tall man, with all life and spring gone from him, comes out of the front door mornings, and has not yet recovered from the habit of looking about for the boy who kept everything in disorder about him, who made life a breeze.

And I wonder if it might have been different, as I remember what our warm, dear friend, the physician said: "We might have saved him, if he had possessed the habit of obedience. We were helpless from the first, for he would not be controlled, nor do what was disagreeable." I pray God that the white-faced little woman, with her patient smile, may never know what robbed her of her boy.—*Christian Union*.

### OUR SUMMER SABBATHS.

"My religion is taking a vacation," said a gentleman to his pastor, when the latter inquired concerning his recent absence from church and prayer-meeting. The weather was warm, the temptations to lassitude and inertia came with the season; and the man was frank enough to state the fact in his case, without excuse or subterfuge. His religion was on its vacation.

I once heard a minister in a country parish warn his boys and girls not to imitate the Sabbath-breaking practices of the "city people in our midst"—boarders in the farm houses and pretty rural homes, who went driving, riding, boating and fishing on the Sabbath, ignoring the call of the church bells, and setting a recklessly bad example to the community about them. Perhaps many of these attended church and Sabbath-school at home, where they were known; for there are consciences which become wonderfully elastic when only strangers' eyes behold what their owners do. Perhaps they voted the simple sanctuary services dull, and deceived themselves with the sophistry that they could as really worship the Lord while strolling through green fields, or floating among the pond-lilies, as if they were sitting in a pew and listening to a sermon. But, whatever their process of reasoning, the effect upon those who surrounded them was unhappy. Their religion was on a vacation.

Seriously, while, during the excessive and tropically "hot spells" which descend upon our cities, there may be some necessary modification of our activity, it is an open question whether we gain anything by our lounging and fuming through our summer Sabbaths. As a rule, a church edifice, with windows and doors open to the possible breezes, is as cool and comfortable a place as one can find. The person in secular life, during the business hours of the week, who goes steadily onward from one task to another, has a distinct advantage over his neighbor who spends his time in mopping a perspiring face, clutching at a fan, and gulping quantities of iced water. He forgets himself and his discomfort, in attention to his work. So, on the Sabbath, when we are in our places listening to sermons, joining in the prayers and hymns, forgetting earthly cares in the consideration of that which is higher and better, we are physically rested and refreshed, and gain in strength for the daily endurance. One can hardly make a greater mistake than to fancy that a Sabbath spent in idleness, even under the orchard trees, and with a pretense of reading good books, will bring ease of body and relief of soul, as would the same time devoted to the customary religious observances.

We are in need of grit, pluck, genuine courage and back-bone, in our religious life. The trivial excuses, made unblushingly by men and women to themselves and others—can it be that they are offered to the Lord?—would not be accepted in any worldly business. "If you cannot be in your place promptly and regularly, your place will be

filled by another," says the man at the head of affairs to his subordinates in the counting-room. "If you refuse to train with us, you will not be ready when the day of the race shall come, and we do not want to carry useless weight," says the captain of the crew to the indolent oarsman. All through our business and our pleasure, runs this need of endeavor, and only they who strive are considered worthy. Can we afford, in the spiritual realm, to be less conscientious and persevering than in the material?

"For one man who reads the Bible," somebody has said, "there are ten who read us;" and if we bore this more constantly in mind, we should not so often alienate those who might else become disciples. In vain is precept, if the life contradict the words. Every summer Sabbath sees vacant pews which ought to be filled, their very emptiness testifying to the lightly esteemed privilege which our fathers faced death to win for those who should come after them. The newspaper in the Christian home on the Sabbath, the novel read and discussed on that day, the secularization of holy time, the faint-hearted attendance upon religious services, are so many tokens to the world that we are only half in earnest in following the Master. The religion that can afford to take a vacation, would not be accepted as true religion, if tested by any earthly standard. Are we sure that it will pass, when judged in the court of heaven?—*Margaret E. Sangster, in Interior.*

DEPRESSING.

In some households the wind is always "in the east," and no one quite knows the reason. The causes, patiently traced, usually center in some one member. He may not have what is usually meant by a "bad temper," and may go on, day after day, giving others little cause for active complaint against him. And yet his personal atmosphere is so depressing that the constitutionally sober are made melancholy by his presence, and the light-hearted find themselves deep in the blues. "I don't see why everybody complains of my manner," once said a most estimable gentleman; "I'm sure I don't easily lose my temper, and I never say disagreeable things." "Ah! but you always look as if you were thinking them, and that's worse," answered a candid friend. Repressed criticism is, indeed, sometimes harder to bear than a frankly-uttered complaint.—*Sel.*

My prayer is but for patience—strength to bear  
 Whatever of grief or weariness is mine;  
 Patience to watch the star whose light will shine  
 Above the unknown haven of my prayer,  
 Beyond regret or sorrow or despair;  
 Patience to feel that purposes divine,  
 Like threads of golden adamant, entwine  
 Among the chains that we are doomed to wear;  
 Patience to climb life's mist-enshrouded height  
 With doubtful steps, or, pausing by the way,  
 To wait the dawn of the o'erwhelming light  
 Whose rays shall sweep the heavy gloom away,  
 And show heaven's far-off country to my sight,  
 Bathed in the glow of God's transcendent light.  
 —American.

—Whatever is done for a child, as a child, must be done while he is a child. Axiomatic as this truth is, it is not practically held as a truth by parents, teachers, or preachers, generally. Those who are responsible for the training of children, are inclined to feel that the most important period of a child's life is a little later on than now. Yet the time of times for the improving of a child's mind, and for the shaping of a child's character, is the present hour. He who fails to realize this is so far unfitted to have the custody of children.—*S. S. Times.*

The Mission Field.

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

THE TRUTH IN OTHER LANDS.

MELBOURNE AND ITS VICINITY.

The capital of Victoria is composed of more than a score of pretty suburbs, of which Melbourne proper is the center. Steam railways extend to all these, with trains leaving the city every twenty minutes during the day, and every half-hour during the evening. These suburbs are so closely connected that in some cases one passes out of one into another by merely crossing a business street. On some of the principal streets, the traffic is simply enormous, and one runs quite a risk of life or limb to cross at some of the busiest corners.

The changes of temperature in and around Melbourne, are at times very sudden. A bright, quiet morning is as likely as not to be succeeded by a

With such a system of drainage in use, it is not strange that one's life is put in jeopardy every hot season, by the alarming prevalence of typhoid fever. Everything that can be provided for the relief of those who are attacked with this annual scourge is, however, conscientiously carried out by the authorities. The public hospitals are frequently filled to overflowing, and tents are erected in the adjacent grounds in order to supply the demands upon their resources. Most of the poorer classes avail themselves of hospital benefits when in any way disabled. In this way they manage to have the regular attendance of a physician, which they all would not otherwise be able to procure.

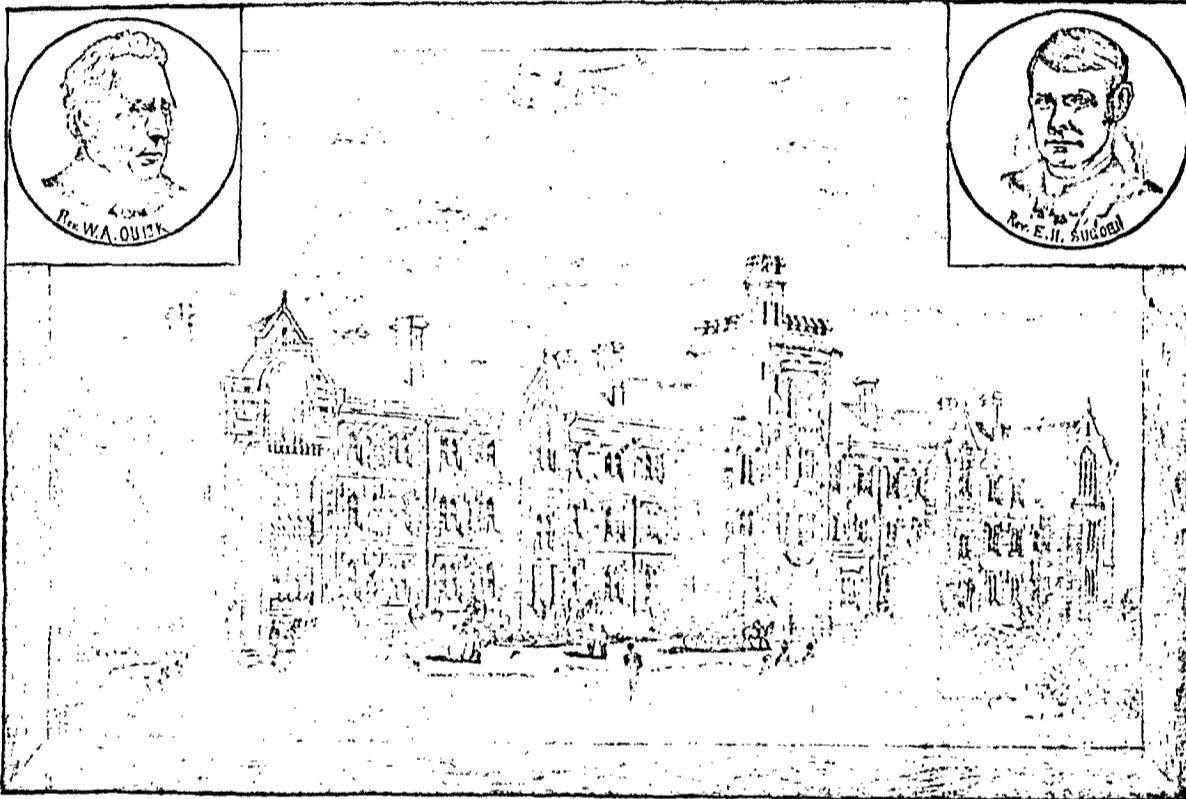
The hospital system in that country is excellent. Any one who in any way becomes disabled can be taken to a hospital for treatment, if he chooses. The expenses are made up by contributions from all the churches. Every year there is one Sunday set apart for this purpose, and designated "Hospital Sunday." For weeks before the day arrives, large flaming placards greet the eye in every direction: "Remember Hospital Sunday," and then the date is given. Consequently thousands of pounds are taken up on that day, and placed in the hands of the proper officers, to meet the expenses of the hospitals for the current year. At such times all the churches give cheerfully. Besides this, sections of the Salvation Army parade nearly every street on that day, begging of every one they meet, who they think will not be at some church.

The laws of Victoria require all children in the colony between the ages of six and fifteen to attend some school. If any attend a private or denominational school, and can produce evidence of the fact, that is satisfactory; otherwise, they must attend the State school. All the common branches of education, with military drill for

boys, and needle-work for girls, are taught free. No direct religious instruction, whatever, is permitted in the State schools. When a child's name has once been entered on the school roll, he must, unless prevented by sickness, attend the required number of days, or his parents must pay a fine. Each teacher is supposed to report all delinquents to the court once in three months, when the parents or guardians of these are summoned before the magistrate to show cause for their ward's absence. For the first offense, five shillings (\$1.25) is the fine; for the second ten, the third twenty, etc.

Some of the State school buildings are imposing-looking structures. In fact, all public buildings in that country are of the finest character, and are built to stand a thousand years, if necessary. As they appear when finished, so they will be found twenty, fifty, or a hundred years afterward. There is this difference of operation between the English and the Americans, in the matter of building. The Englishman takes plenty of time to mature his plans, and when he is ready to build, every contingency has been thought of and provided for; hence when the house is erected, it is completed. Not so with an American. He conceives an idea of building, and in an incredibly short space of time, his structure is reared; but just as likely as not, he immediately sees where an improvement might be made, and the next year he makes an alteration here and an addition there, and thus continues indefinitely.

The sketch accompanying this paper is a fair sample of the public buildings of Melbourne. This is a Wesleyan College, completed only a few months ago, and is located in South Yarra, one of Melbourne's prettiest suburbs. It is of cut stone, and situated in the midst of large and most beautifully laid-out grounds. The likenesses presented



QUEEN'S COLLEGE, SOUTH YARRA, VICTORIA.

cloudy, windy afternoon, with the dust almost intolerable. Again the day may be bright, and so intensely hot as to require an umbrella to keep off the sun, until the middle of the afternoon. Suddenly the wind veers round to the south, and blows nearly a gale; soon leaden clouds hang heavily overhead, and the rain pours in torrents, filling the streets with streams of water, which in some cases, rush along like a mountain current seeking its way to the sea.

For a city as large as Melbourne, the drainage system, as compared with that used in our own large cities, is very inferior. It is true that in some parts of the city large drainage sewers are laid along the streets, under the surface, but there are no pipes connecting with these from the houses. All refuse water is turned into a surface sewer in the yard, which carries it under the sidewalk into a gutter running parallel with the walk, and within two feet of the curbstone.

At certain distances from each other, there are iron gratings in the gutters through which the filth of these surface sewers finds its way into the main sewer under ground. Even this arrangement for conveying away the refuse water, has been in operation but a short time, in many of the suburbs. Before the "deep drainage" was put in, the water was liable, in many places, to stand in the gutters for a day or two. On certain days men came along, armed with heavy, long-handled scrub-brushes, with which they pushed along the debris in the gutter until the proper amount was collected, when it was thrown just outside, and left to stew in the broiling hot sun, until the offal carts came along to receive, and bear it away. All this time, however, it sent out fumes that were anything but delightful to the inmates of the houses along the way.

are those of the two leading men in the enterprise, the older one being the president of the college.

Nearly every religious body represented in Victoria has its own schools, connected with the individual churches belonging to them. The school-building is usually erected on the same lot with the church, but in the rear of it. These are either supported by a general fund from the church, or upon the plan of private schools, each pupil paying so much per week for his tuition. While this is an advantage to all the churches adopting the course, the disadvantage is proportionately great to all those outside these circles; for it leaves the attendance at the State schools to be largely made up of children of questionable character. For a child whose mind is comparatively pure, to associate in school with this class, is but to quickly fill his mind with those things that are impure and wicked, and in a measure to destroy the child's chances for happiness here and hereafter.

Our own people there have seen the necessity for a school, whose interests they themselves might control. Some things have hindered such an enterprise. While they are generally poor, and scarcely able to maintain a school, yet there is no doubt in my mind that, had they the right man to take the responsibility,—a sound Christian, and a good teacher,—the entire membership of our people there would unite to give him their sympathies and support. Such a school is needed there, not only for the younger children of our people, but as a training-school for those who would, if they could have the opportunity, learn to canvass for our books and do missionary work.

There are some millions of people in that great country, and thousands are emigrating there every year from the Old World. There is not half being done for them that should be, for lack of facilities. Moreover, a large part of the population cannot be reached by public congregations, on account of the isolation of the farmers and stock raisers. These should have the truth, and scores of young people in Australia should now be in course of training, for the service of the Master.

There is no country in the world where larger results may be obtained by the canvasser and collector than in Australia, and for this reason: From the highest to the lowest they are a reading people. They are especially fond of religious reading. Their decided taste for literature is seen in the public libraries in every town, where one may go and use the books freely. In Melbourne, the public library contains 125,000 books, covering nearly every subject ever written upon. Besides this, each suburb has its own library, with several thousand books in each.

Generosity prevails generally among the Australian people. They will give to the cause of God, in some instances when in actual need of the amount donated, to keep themselves comfortable. There are, of course, some exceptions to the general rule, but these, we are glad to say, are not very numerous. In the matter of purchasing books, their liberality is especially noticeable. This is particularly so among the country people, who are shut away from the great avenues of commerce and intelligence. These people, too, have time to study, that is not usually afforded to those in the cities. Their evenings are their own, and are generally improved in reading.

There are large opportunities for labor in that country in behalf of the truth. The work started there under great difficulties, some of which will be spoken of in the next of these articles; but there is now a prospect of its pushing ahead faster than it has ever done before. But there are yet large and populous districts in that country which have not even heard the sound of the third angel's message; and to extend the work to these, which should be done as rapidly as possible, will require greatly enlarged facilities.

J. O. COLLINS.

### THE BROOKLYN, N. Y., MISSION.

NOTWITHSTANDING the many difficulties experienced in laboring in Eastern metropolitan cities, still we can report some progress in this place. Soon after coming to this mission, we began holding three meetings each week in a temperance chapel, in South Brooklyn; these meetings continued through the months of March and April. As a visible result, several embraced the truth,—among them an entire family of seven. Even the younger children seem to delight in the service of the

Lord, taking part in the prayer and social meeting. Those who have embraced the truth are firm, and show a very commendable spirit of sacrifice in supporting the various enterprises connected with the cause of truth.

All are much interested in the Sabbath-school work. During the past quarter their donations amounted to upward of twenty-one dollars, fifteen of which will be sent to the London mission. The church membership is thirty-one. The meetings are held in the mission parlors. Tithes paid during the last quarter amount to \$103.51. May 1, the mission was removed from 264 President St., to our present quarters, 213 Grand Ave., which is more centrally located, and suits our work much better. We also make a saving of \$300 annually in rent. This mission has suffered for want of experienced Bible workers and canvassers; but little has been done in the way of Bible work, to follow up the interest created by the sale of our books. We are now trying to bring up this branch of the work, and already many favorable openings for Bible work have been found among those who have purchased books, especially "Thoughts on Daniel and the Revelation." Two sisters devote their entire time to visiting and reading with those who will listen.

Bro. Daniel Thomson still continues his work among the emigrants, having distributed 10,000 periodicals among them during the past nine months. Bro. C. R. Robbins devotes his time to selling our books on board ships visiting this harbor. His sales for nine months amount to \$328.60, besides 5,305 periodicals distributed. He has visited 1,012 ships.

Bro. Geo. A. King is having good success with "Thoughts on Daniel and the Revelation." During the past six months he has sold and delivered 130 copies of this work, and has 150 good orders for fall delivery. He has also taken upward of 100 subscribers for *Good Health*, and several for the *Signs*. Altogether, there has been nearly \$2,000 worth of books sold, and 16,156 periodicals distributed, during the nine months just ended.

We are of good courage, and the outlook is encouraging for an ingathering of precious souls, saved from the maelstrom of vice which is fast engulfing these cities. We hope to be remembered at the throne of grace. If any of our brethren who live within reasonable distance, feel their hearts moved to donate something for the use of the mission from their farms or orchards, they need not hesitate for fear it will not be acceptable. Provisions are high, and many times none too fresh, when offered in the markets.

J. E. ROBINSON.

## Bible Readings.

"Search the Scriptures."—John 5:39.

### THE SPIRIT OF GOD.

1. By whom was man created?  
"The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job 33:4.
2. What agency was employed in the creation of the earth?  
"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Gen. 1:2.
3. How were the sun, moon, and stars created?  
"By his Spirit he hath garnished the heavens." Job 26:13.
4. How was the Bible given?  
"All Scripture is given by inspiration of God." 2 Tim. 3:16. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. See also 2 Pet. 1:21.
5. What weapon does the Spirit employ in its work?  
"And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6:17.
6. How will the dead be raised?  
"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11.
7. What converts the sinner?  
"The Spirit and the bride say, Come." Rev. 22:17. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and

sup with him, and he with me." Rev. 3:20. See also John 16:7, 8.

8. How do all mankind have access to God?  
"For through him we both have access by one Spirit unto the Father." Eph. 2:18.

9. Is God's Spirit everywhere? See Ps. 139:7-12.

10. Is it necessary to possess the Spirit in order to be Christians?

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9.

11. How do we overcome our sins?

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:13, 14.

12. How may the Spirit be obtained?

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13.

13. When should we ask?

"Seek ye the Lord while he may be found, call ye upon him while he is near." Isa. 55:6.

14. Will the time come when God will withdraw his Spirit, and mercy no longer be found?

"My Spirit shall not always strive with man." Gen. 6:3. "Then shall they call upon me, but I will not answer: they shall seek me early, but they shall not find me." Prov. 1:28. See also Amos 8:11, 12; Hosea 5:6.

15. How does the Spirit manifest itself? 1 Cor. 12.

16. Must we believe every spirit?  
"Beloved, believe not every spirit, but try the spirits, whether they are of God." 1 John 4:1, first part.

17. Why is this necessary?  
"Because many false prophets are gone out into the world." Verse 1, last part.

18. By what must we test them?  
"Ye shall know them by their fruits." Matt. 7:16.

19. What are the fruits of the Spirit?  
"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23.

20. If we possess the Spirit, will we live in sin?  
"Whosoever is born of God doth not commit sin." 1 John 3:9.

21. Was Joseph a man possessed of the Spirit?  
"And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?" Gen. 41:38.

22. When urged to commit sin, what did he say?  
"How then can I do this great wickedness, and sin against God?" Gen. 39:9.

23. If possessed of the Spirit, will we not answer likewise.

24. Did Joshua have the Spirit of God?  
"And the Lord said unto Moses, Take thee Joshua, the son of Nun, a man in whom is the Spirit, and lay thine hand upon him." Num. 27:18.

25. Amid the clamor of darkness and unbelief, what did he say?

"If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey." Num. 14:8.

26. Can we grieve the Spirit?  
"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

27. Will God's people in the "last days" be in possession of his Spirit?

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Acts 2:17.

28. If possessed of the Spirit, wherein will it dwell?

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own." 1 Cor. 6:19.

29. If we do that which will defile our bodies, what will be the result?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17.

30. Where is an appropriate prayer for Christians recorded? See Ps. 51.

GEO. THOMPSON.

—Your pretending to have faith, while you have no works of charity or mercy, is utterly vain; for as faith, which is a principle in the mind, cannot be discovered but by the effects, that is, good works, he who has no good works, has, presumptively, no faith.—A. Clarke.

# The Review and Herald.

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

BATTLE CREEK, MICH., JULY 24, 1888.

URIAH SMITH, . . . . . EDITOR.  
L. A. SMITH, . . . . . ASSISTANT EDITOR.  
GEO. I. BUTLER, }  
S. N. HASKELL, } . . . . . CORRESPONDING EDITORS.

## A QUOTATION CONFIRMED.

THE little leaflet issued from this Office, entitled "Candid Admissions from Sunday Observers and Writers concerning the First Day of the Week," contains on page 2 the following paragraph:—

The Encyclopedia Britannica, after calling attention to the usual scriptural arguments, says: "Still, it must be owned that these passages are not sufficient to prove the apostolical institution of the Lord's day, or even the actual observance of it."—*Art, Sabbath.*

A correspondent wrote us some time ago, stating that he could find no such statement in the Britannica, the edition he consulted being the ninth, found in the Ohio State Library, at Columbus. Bro. W. A. Spicer has looked the matter up for us in the Museum Library in London, and reports that he finds in the eighth edition, Edinburgh, 1859, these words:—

Still, however, it must be owned that those passages, although the plainest that occur, are not sufficient to prove the apostolical institution of the Lord's day, or even the actual observance of it.

There was, on the shelves of the library, the ninth edition of the Britannica, also, which gave Bro. S. the opportunity to compare the two. Of the difference between them, he writes:—

The writer on the Sabbath in the eighth edition writes well on the subject until he comes to the New Testament, and strongly denounces the idea that the Sabbath was not instituted until the exodus. You know what a different position is taken by the writer in the ninth edition. The subject is taken up in an entirely different manner.

The explanation, therefore, lies in the fact that the Britannica in its ninth edition takes a different position on the Sabbath question, from the one set forth in the eighth edition. It is to be regretted that when an opinion is expressed which is evidently honest, and pre-eminently sensible, like that above quoted from the eighth edition, it should not be allowed to stand. But it is perhaps not surprising. For as the light is being turned upon the Sunday institution, revealing the slimpiness of its foundation, its friends are becoming alarmed for the superstructure, and will suppress, as far as possible, all damaging admissions concerning it. But facts are facts, and can never be changed.

## THE PROPER PLACE FOR GENTILES.

A MINISTER of the Disciple denomination (name not given) writing from California, in the *Christian Oracle* of July 12, 1888, in the course of his report, says:—

We have been fortunate enough to satisfy one of the good sheep of the fold in this county, who had strayed away into the mountains of Adventism, that the place for a Gentile was in the Church of Christ, and under the new covenant.

By the "Church of Christ" of course he means the Disciple Church; and such being the case, we have no particular occasion to take exception to his statement,—that "the place for a Gentile" is in that church. From what we have been able to learn of that church, we judge that quite a proportion of its members are already Gentiles, and that it is therefore a very appropriate place for that class. Now Paul tells us who "Gentiles" are. He says: "Wherefore remember that ye being in time past Gentiles, . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:11, 12.

Such are "Gentiles." And Paul then goes on to describe how, when such accept Christ, they are "made nigh" by his blood, and are no longer "strangers and foreigners, but fellow-citizens with the saints and of the household of God." Verses 13, 10. Every unconverted man is a "Gentile," and remains so just so long as he is unconverted; but when a person is converted, he is no longer a "Gentile," but a member of the commonwealth of "Israel." Yet some men, unconsciously glorying in their shame, stoutly insist that they are "Gentiles."

It is marvelous that professed teachers in Israel should be so obtuse in reference to Christian relationship. We would earnestly exhort all Gentiles, whether

in the "Church of Christ," or anywhere else, to make haste to get out of their miserable, God-forsaken condition, and come into harmony with God, by keeping his law (which is "doing" his will, Matt. 7:21), and becoming "Abraham's seed" by an intelligent faith in Jesus Christ. Gal. 3:29.

## DAY OF THE CRUCIFIXION AND RESURRECTION OF CHRIST.

### HOW LONG DID CHRIST LIE IN THE GRAVE?

THESE are questions which naturally invite the interest and study of every believer. They are questions which have an intimate relation to other subjects, and upon which it is therefore important that correct views be entertained. We are sorry to see sentiments advanced upon these points, and seemingly promulgated with especial activity at the present time, which seem to us not only to be untrue in themselves, but to be calculated to work immense mischief to the Sabbath cause. It is the more to be regretted that these views come from Sabbath-keepers themselves; for every good cause has a sufficient number of obstacles to meet, and foes to encounter, outside of its own ranks, without suffering the greater calamity of being wounded in the house of its friends.

The views to which we refer are, 1. That Christ must lie in the grave seventy-two hours complete, because it is said that he was to be "in the heart of the earth three days and three nights;" and 2. That he was consequently buried at the close of the day on Wednesday, and rose at the close of the day on the Sabbath, or just before the first day of the week commenced.

Against this position we set up three indictments:—

1. It is founded on sheer assumption.

2. It is calculated to damage, rather than help, the Sabbath cause.

3. It is contrary to the Scriptures.

1. It is founded on assumption. The text to which appeal is first made is the one solitary declaration found in Matt. 12:40: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." The statement in Jonah, to which allusion is here made, is simply this: "And Jonah was in the belly of the fish three days and three nights." Jonah 1:17.

How does this prove that the Saviour was to lie in the grave for seventy-two hours? "Why," it is answered, "the expression, 'three days and three nights,' means just seventy-two hours, no more, no less; one day and one night covering twenty-four hours, three of them would be three times twenty-four, that is, seventy-two; and, secondly, the expression, 'the heart of the earth,' where the Saviour was to be three days and three nights, means the grave. Therefore Christ was to lie in the grave seventy-two hours."

### THREE DAYS AND THREE NIGHTS.

In reference to the first part of this answer we inquire. Where is the proof that the expression, "three days and three nights," means just seventy-two hours, and never any less? The response is, "That is what any one would understand by it at the present time." Yes, but what we understand by it now, has nothing to do with the matter. The question is, What did they understand by it, by whom the New Testament was written? In what sense did they use it? What was the *usus loquendi* of that age? If we can ascertain this, we can tell what meaning we must give the expression in the New Testament, however much the manner of using it may have changed between that time and ours.

We easily find testimony to show that the expressions, "three days," "after three days," "three days, night or day," were used as expressions not always signifying a period beginning with the first minute of the first day, and reaching to the last minute of the third, but taking in only a portion of the first or third, including, of course, the whole of the second. Thus we read in Gen. 42:17, that Joseph put his brethren in ward three days. Here the word "day" is used in its broad sense, covering the dark part as well as the light. It is the same as if it read that he put them in ward three days and three nights; for if we subdivide the day into its light and dark parts, it would take three of each of these parts to make the three days, and the expression "three days" must include all these parts. Yet on the third day, presumably in the morning of that day, Joseph made a proposition to them, which they accepted, and their sacks were then

filled with corn, and they departed on their journey; which would naturally take the greater portion of the light part of that day.

Again in 1 Kings 12:5 we have a record of what Jeroboam said to the people, in these words: "Depart yet for three days, then come again to me." This would indicate a definite period of just three days, if we should try to interpret it with the ultra rigidity of modern critics; but in 2 Chron. 10:5, the same expression is given as follows: "And he said unto them, Come again unto me after three days." But in both records (1 Kings 12:12, and 2 Chron. 10:12) it is stated that, in accordance with this arrangement, the people returned on the third day: "So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day."

This testimony shows that the terms, "three days," "after three days," and "on the third day," are used as synonymous expressions. But we have before us a little tract by Eld. N. Wardner,\* entitled "Prophecy of Christ concerning his Burial and Resurrection," which considers it a very loose method of interpretation, to claim that "three days and three nights," means a period that would terminate on the third day; and Mr. W. attempts to dispose of such passages as we now have before us, by simply remarking, "No nights are named." Indeed! What possible difference can this make? Is not the word "day" here used in its broad sense, including both the light and dark parts? and would not "three days" include "three" each of such parts? The expression is therefore equivalent to "three days and three nights."

In Esth. 4:16, and 5:1, we find an expression still more puzzling to those who deny that it was the custom of Jewish times and Jewish people, to use the expression "three days and three nights" to signify a period ending on the third day, and not embracing seventy-two full hours. The verses referred to state that Esther requested the Jews to fast with her three days. She said, "Fast ye for me, and neither eat nor drink three days, night or day." She added, "I also and my maidens will fast likewise;" that is, three days, night and day. Would this passage be any stronger, if it read "three days and three nights," instead of saying "three days," and then distributing the period into its dark and light parts, "night or day," restricting the word "day" in this instance to the light part of the three divisions? Mr. W. attempts to dodge this by saying, "But the number of nights are not named [!], and the statement does not require more than two; depending on the time of day they began to fast." But we submit to the candid reader, if the numeral adjective "three," does not cover both members of the distributive clause, as well as one; thus, "three days," then dividing it up into its light and dark parts, "night or day;" how many light parts—days?—Three. How many dark parts—nights?—The same number, three. But Mr. W. would have us read it something after this fashion: "Three days, night or day, that is, three days and—well, let's see, two nights, that's enough for that." It may seem to him consistent to wrest the word "three," in the first part of the sentence, into "two" in one member of the last part; but it does not so appear to us. His conclusion in regard to the passage is, "It is not parallel to the statement, 'three days and three nights.'" We beg leave to suggest that the word "not" should be taken out of this declaration, and the italics transferred to the word "is;" so as to make it read, "It is parallel to the statement 'three days and three nights.'" But on the third day Queen Esther went into the presence of the king and obtained her request.

It will be noticed that Mr. W.'s exposition of this passage destroys his claim on Matt. 12:40; for he admits that three light portions of the day are here distinctly specified, and yet on the third one of these divisions, Esther proceeded to the king. So the expression "three days" does not include the whole of the time embraced in these days, but only the first and second, and a portion of the third. Now if the expression "three days," applied explicitly to these light divisions, may mean only two and a portion of the third, by parity of reasoning, the expression "three nights," applied to the dark divisions, may mean only two and a portion of the third; and the expression "three days and three nights" may be used without signifying absolutely seventy-two hours.

There are nine passages which declare that Christ was to rise "the third day," as Matt. 16:21; 17:23;

\* We would take occasion here to state that the position now under review, is the S. D. Baptist view. S. D. Adventists have not as yet, so far as we are aware, become affected by it to any great extent.



20:19, etc.; one that he did rise "the third day" (Acts 10:40), and two that he should rise "after three days." Matt. 27:63; Mark 8:31. This frequent reference to "the third day," suggests the question,—

WERE THE DISCIPLES ABLE TO COUNT THREE?

for they have located for us this third day. The two disciples on their way to Emmaus said, "To-day is the third day since these things were done." Luke 24:21. And this day is particularly specified as "the first day of the week." Verses 1, 13. Here we have a plain and immovable waymark to guide us in our reckoning; the first day of the week was the third day,—a remark evidently brought in here with design to identify the fulfillment of the numerous predictions that he should rise on the third day.

But from what events did they commence their enumeration? How much was embraced in "these things?" Verse 20 answers. After stating what kind of a person Jesus of Nazareth was, a prophet mighty in word and deed, they begin the enumeration of the "things" to which they refer. They say, "And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel, and besides all this, to-day is the third day since these things were done."

"These things" certainly include the trial of Christ as well as the crucifixion; and the first day of the week was the third day since this work commenced. Let us then count back and find the beginning. If the first day of the week was the *third* day, the day preceding, or Sabbath, was the *second*, and the day before that or Friday, was the *first*. But if, on account of the word "since," any say that we must go back further still, we can go back only another day, which would carry us to Thursday; and this is as far as it is possible to go; and that, too, for the trial of Christ, and not merely for his crucifixion.

This circumstance and this positive declaration of the disciples, evidently staggers Mr. Wardner in his argument. He meets it by saying: "Is it proper to make an incidental remark of an *uninspired* man, outweigh and set aside a carefully written statement of an *inspired* penman?" This raises again our question, "Were the disciples able to count three?" We do not imagine it would require a great deal of "inspiration" to enable the disciples, under their circumstances, to keep the count, of three or four days at least, after the crucifixion; and we believe they stated it with exact correctness, and Christ did not accuse them of wrong reckoning. No inspired writer, as we shall see, has prepared any carefully written statement which contradicts this.

Not quite satisfied to leave it on that ground, Mr. W. hunts around to find some "prominent item" from which they might have reckoned, and fixes upon the setting of the watch at the sepulcher, as the great desideratum. He says: "Hence the setting of that watch would naturally be a prominent item among 'all these things' that they were talking over; and this was the third day after it!"

How much weight this is entitled to, may be estimated by reading again the words of the disciples to Christ, who say *not one word* about the setting of the watch, but dwell upon the trial and the crucifixion. A position which drives its adherents to such makeshifts as to try to discredit the statement of the disciples because they were not *inspired* (as if they could not keep track of time for three days), and then set up an artificial starting point from which to reckon, of which the disciples make no mention whatever, sufficiently betrays its inherent weakness.

We have two notable instances which show us how both Christ and the apostles reckoned "the third day." When it was feared that Herod was plotting the destruction of Jesus, and he was desired to depart out of Herod's jurisdiction, he made reply: "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." Luke 13:32. Here the day then current when the conversation was held, though a portion of it had of course passed, was counted as *one*, the morrow as *two*, and the day after the morrow, as *three*.

Again in Acts 27:18, 19, Paul, in giving an account of his shipwreck, says: "And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship." Here, also, the day on which the event first mentioned occurred, is reckoned as the first, the day following as the second, and the next the third.

Applying the same rule to the time of Christ's death and resurrection, we have the day on which the events first spoken of occurred, the trial and crucifixion of Christ, as the first day of the series; the day which he passed in the tomb as the second day; and the day on which he arose and appeared to his disciples, the third day. And such a period the people of that time were accustomed to speak of as "three days," "after three days," the "third day," "three days, night or day," "three days and three nights." Eld. W. may call the method by which Christ and his apostles reckoned time, "loose interpretation." We do not so regard it. But whether it was or not, our duty is to follow the same rule when interpreting their words.

A portion of our first proposition (namely, that the view that Christ was crucified on Wednesday and arose on the Sabbath, rests on assumption) is now proved. The claim that the expression, "three days and three nights," means just seventy-two hours, no more, no less, is an assumption. It cannot be proved. All the evidence goes to show that it means, or at least may mean, a less period than that. We have another still worse assumption to expose before we leave this point; but that must be deferred to another week. Then we will show that the position under review, is against the Sabbath cause, and finally, that it is contrary to the Scriptures.

#### THE SOUTH LANCASTER ACADEMY.

As the time approaches for the beginning of another school year, those who have it in mind to avail themselves of the benefits of an attendance at some institution, will begin to plan relative to what school they will patronize. There are many among our people, who ought to attend some one of our institutions of learning the coming fall and winter. We are sure all of them are well worthy of patronage, and that there never was a time when their influence was better than now, or their prospect for accomplishing good greater than at the present. Each school has a territory of its own from which to draw pupils. Healdsburg naturally expects its scholars from the Pacific slope; Battle Creek, from the great central section of the Union; and South Lancaster, from the eastern portion of the country.

We trust that our young people who intend to avail themselves of educational privileges, will arrange so as to attend our own denominational schools. They surely will, if they have much regard for our denominational work. There are many advantages which cannot be found in worldly, secular institutions, to be obtained, especially by those of our faith, in attending our own schools. They are far more pleasant to the student, and much safer religiously; and we believe there are many reasons which would lead one to expect that greater progress could be made in scholarly attainments, by those of our faith, in our own schools than elsewhere. Worldly teachers are frequently prejudiced against S. D. Adventists, and fellow-students often look upon them with dislike, because of their faith, and because they are unwilling to participate in the pleasures which attract others; while in our own schools the teachers are usually persons of religious experience, who have a sincere interest in the present and eternal welfare of the students committed to their charge.

In these schools persons are to be fitted for useful positions in the work, either as educators, workers, ministers, or laborers in our offices. The prospect of a large increase in our denominational schools in the various Conferences, would seem to present openings for many more teachers. These, of course, will all need to be trained in our established denominational institutions, to fit them to teach in Conference and church schools. Here is a large field for prospective work, for our own young people. We cannot reasonably expect that worldly schools or those of other denominations will train our young people for work in our own cause, as well as those who know our wants, and are in sympathy with our work.

After making these general remarks in behalf of our own educational interests, we wish to say a few words concerning the South Lancaster Academy in particular. We trust it was in the order of God's providence, that this school was established. It has already done much good. Laborers have been developed in it for New England and the other Eastern Conferences, which they never would have had, but for its assistance. Four tents are running in the New England Conference the present season, from some

of which we hear reports of a most encouraging character. A few years since they had hardly enough help to run one. The Academy serves as a central rallying point, which is of much interest and importance for the Eastern field. It is much better that there be such points of interest scattered here and there throughout the field than that everything should be centralized in Battle Creek, or any other one locality. Some point like this is needed as a center of interest in the East to keep so many from going West. The tendency westward is too strong already. Many of the young people of the East, who might and should have remained in that section, went west years ago, to attend school, and remained there. Had they found a suitable school in the East, and remained there, the cause might have made a far greater growth in those Eastern fields. We expect yet to see a great work done in the Eastern States, and many souls brought into the truth there. And unless we greatly mistake, the Academy will have a prominent part in preparing the way for this much-desired consummation, by educating laborers, who will rouse up an interest in that field in behalf of education and the work of God.

We believe the plan of Eld. Haskell to establish an educational center at South Lancaster was a wise one, and that already it has been demonstrated by actual results to have been in the order of God's providence. Like nearly everything of importance for the advancement of this cause, it has had to pass through its baptism of trial, of difficulties, of perplexity, and disappointments. "There is no excellence without labor." And in the cause of God, crosses, suffering, sorrow, and heart-aches often figure weightily among the "blessings in disguise," by which our divine Leader impresses important lessons upon our fleshly, carnal hearts. The cross, with its lessons, is one of the potent agencies by which he instructs unwilling disciples. We never love such tutors, but their lessons are the most impressive and effective in the end.

South Lancaster Academy has had to pass through these experiences, and this fact gives us faith, rather than discouragement, as to the final outcome. Our dear brethren and sisters in the New England Conference took upon themselves quite a heavy financial burden, in establishing this Academy. They have sacrificed nobly for it, and we believe they will yet have their reward. We think they have given more, in proportion to their ability, than any body of brethren in the field. And it is not for any merely local interest that they sacrifice; for they are found among the foremost in every good work, and every general interest, in the cause of present truth. The last year or two has been a season of much perplexity in connection with the Academy. Certain influences have tended strongly in a worldly direction. These have caused much anxiety. But we look for a better state of things, in this respect. Personally, we have visited the Academy twice, and have been brought into its special councils during the last few months, and have come to feel, not only the general interest in its prosperity which we cherish for all branches of the work of God, but a warm, special interest in its true success.

The coming year the Academy will be under a new management, or at least partially so. Prof. George W. Caviness, a graduate of Battle Creek College, in the classical course, an ordained minister of the Michigan Conference, a successful and experienced teacher, and for the last year a member of the Faculty of the above mentioned college, takes the position of Principal. His wife, a graduate of the scientific course of that College, and an experienced teacher, will assist him. Chas. B. Clark, also a graduate of the scientific course, and his wife, will be connected with the Academy, and have a position in the boarding-house. The most of the lady teachers who have done so much to make the Academy a success in the past, will still be retained.

We are not possessed with the gift of prophecy, and make no pretense to reading its inscrutable mysteries, but we feel certain that the Academy was never better equipped to benefit those who shall attend, than it will be the coming academic year. We expect there will be perfect accord and hearty union between the members of the Faculty in their efforts to benefit the pupils physically, mentally, morally, and spiritually, and thus fit them for lives of usefulness. Eld. Caviness is a thorough student, who still earnestly labors to acquire what will be useful to himself and others. His aim will be to give that kind of instruction which will be solid and enduring, rather

than that which will be superficial, showy, or attractive. We shall look for true success in the work of the Academy.

We appeal to the brethren and sisters and friends of the cause in the East, to rally around the Academy, and give it a generous patronage. It needs your help. You need its influence and instruction. Make every reasonable effort to induce all to attend it, who could be benefited by so doing. We trust the coming year may be the most successful one yet in its annals. It should have a larger attendance than it has ever had before. We are sure its standard of thoroughness will not be lowered, or its course of study cut down: We believe its spiritual influence will be much improved, and that God's blessing will rest upon it in a larger measure. We expect it will be a safe place to send our Sabbath-keeping children, and believe that the young people will be much benefited by coming under its influence. Battle Creek College has furnished four teachers and helpers for the Academy the coming year, and it will feel a motherly interest in its success,—more, if possible, than it ever has in the past. May God bless the Academy in its work for 1888-9. G. I. B.

## The Commentary.

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

### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

780.—AMOS 9: 15 AND THE RESTORATION OF THE JEWS.

How can Amos 9: 15 be explained so as to harmonize with the view that the Jews will not be restored to Palestine? T. H. G.

By allowing that text to have its application in the new earth state, where it properly belongs.

787.—"FLESH AND BLOOD CANNOT INHERIT THE KINGDOM OF GOD."

Does 1 Cor. 15: 50 teach that the bodies of the redeemed will not have blood? N. W. K.

Parkhurst, in his Greek lexicon, renders the expression "flesh and blood" thus: "Man in general, chiefly with respect to his present weak and corrupt state." Robinson renders it thus: "The human body, man, with the idea of frailty and mortality." The text cannot be taken as evidence that the bodies of the redeemed will not possess blood.

*Flesh and blood.*—Bodies organized as ours now are. "Flesh and blood" denotes such bodies as we have here,—bodies that are fragile, weak, liable to disease, subject to pain and death. They are composed of changing particles; to be repaired and strengthened daily; they are subject to decay, and are wasted away by sickness, and of course they cannot be fitted to a world where there shall be no decay and no death.—*Barnes.*

788.—EXTENT AND MANNER OF NOAH'S PREACHING.

What do you understand was the extent and manner of Noah's preaching? J. S. W.

Regarding the extent of his preaching, so far as time was concerned, evidence is found in 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 a hundred and twenty years." Then follows the Lord's instruction to Noah concerning the building of the ark. Upon the text above quoted, Thomas Scott, D. D., comments thus:—

The Spirit of God strove with men, by inspiring Enoch, Noah, and perhaps others, to preach to them. . . . The Lord was pleased to declare that he would wait a hundred and twenty years, before he executed his purposed vengeance, that men might have space to repent, and to use proper methods of averting his terrible indignation.

Bush says:—

This passage should be viewed in connection with 1 Peter 3: 18-20, from which we learn that it was no other than the spirit of Christ that through the instrumentality of the pious patriarchs preached to the disobedient spirits of the old world.

Peter calls Noah a "preacher of righteousness." 2 Peter 2: 5. Upon this text Dr. Barnes comments thus:—

In Gen. 6: 9, it is said of Noah that he was a just man, and perfect in his generations, and that he walked with God; and it may be presumed that during his long life he was faithful in reproving the wickedness of his age, and warned the world of the judgment that was preparing for it.

In Heb. 11: 7 we read that "by faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

The wickedness of the sinner is condemned not only by preaching, and by the admonitions and threatenings of the law of God, but by the conduct of every good man. The language of such a life is as plain a rebuke of the sinner as the most fearful denunciations of divine wrath.—*Barnes.*

## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—*1st. 126:6.*

### A LITTLE TALK WITH JESUS.

A LITTLE talk with Jesus, how it smooths the rugged road; How it seems to help me onward when I faint beneath my load!

When my heart is crushed with sorrow, and my eyes with tears are dim,  
There's nought can yield me comfort like a little talk with him.

I tell him I am weary, and I fain would be at rest;  
That I am daily, hourly longing for a home upon his breast;  
And he answers me so sweetly, in tones of tenderest love,  
"I am coming soon to take thee to my happy home above."

Al! this is what I'm wanting, his lovely face to see,  
And (I'm not afraid to say it) I know he's wanting me.  
He gave his life a ransom to make me all his own,  
And he can't forget his promise to me, his purchased one.

I know the way is dreary, to yonder far-off clime,  
But a little talk with Jesus will while away the time;  
And yet the more I know him, and all his grace explore,  
It only sets me longing to know him more and more.

I cannot live without him, nor would I if I could,  
He is my daily portion, my medicine, and my food.  
He's altogether lovely, none can with him compare;  
The chief among ten thousand, the fairest of the fair.

So I'll wait a little longer, till his appointed time,  
And glory in the knowledge that such a hope is mine;  
Then in my Father's dwelling, where "many mansions" be,  
I'll sweetly talk with Jesus, and he shall talk with me.

—*Set.*

### DENMARK.

THE third angel's message is making some progress in this country. Nearly all the workers that attended the mission school in Copenhagen, are at work in their respective districts. Reports from them show that they are making some progress in canvassing and in the colportage work. The church at Copenhagen have begun in earnest to distribute reading matter containing present truth. They are permitted to place our racks, and supply them with papers in the English, German, French, and Italian, as well as in the Scandinavian languages, in more than twenty-five hotels in the city. This will give good opportunity for the many thousand who will visit the city from all parts of the world during the exhibition, to get acquainted with the truth.

From May 28 to June 10, I visited our friends in Northern Denmark, holding, in all, thirty-five meetings, in six different places. It was indeed good to see the interest among so many to learn more perfectly the way of the Lord. In one church (Jerslev) a tract society, with sixteen members, was organized. May they do good work for the Master. In many places the interest among those not of our faith was good. Some who had heard the truth ten years ago, are just beginning to awake, as it were, out of sleep. Especially was this the case in Alstrup, where Brn. Matteson and Brorsen labored when they first came to Denmark. May the Lord gather in the honest in heart. During this visit sixteen were baptized, and united with their respective churches.

I have now moved to Holbek, where I expect to hold a tent-meeting this summer. My permanent address is Nansens Gade 24, Kjöbenhavn, Denmark.

June 29.

E. G. OLSEN.

### NOVA SCOTIA.

TIVERTON.—Having been called home on account of the sickness of my family, it was my privilege to spend three Sabbaths with the little company of believers at this place. There is no organized church, yet the Sabbath-keepers are trying to walk in harmony with the body, having adopted the tithing, health reform, and other points of faith and practice. A very interesting Sabbath-school is conducted each week by Bro. Amos Outhouse, who, with his wife, embraced the truth at Gardner, Mass. They are now doing much to interest their neighbors in the Sabbath-school work. As the result, the school is largely made up of the children of people who have not yet embraced the Sabbath. It was gratifying to see the good order and interest shown by the children. The family of Bro. Byron Outhouse, who embraced the truth under the missionary labors of Eld. J. R. Israel, have never had the privilege of uniting with us as a people. There are several others who are keeping the Sabbath, and they very much desire to be visited by some one of our ministers who could hold a few meetings, and more fully organize them for the responsible work of holding up the light of truth in that vicinity. At our last meeting I held a Bible reading with them, followed by a social meeting. The Lord came near, and all felt it was good to be there. July 6, I returned to resume work in connection with the mission in the city of Brooklyn.

July 15.

C. R. ROBBINS.

### A VISIT TO NEW ZEALAND.

As the present truth progresses in its march around and through the earth, the remotest parts, which formerly dwelt in our minds as strange and indistinct regions, are brought nigh by the ties of kindred faith and fraternal feelings. But a sojourn of three full weeks on board a steamship, plying night and day, cannot but give the impression to the passenger that he is leaving home and native land far away. And this impression is deepened by the changes which take place in the hemispherical heavens. Stars and constellations, which have become familiar and almost dear, fade away entirely, and new ones take their places. Winter and frosts creep up from the South. The sun shines on Northern slopes, and the new moon stands reversed. The seasons are displaced, and some strange customs appear. But all these changes do not affect the spirit which attends the third angel's message. Says Paul, "For by one Spirit are we all baptized into one body, . . . and have been all made to drink into one Spirit." And nothing can afford greater comfort and encouragement to the stranger than to meet with the people of God in distant lands, and immediately to feel his heart warmed and brought into close affinity by this tender Spirit so often felt at home. Such has been our experience since leaving America.

Just one week from Honolulu brought us, traveling about eight degrees west of south, to the Samoan Islands. These are high and mountainous, and covered with dense verdure, consisting largely of cocoa palms and banana plants. It was the Sabbath, and our vessel waited off the shore for the boat to come for the mail. But few natives came with it, which was said to be very unusual, as they generally swarm on board with fruits and trinkets for sale. Their non-appearance was explained by the fact that they have become Christianized; and the missionaries, coming from the West, brought their reckoning with them and taught it to the natives, so that now they keep "Saturday for Sunday" literally. They do not seem disposed to change, and are strict in their observance of the day. Of all aborigines which I have seen, those few Samoans were the most noble in their appearance. They were of a bright copper color; their matted hair is of an auburn cast, often heightened to a red by coloring, red hair being their conception of earthly dignity and fashion. They were tall and erect, and had fine countenances. And their noble physique was not obscured by unnecessary clothing. Wednesday, May 23, was a day which never came to us, as we crossed the "day line" on the night of Tuesday, and the next day was Thursday. Late Friday afternoon, we arrived at the wharf at Auckland, New Zealand, where Bro. and Sr. Daniells and other friends were awaiting us.

The church here has a membership of ninety-five, and a neat, new house of worship. They have received the truth in the love of it, and at some sacrifice. There is a fine class of young people connected with the cause. About a dozen are expecting to enter the canvassing field, and I hold meetings with them and with the church daily, while I remained. June 5, Bro. Daniells and I went to Kaeo, which is "down north" 150 miles. The church here consists of about thirty members, most of whom are members of the Iare family, who were the first to receive the truth in this colony. They live in a deep, narrow valley. The surrounding country is mountainous, and but poorly adapted to agriculture. The present resources are principally Kauri lumber and gum. The latter is mostly dug from the earth, having exuded from trees now extinct. It partakes largely of the nature of resin, and forms an important article of export. Our visit here extended over ten days, during which we labored for the church, as the circumstances would admit. We expect to resume our journey in a few days.

The work in New Zealand presents many encouraging features. Farther south lie a number of large and important cities, which have not yet been entered. The territory is equal in area to Iowa and Minnesota. Much of it is uninhabited, it is true, but the population reaches an aggregate of 600,000 people. The country has not been well managed, and trade is depressed; times are hard, and there is but little encouragement to industries. Transportation is very costly, consequently the consumer pays large prices, while the producer can hardly afford to market the fruits of his labor. But there are many honest people who will receive the truth whenever it is brought to them. Bro. and Sr. Daniells are of good courage, and well contented with their appointed work. Those who have embraced the truth, seem well established on all points, and are seeking by a practical work to meet the obligations and reap the blessings which it brings to them.

G. C. TENNEY.

### LETTER FROM ELD. CUDNEY.

[On his way to Pitcairn Island, Eld. Cudney sends us the following letter, dated Honolulu, Hawaiian Islands, July 2, 1888:—]

"After a tedious voyage of twenty-six days from San Francisco, I reached this place June 15. This was too late to take the vessel for Tahiti, as I had intended. I could hardly understand, at first, why I

was thus detained, when I regarded it so important to reach Pitcairn at as early a date as possible. My stay here has fully convinced me, however, that it has been in harmony with the providence of God, that I have been delayed. I think my time here has been profitably spent; and although the enemy has been very active in bringing influences to bear, to cripple the work here, I think the prospects are brighter for the prosperity of the work in this island kingdom. There are persons here who, with proper training, would make successful workers in the cause, and many others who are deeply interested in the truth, who seem to be in the 'valley of decision.' One brother who has recently embraced the truth, and understands both the English and Hawaiian languages, is translating some of our small tracts into the native tongue. The tract, 'Which day do You Keep and Why?' has been translated and printed. The natives read it with great eagerness. They admit the truth, but a rigid Sunday law stands in their way.

"A few days ago the matter was brought before the legislature, now in session, and the Attorney-General spoke quite strongly in our favor, saying, 'The Seventh-day Adventists should not be obliged to rest on Sunday, after they have rested the seventh day, but they should be at full liberty to work on Sunday.' If there is nothing more done by the legislature in our favor, this alone will be a help. Such expressions coming from so high an authority, are quite valuable. There are many other favorable indications, for which we thank our Heavenly Father. May God bless his people here with a spirit of union, love, and devotion, is my prayer. The prospects of my reaching Pitcairn soon, are more favorable now, than at any previous time."

LETTER FROM CHINA.

[In a private letter to a friend in this Office, written May 25, 1888, Bro. La Rue, now in Hong Kong, says:—]

"I have just returned from Canton, which is ninety-six miles from here, up the Pearl River. The Pearl River is a magnificent stream. Part of the way it is some five or six miles wide, and has many islands in it. For the first fifty miles from Hong Kong, the country through which it flows is very mountainous and rocky, but the rest of the way the country resembles a garden. This river has a great many fine steamboats running on it.

"I staid in Canton only one day. There is but one hotel there where a foreigner can stop at all, and the expenses are enormous,—a dollar a meal, seventy-five cents for a bed, and everything else in proportion. There is no doubt that Canton is the most wonderful city on the earth in some respects. I believe it is the oldest city in China. Only think! it contains 1,600,000 inhabitants! Since the great city wall was built, the river has been filled in about a mile; and all this made-land is built over, and is called the new city. The walls are about twenty feet thick, and from twenty-five to forty feet high. The city has sixteen gates, besides two water gates. The streets are from six to ten feet wide. There are any number of temples and pagodas; one pagoda that I saw is eleven stories high. "There be gods many, and lords many," as the apostle says, and the Chinese certainly prove the apostle's words true.

"The American Consul, Charles Seymour, tells me that it is estimated that fully a quarter of a million people live in boats in Canton, or *san-fans*, as they call them. The tide rises and falls five feet at Canton, ninety-six miles inland; and what a sight it is to see the *san-fans* coming and going! The river is full of them. The people who live in these boats tie sticks of wood to their little babies, to keep them from sinking, if they fall overboard. I obtained three subscriptions for *Good Health* while I was there, the American Consul being one of those who subscribed. I gave him "Thoughts on Daniel and the Revelation," and after reading it, he is to put it in the library. I had a good visit with him, and also took lunch there. I went in to see the English Consul, but he would not so much as look at it.

"I wish to speak about the missionary work here at Hong Kong. There are many English people here, and they have flooded the country with English books and publications of all kinds. The houses are all built of brick and stone, and have quite an imposing appearance. It is very difficult to gain an entrance even into the houses of the English, as a stranger cannot converse with the Chinese servants, which are everywhere employed; and when admittance is gained, the inmates are not always to be seen. I see that it will be almost impossible to obtain subscriptions or to sell books here in the city at present; but when I become more acquainted, and learn the ways of the people better, I hope to have greater success.

"I am not discouraged. I have the ship work, which is a very important work here. At my first effort I sold \$4.50 worth of books, and fifteen dollars' worth the next half-day in Hong Kong. We have a nice little mission house here, which will be headquarters for all the surrounding country,—Shanghai, Yokohama, Tientsin, Phillipine Islands (over 500 in number), Singapore, and numerous other places. I

brought six distributors with me. I have five of them already in use,—one in the Hong Kong Hotel, one in the Victoria Hotel, one in the post-office, one in the Royal Marine Reading Room. We are right in the midst of the rainy season now, and it is hard to get out very much. I receive my papers and *Health Journal* all right, but not so many letters as I would like, nor any dried fruit. It takes the steamer about one month to make the trip from America here."

THE CONFERENCES IN SCANDINAVIA.

THESE meetings are now in the past. The first was held in Denmark, at Copenhagen, May 11-15, immediately at the close of our mission school. Delegates were present from most of the churches, and besides this a very good attendance of our brethren, especially from Shjælland. Bro. Haskell was present from England, and assisted us much by his words of encouragement and instruction. There was an apparent increase in interest in every branch of the work, especially in the tract and missionary work and the Sabbath-school. The success of the tent-meeting held last summer had been a source of much encouragement to our brethren, and its good results were felt throughout the Conference. The mission school that was just closing was also a source of strong encouragement, giving us a much larger corps of workers than at any time before. One new church was added to the Conference, which now numbers ten churches, with a total membership of 244. In connection with the Conference, the annual meetings of the Tract and Missionary Society and the Sabbath-school Association were held. The reports in these branches were not as encouraging as we could have desired. They have been somewhat neglected the past year; but it was very encouraging to see the desire on the part of our people to be fully instructed in these branches, that they might move along with the body, and act their part. We shall make an effort this year to visit all our churches, and give more instruction in the different branches of our work.

The subject of schools was brought up. Our brethren feel a burden for the education of the children. The difficulties that meet us in these countries, in this direction, are not small ones. Besides other inconveniences is that of getting them free on the Sabbath, which in many places proves to be quite difficult; but in every case where our brethren have made persistent efforts, they have succeeded. They have also begun having church schools on a small scale, and thus far they have proved a great blessing. The law in this respect is very liberal, giving privileges for schools of our own. At the close of this meeting Bro. Matteson took leave of the brethren in Denmark. It has now been about ten years since he first came to Denmark to preach the present truth. The brethren feel very deeply at the thought of his leaving now, but are rejoiced and thankful over the good results of the work in this country and throughout Scandinavia; and they are comforted by the thought that his labor, even in far-off America, will be a blessing and encouragement to the work over here. It is now decided to hold a tent-meeting this year at Holbek, and my brother is now there, pitching the tent preparatory to opening the meeting.

The Conference in Norway was held May 18-22. This Conference is composed of four churches, with a membership of 197, besides a number of scattered Sabbath-keepers. But comparatively little work has been done in this country the past year, confining itself mostly to keeping up the interest that had been created. In connection with this, the annual meeting of the publishing association was held. Here, too, we enjoyed the privilege of Bro. Haskell's presence, which was very much appreciated. The publishing work experienced considerable advancement the past year. The mission schools, having for their object the instruction of colporters or canvassers, have created a demand for books. At first, we found ourselves unprepared to fill their orders, not having any stock of books on hand. During the past year this has been remedied, so that we now have a good stock on hand, and are prepared to fill all orders, and meet every demand, upon short notice. We have now from forty to forty-five active canvassers in the field in Scandinavia. This is indeed a large increase over that of any previous year, and therefore we feel very thankful; but this is but a small amount, in view of the great field that is before us.

During our Conference, appeals for help, by letter and otherwise, came in from many places; some very pressing ones from the northern part of Norway. There are several little companies there, each composed of six or seven persons, who are keeping the Sabbath, and desire baptism; and there are also a number of scattered ones in different places, who are calling for labor in their immediate vicinity. Bro. Bronson has gone North to answer some of these calls, and he writes very encouraging reports of his visits. Immediately at the close of this meeting, Bro. Matteson and his family left us for America. Our interest and prayers will follow him, that the Lord may be with him and bless him in America as he has blessed him here. While we mourn our loss, we nevertheless rejoice in the thought that our loss will be the gain of our Scandinavian work in America. Having some knowledge of the great need of laborers in this branch there,

we are thankful that we can in this way show some appreciation of the interest that has been manifested by them in our work here. Especially do we see the importance of educating laborers for the increasing demands everywhere. Again we say, May the Lord greatly bless the labors of Bro. Matteson in America.

The Conference in Sweden was held June 14-19. At this meeting we were not blessed with the presence and labors of Bro. Haskell and Matteson. We felt very much as if we had been left fatherless, but the Lord came near by his Spirit, and the meeting was most profitable and interesting. More time was taken up in discussing and talking over practical matters than at any time before; and by the number of questions that were handed in, it was manifest that the brethren meant to become thoroughly conversant with every part of our work. Our religious meetings were also largely attended. During my stay in Sweden, about two weeks, Bro. Eriksen baptized sixteen persons; and these, with one who had been baptized before, made an addition of seventeen to the church at Stockholm. The labors of Bro. Matteson with the church and the mission school here the past two winters have been greatly appreciated, and the Lord has signally blessed the effort, so that this church now numbers 131. The coming of Bro. Eriksen has also been a source of much encouragement; and during the meetings that he held, many who have heretofore been somewhat interested, have taken a full stand upon the truth. The only thing that we felt to mourn, was that our country churches were so poorly represented by delegates. There were reasons for this, for which most of them could not be blamed. For many of them the distance to Stockholm is quite long; and in other cases they thought they could not afford to take the means which was so much needed in the work, considering that it would be better to send on the money for the disposal of the Conference than to use it in coming there themselves.

It was decided to hold the Conference at Grythytted next year, where the first S. D. A. church was organized in Sweden. All agreed that the privileges of our annual meetings ought to be shared by the different churches. One interesting feature of the meeting was the presence of so many canvassers, and their interesting reports from the different districts which they represented. Sweden has by far the largest corps of colporters in these Scandinavian countries, and generally they have made very good success; and with one or two exceptions, they were all of good courage. One new church was added to the Conference, with a membership of sixteen. This Conference now numbers eleven churches, with a membership of 325, and more than a hundred scattered Sabbath-keepers. The company at Gefle, where the tent-meeting was held last year, has not as yet been organized. Bro. Johnson went directly from the Conference to that place to hold a short series of meetings, and to organize a church. It was decided to hold a tent-meeting this year at Karlskrona. Bro. Eriksen, with other laborers, will carry on that effort. Here, as in Denmark and Norway, we find many openings; and to all appearance, if we had the laborers and the means to carry it on, aided by the blessing of God, we might see the number of Sabbath-keepers doubled in a very short time.

We have many things to encourage us here in Scandinavia. The Spirit of God has evidently gone out before us, in a most remarkable manner. We feel very anxious so to relate ourselves to God that we may share his blessing in a larger measure than ever heretofore. During the last two or three weeks my brother has visited some of the churches in Northern Denmark, and baptized sixteen persons. He reports an increase of interest in the work throughout the field. We desire much to be remembered by our brethren in America.

O. A. OLSEN.  
June 27.

VIRGINIA.

WOODSTOCK.—We have now been here three weeks, but have lost a number of meetings on account of the rain. Have given ten discourses on the Sabbath question, and quite a number are deeply interested. When it is pleasant weather, the attendance is good. We trust to get the work into such shape that it can be ripened off at our camp-meeting, which is soon to be held.

M. G. HUFFMAN.  
July 11.

R. D. HOTTEL.

WISCONSIN.

AMONG THE CHURCHES.—After the camp-meeting, I visited a few churches in this State. I was very glad for the good spirit all through. Had some very excellent meetings. Sins that have hindered the spiritual growth of God's people were brought to light and confessed; and we trust this will be a healing to the believers in many respects.

At Oakland, my old home, we enjoyed a good quarterly meeting. Young men, strong in the Lord, have been added to this church of late. O what joy to see them move forward, and take part in the ordinance of God, with broken hearts! It is a sight over which angels rejoice. This church has raised up, among others, six young men who are all now

firm in the faith, and ordained ministers, laboring in different parts of the great harvest field. There are still three more who expect to attend school this year, to prepare for the work of the Lord. This ought to cause the old and tried brethren in this church to rejoice, and more earnestly prepare for the coming of the Lord. The interest manifested, on the part of old and young, in tithes and first-day offerings at this place, is certainly becoming to the followers of Christ.

I have now returned to Iowa to engage in work among my own people, the Scandinavians. I have held three meetings in this place, Des Moines. There are a few interested ones. May God bless my humble efforts with success.

H. R. JOHNSON.

July 16.

## MINNESOTA.

BYRON AND WINONA.—June 7, 8, I was with the church at Byron, and held quarterly meeting with them. The attendance, especially on Sunday, was small. The brethren were so busy in haying that it was difficult for them to come to the meeting. A two weeks' meeting with that church after harvest would help them much.

Last Sabbath and Sunday I held quarterly meeting with the church at Winona. Bro. J. I. Collins was with me, and helped in preaching the word. We believe the Lord blessed us as we went forward in the ordinances, especially that of humility, in which quite a number took part for the first time. On Sabbath afternoon nine precious souls were buried with their Lord in baptism, in the Father of Waters.

July 16.

W. B. HILL.

FERGUS FALLS.—This city, of between 4,000 and 5,000 inhabitants, is situated in what is known as the "Park Region of Minnesota." Although it is a city of churches (there are sixteen or more church buildings here), yet, as one of the pastors expressed it, "This is not a church-going people," some of the best churches having an average attendance of only about forty or fifty persons. We pitched our tent in a pleasant part of town, and began meetings about two weeks ago. The audiences have not been large, averaging perhaps sixty.

We are now in the midst of the testing truths. Several are quite deeply interested, and a few, we think, will obey. We intend to hold a Sabbath meeting the coming Sabbath, and expect a few of the interested ones to meet with us. The people are very friendly. No visible opposition has been manifested thus far, but some are getting uneasy. We are trying to keep humble, so God can work through us.

July 12.

WM. SCHRAM.

M. H. GREGORY.

## MAINE.

CROUCH ISLAND.—I came here July 10 to attend a funeral, and remained until the 16th. The Lord has helped us in our meetings, and some that had not attended the meetings for some time, have taken hold again; and their confessions brought light into our meetings. Some new ones have taken up the cross, and hope and courage have come into the church again. We will praise the Lord for his goodness and mercy to us. It was good to meet with this church again, after a lapse of four years. I feel to thank God, and take courage.

July 16.

J. B. GOODRICH.

## INDIANA.

EDINBURGH.—We have been holding meeting in this place four weeks. The interest has been so poor at times that we have often questioned the propriety of staying; and then new developments would seem to demand a further stay. The Sabbath question and other points of our faith have been quite fully discussed; a few have made a start to observe the Sabbath, and others are interested, for some of whom we entertain much hope. We have received some donations, and sold some pamphlets and tracts. Bro. Hanson is with us, and has taken twelve orders for "Great Controversy." We will remain here two weeks longer, hoping the Lord will bless our labors to the good of some souls.

VICTOR THOMPSON.

N. W. KAUBLE.

MAXWELL.—We began labor at this place in a tent, June 21. The meetings have now been in progress three weeks. The attendance has not been large at any time. The usual congregations number about forty. Other meetings are held in the place, in order to keep the people away. There are several families keeping the Sabbath in the neighborhood. Some have been observing the commandments for four years. Others have embraced the truth mostly through the missionary work of friends living here.

A Mr. Alands and his wife learned of the interest here, and came to this neighborhood to labor in a religious way. The friends were anxious for meetings; and as these persons appeared to be honest, they were permitted to continue their efforts in this vicinity for quite a while. But they took a course to create much prejudice against our work. We are told that

they went a few miles away from this neighborhood, and preached in a Baptist church, and there professed to be Baptists. They have no connection with any of our churches; neither can we indorse them. We would advise our people to have nothing to do with them. We held our first Sabbath-school last Sabbath, with the friends here. Twenty-five were present.

WM. COVERT.

D. H. OBERHOLTZER.

DUGGER, PRAIRIE CREEK, MAXWELL, ETC.—Since the last State meeting, I have labored at these and other places. The church at Dugger was almost broken up by removals, but about one year ago four new families took hold of the Sabbath, and now the prospects are better. I held a meeting with them June 3. Four were added to the church, one by baptism. I then visited the remnant of the Prairie Creek church. Removals have decreased this company also, until there are but four or five left. Yet these voted, with courage and determination, to maintain a church organization, hoping that the Lord will add others to their number.

June 19, I went to Maxwell, and assisted Bro. Wm. Covert in pitching a tent in that place, an interest having been awakened there by two brethren, who gave Bible readings and did some other missionary work; and, as a result, a number began keeping the Sabbath. I remained with Bro. Covert until July 9, when it was decided that I should visit some of the churches. I came to Logansport and began meetings July 12. I found the church in rather a discouraged condition. Some of the "mixed multitude" had been admitted to their membership, and had been troubling Israel. Four were disfellowshipped, and others reprovved. Some confessions were made, and we think a better state of things will now exist, if all will be faithful in their efforts to overcome. I next go to Wabash.

July 16.

D. H. OBERHOLTZER.

## DAKOTA.

FARGO.—We begun meetings in the tent at this place July 7. We had some difficulty in finding a suitable location, but we finally found a place which is convenient and quite central. The attendance from the first has been small, but the few that come, manifest an interest, and listen attentively. Sunday we took up a collection, in which nearly all participated. The donations amounted to \$4.47.

To those who have so kindly donated to the mission, we wish to express our heartfelt thanks, and we hope that you will still remember us, and that your prayers will go out as "sharp sickles" for the prosperity of the work in this city. All mail addressed to the workers at Fargo, should be to Box 606.

BYRON TRIPP.

M. CADY.

## KANSAS.

MELVERN, OTTAWA, FLORENCE, ETC.—The first Sabbath after camp-meeting, June 2, I spent with the brethren at Melvern. There are now only two Sabbath-keeping families here, their number having been reduced by removals. June 7-18, I was at Ottawa. Some things of a discouraging nature have existed here. But the meetings held were profitable to all, I trust. A spirit of confession did much toward restoring harmony.

I then went to Florence, June 23. A number of scattered Sabbath-keepers unite in holding Sabbath-school and meetings here. The few days spent here seemed to be a profitable season. I also spent a few days at Elivon, holding meetings, and visiting. July 7 I was at Geniseo. The ordinances were celebrated, two united with the church, and two were baptized. The Spirit of the Lord was present.

JOHN GIBBS.

## MICHIGAN.

DE LOUGHARY.—I am now nine miles south of here, in a dense forest. The settlers are mostly French Belgians. I have been here since June 6. I found three families keeping the Sabbath, and have been laboring with them, to try to establish them more fully in the present truth. Two were using tobacco, but as far as I know, have put away the filthy weed. The work goes slowly, as the settlers are far apart. Several seem to be interested.

On account of poor health, I cannot put in all my time. Also, part of my time is spent in manual labor. From July 6 to 8, I spent with the Stephenson church. The meetings were good, and those in attendance enjoyed much of the blessing of God. The ordinances were celebrated. One more was added to the church, and others will soon follow. July 9, 10 I spent with two Sabbath-keepers at Talbot. The lonely ones can have God's blessing, as well as others.

M. ENOCH.

## TEXAS.

CEDAR GROVE AND WILLS POINT.—We have been waiting some time to ascertain, as nearly as possible, the exact results of our effort at Cedar Grove, before making another report. But we have not been able

to do so definitely yet, as some are slow to take their stand publicly, though we cannot but hope for them yet. The interest has been deep and widespread, and caused a stir throughout the country adjacent to us. Opposition sermons have been preached by ministers of three different denominations, but they only served to help our cause, enabling some to decide for the truth, who were waiting for the promised "refutation of Adventism."

About fifteen adults, mostly substantial men and women, have taken their stand, and are observing the Sabbath. We have regular Sabbath meetings with them, and are raising a fund with which to procure Sabbath-school literature, so as to get into working order. Some who have not yet fully decided are really convinced and still interested. Some of these take part with us in contributing for the Sabbath-school books and papers, and we have great hopes for them. Among these is a physician, a man of much influence in the community. We are now at Wills Point, five miles from Cedar Grove, where we shall remain till camp meeting. Have held four services, with fair audiences.

July 9.

W. T. DRUMMOND.

W. A. McCUTCHEN.

## IOWA.

STORN LAKE.—July 14, 15, I attended the quarterly meeting of Dist. No. 9 at this place. Each church in the district was well represented. The presence of Bro. W. R. Smith, with a strong company of canvassers, added much to the interest of the meeting. Considerable attention was given to the Sabbath-school work, and a good degree of interest was manifested in bringing up to the standard this important branch of the cause of God. All seemed to feel the necessity of a more thorough preparation of the lessons, and of a hearty co-operation of each member of the school with the officers, to build up the Sabbath-school interests.

Two interesting health and temperance meetings were held, which resulted in the organization of a health and temperance club of fifteen members, all of whom signed the tetotal pledge. Four subscriptions for *Good Health* were obtained, and the club partially supplied with temperance literature with which to do missionary work. Some advance moves have been made in this district in the tract and missionary work, and nearly all present expressed a determination to be more faithful in doing missionary work, and reporting the same. These meetings have been a source of encouragement to the brethren here. Three more united with the church, and we believe others will yet be added, if the church does its duty.

W. H. WAKEHAM.

## MISSOURI.

CARTHAGE.—As was stated in the report of the Carthage camp-meeting, we remained at this place to follow up the interest. This we have tried to do, both by preaching and visiting. The Lord has wrought through us, and we have been permitted to see some fruit of our labors. The congregations were not large, but we were encouraged by seeing many of the same faces at almost every meeting. As many of the members of the Avilla church are living at Carthage, their quarterly meetings have been held here for some time in the past. At the last quarterly meeting, held June 30, July 1, it was voted to request the name of this church changed, at the next annual meeting of our State Conference, to that of Carthage.

This quarterly meeting was well attended. The Spirit of the Lord came very near, and it proved a precious season to all. Eleven united with the church, four of whom were buried with their Lord in baptism, on Sabbath afternoon. Last Sabbath and Sunday also were good days. Four more were added to the church, one of whom was baptized, and one, in addition to these, signed the covenant. Others are convinced, and bade us Godspeed, as we closed the meetings Sunday evening. Monday we shipped the tent to Excelsior Springs, Clay Co., where we expect to pitch it again about July 16. We are of good courage in the Lord; and his truth never seemed clearer, nor more precious, than now. For all he has done, we feel to say, Praise his holy name.

July 10.

R. S. DONNELL.

J. B. BRCKNER.

## CANVASSING IN NEBRASKA.

Knowing that all our people in this State are interested in the canvassing work, I take this way of informing them of what our company is doing. We now number five; two, however, have been with us only two weeks. I left home May 13, and took about sixty-five orders for the "Marvel of Nations," and fifty for the *Sentinel*, before I was joined by the company. We began work in Seward County, June 2, and up to date have taken 248 orders for "Marvel of Nations," thirty-seven for "Sunshine," besides obtaining 115 subscriptions for the *Sentinel*, and eleven for other periodicals.

We have been blessed with the privilege of meeting with the Seward church, and have enjoyed it very much. Our company are all of good courage, and trust that the seed thus sown will bear fruit for

the kingdom of God. We move into York County this week, and will pitch our tent at Waco. We solicit correspondence from all our friends, and hope to see them at our annual camp-meeting, to which we are all looking forward with hope.  
July 15. J. W. BOYNTON, Leader.

**IOWA H. AND T. SOCIETY PROCEEDINGS.**

THE sixth annual session of the American Health and Temperance Society of Iowa convened on the camp-ground at Des Moines. The first meeting was held May 31, 1888, at nine o'clock A. M. The President, Eld. A. G. Daniells, having gone to New Zealand, Dr. J. H. Kellogg, of Battle Creek, Mich., was appointed to take charge of the meeting. Dr. Kellogg appealed to the word of God as in perfect harmony with science, on the temperance question. He stated that the health reform came from heaven, not from man. He also spoke of our being familiar with what is said in the "Testimonies" on this subject. He maintained that the indulgence of the appetite injures the soul, as well as the mind and body. The Committee on Nominations were J. H. Morrison, L. Mc Coy, and H. Nicola.

SECOND MEETING, AT 3 P. M., MAY 31.—Committee on Nominations presented the following report: For President, W. H. Wakcham, Winterset, Ia.; Secretary and Treasurer, Mrs. S. N. Hodges, Des Moines. Interesting remarks were then made by the Doctor upon the subject of wholesome dietary. He advised cheerfulness at time of eating, and said that only the quantity of food should be eaten that can be digested thoroughly. Children were called to the front seats, and a few minutes were spent, showing them, by a finely prepared set of physiological charts, some of the effects that tobacco and whisky have on the human system. They seemed to enjoy the instruction given, and nearly all present pledged themselves never to use tobacco, whisky, tea, or coffee. Ten persons were appointed to canvass the ground with the pledges. As a result, seventy-eight signers to the total pledge and four for the anti-whisky pledge, were obtained, forty-eight of whom became full members, making our total membership 1,203.

Meeting adjourned *sine die*.  
J. H. KELLOGG, Pres. pro tem.  
S. N. HODGES, Sec.

**KANSAS H. AND T. SOCIETY PROCEEDINGS.**

THE first annual session of the Kansas Health and Temperance Society convened at Emporia, Kan. The first meeting was held May 28, 1888, at 9 A. M. President in the chair. Prayer by Eld. Lamont.

A motion was carried that the Chair be authorized to appoint the usual committees. The following were announced: On Nominations, W. W. Stebbins, J. D. Rockey, T. J. Eagle; on Resolutions, Elds. Lamont, Mc Reynolds, and Morrow.

It was moved that the Nominating Committee take under consideration the appointing of Vice-Presidents, the number of whom to be no less than three, and no more than six.—Carried. Remarks by Eld. Lamont, urging the necessity of these officers' being allowed time in which to labor in this very important branch of the work.

Adjourned to call of Chair.  
SECOND MEETING, AT 11.30 A. M., MAY 28.—The Nominating Committee reported as follows: For President, R. Dobbins; Vice-Presidents, C. W. Flaiz, Joseph Lamont, L. J. Rousseau; Secretary, Mattie Sharp. The report was adopted.

The Committee on Resolutions then submitted the following:—

Whereas, Great light has been given us on the subject of health and temperance; and,—

Resolved, That we hereby express our gratitude to God for the special light so graciously bestowed upon us, and pledge ourselves by his help to walk in it.

Resolved, That we urge all our people to become more intelligent upon this important subject, and to this end we recommend that each family take and read the *Good Health*.

Resolved, That it is the duty of every S. D. Adventist to sign and sacredly keep the total pledge. These resolutions were adopted. Adjourned *sine die*.

L. J. ROUSSEAU, Pres.  
MRS. EMMA L. ROUSSEAU, Sec.

**Special Notices.**

**TO CHURCH CLERKS IN NEW YORK.**

We request you to send the credentials of the delegates elected to the State Conference, properly filled out, to the secretary of the Conference, F. M. Wilcox, Phoenix, N. Y. First obtain the consent of the delegates, however, and then forward them without delay. There are several advantages in this plan. Delegates will not lose their credentials, or leave them at home, or have any trouble with them at all. They will find them in the hands of the secretary of the

Conference, when they reach the place of meeting. We think this plan will be more satisfactory to all concerned, than the old one. We hope all our churches will choose their delegates at once, if they have not done so already.  
M. H. BROWN, Pres.

**NOTICE TO NEW YORK CHURCH CLERKS AND TREASURERS.**

My address until camp-meeting will be Phoenix, Oswego Co., N. Y. All reports should be sent to me at this place.

FRANK M. WILCOX, Sec. N. Y. Conf.

**TO THE T. AND M. WORKERS IN OHIO.**

DISTRICT secretaries, librarians, and church business agents, are requested to be at the workers' meeting of the soon coming camp-meeting, at Columbus, as early as Aug. 7. Do not fail to bring your books along, so that all accounts may be properly adjusted, before the camp-meeting proper begins.

H. M. MITCHELL.

**NOTICE TO IND. T. AND M. MEMBERS AND OFFICERS.**

OUR tract society year closes with the beginning of the present quarter, and our State secretary wants a complete report from every district in the State immediately, and also a report from every minister and canvasser. This is absolutely necessary, in order that our annual report may be a complete one. These reports should include the necessary cash to settle all debts, so that the State society may be able to settle with the offices of publication, as these offices need the money that the society owes them.

WM. COVERT.

**TENTS FOR THE NEW YORK CAMP-MEETING.**

THE rent of tents this year will be a little more than last year. The price charged then did not quite cover rent, freight, and cartage. We are sure our brethren and sisters do not want it so this year; hence we advance the price of rent to cover all the expense incurred in connection with them. The following is our schedule of prices for the present year: 18 x 25, \$5.50; 16 x 25, \$5.50; 14 x 15, \$2.75; 12 x 17, \$2.75; 10 x 14, \$2.25; 9 x 12, \$2.00.

All orders should be sent in by Aug. 20, so there will be no failure in having them on the ground in time. Address all orders to N. H. Washbond, 323 W. Bloomfield St., Rome, N. Y.

M. H. BROWN.

**TENT-MEETING AT DU QUOIN, ILLINOIS.**

IN making our plan of work for Illinois this summer, it was decided that it would not be best to hold any tent-meetings in the State, and so stated in the REVIEW. Since then, however, finding that a good interest had been awakened at Du Quoin by the missionary efforts of some of our people living in and near there, it was thought best for Bro. Rogers to go there and pitch a tent. Accordingly the tent was pitched there June 22, and a fair interest has been awakened, and some are reported keeping the Sabbath as a result already. Tent-meetings are no longer an unusual thing, since so many organizations are coming to make use of them. Hence, people will not attend for the novelty of meeting under a tent, and thus become interested, as they did a few years in the past; and as tent-meetings involve a large expense, we have come to feel that a place should be chosen where there is some interest to begin with, so as not to take the risk of spending so much money, and perhaps see no adequate results accomplished. The prospect looks bright for strong demands in various localities for tent-meetings in our State another year. Several counties have been thickly sown with our books during the last two years, and especially this summer have our canvassers been having good success. Several are selling from twelve to twenty "Thoughts on Daniel and the Revelation" per week, and some are selling as high as forty "Great Controversy, Vol. IV," per week. One canvasser visited a family, and found the wife a Catholic, and the husband in a mine at work. He felt so strongly drawn out for them that he went down into the mine, and sold the man the book, "Vol. IV." Contrary to his usual custom as a canvasser, he had a few readings with this man afterward, and as a result, both he and his wife have begun to keep the Sabbath and decided to obey the truth. He has joined the canvassing company, to learn how to canvass. We hope to see much such work as this preparing the way for tent companies to follow and reap rich harvests of precious souls.

A. O. TAFT.

**IMPORTANT NOTICE FOR OHIO.**

WE have just received notice that a clause in the deed, or the bequest, of the Goodale Park property to the city of Columbus, makes it impossible for the grounds to be used for a camp-meeting. Should they be so used, it would give the original heirs a

chance to reclaim the property. This necessitates a change of location for our meeting. The meeting will now be held in Franklin Park (the same grounds occupied by us four years ago, and which now constitute a beautiful park) or in a grove near by it, at the end of Long St. Upon arriving at Columbus, you will be obliged to walk four blocks south of the depot on High St. Then take the red line street-car on Long St., going east to Franklin Park. Some one will be at the depot on the arrival of most of the trains, to take your checks, and see that your baggage is delivered. Remember that the Engelke & Bigelow Transfer Company take all our baggage. If none of our brethren are there to meet you, inquire for the above parties, just outside of the depot, as you go to High St.

The necessary change of our meeting from Goodale Park is much regretted by the parties who promised us the use of those grounds. But in some respects the grounds now to be occupied are preferable to Goodale Park. Thus the change will not be detrimental to the meeting.

All should remember that the preparatory meetings begin Aug. 6, and the regular camp-meeting begins Aug. 10. We hope to see several hundred of our brethren on the ground by Tuesday, Aug. 7, and a goodly number the first day of the workers' meeting. Some who have late oats to harvest, are planning to leave them shocked up in the field till after camp-meeting. "Where there is a will, there is a way." The season is later than usual, and some of our brethren may be obliged to do this. If any cannot be present the first week, they should come early the second week. We hope, however, that but very few will be obliged to stay away until that time. The earlier part of the meeting will be devoted largely to giving instruction, such as all our brethren need, in the various departments of the work. Ample preparations will be made to furnish board to all who so desire, at the dining tent. Tickets will be sold the same as last year.

We request all librarians and district secretaries, to bring their account books with them to the meeting. We desire to compare your accounts with the State books, and also to render all the help we can to any who may need help in keeping their accounts properly. Instructions will be given in this important work. We hope to see every T. and M. officer in the State present. We hear from various parts of the State, and all report favorably for a large attendance. Come, dear brethren and sisters, and bring angels of light with you.  
R. A. UNDERWOOD.

**CAMP-MEETING AND WORKERS' MEETING AT INDIANAPOLIS, IND.**

THE annual camp-meeting for Indiana is appointed in the REVIEW for Sept. 11-18. This meeting is to be held at Indianapolis. The place selected is Bruce's Grove, located in the northeastern part of the city. The site is adjacent to the L. E. & W. Railroad track. The Monon and the Pan Handle trains, bound for Chicago, pass over the same track in entering the city. The grove is located three miles out from the Union station. We expect the L. E. & W. and Monon companies will stop their trains for passengers coming to the meeting, to get off. Preparations for the meeting will begin Aug. 27. A workers' meeting is to be held one week before the time appointed for the camp-meeting, and it is hereby appointed to begin Sept. 4. Eld. Butler and other efficient help are to be at the camp-meeting. The General Conference will send some one to attend the workers' meeting. It is expected that all the societies that annually elect their officers will be represented in the workers' meeting, and hold one or more meetings of their annual session before the camp-meeting begins. It is very desirable to have most of the auditing work attended to during the workers' meeting. All who have accounts to be audited should prepare reports of their labor in as complete form as possible, and have them placed in the hands of the Conference secretary at an early stage of the workers' meeting. Let all churches meet to elect their delegates to the Conference as early as the first Sunday in August. Send a list of the delegates chosen, to J. W. Moore, 175 Central Ave., Indianapolis, the first mail after the election, so that the Conference committee can select the auditing committee in good time to secure their attendance at the beginning of the workers' meeting.

The usual reduction on the railroads will be secured for the benefit of those attending the meeting. Tents will be pitched upon the grounds for rent at \$2.00, \$2.25, \$2.50, \$2.75, and \$3.00. The price will depend upon the size and quality of the tent. There will be a boarding tent, where good meals can be had at reasonable rates. The grove is situated in a very quiet place, and everything reasonable will be done to make everybody comfortable. All have ample time to prepare for this gathering. None can afford to lose the meetings.

We know that the Lord can make this meeting to be the best one that has ever been held in the State. But in order for this to be the case, it will require more heartfelt confessions, more earnest prayers, more reading of the Bible and the "Testimonies,"

and greater consecration, than has ever preceded a meeting in this State in previous years.

WM. COVERT.

THE WARSAW, IND., CAMP-MEETING.

We wish to speak again concerning this meeting. There are many Sabbath-keepers in the part of the State in which this meeting is to be held, who seldom have the privilege of attending a camp-meeting. None of these should fail to attend. There are also those who have enjoyed many of our good camp-meetings in the past. These know the blessing of such a gathering, and we call upon them to come themselves, and to encourage all to be at this camp-meeting.

Let all consider that we are almost at the end of probation, and that our time to work is nearly closed. We surely cannot afford to remain at home during this meeting, on account of the little that could be earned or saved financially by so doing. Of course, we know that it will require a little effort, but who is there among our people who is not willing to make the necessary exertion?

We are greatly favored with a finely shaded park, and that free of cost. Even the tabernacle, ready seated, is furnished without charge. Tents will be pitched upon the ground ready for renting, at a very reasonable price. It will be worth all that it will cost to attend this meeting just for the gain health-wise; but of course the greatest blessings to be obtained are the spiritual help and the practical instruction that will be afforded.

The annual summary of the tract society for the State will be presented at this meeting. This important branch of the work will receive much attention. The State agent and quite a number of our canvassers are to be present, and the canvassing work will receive due care. The president of the Health and Temperance Society will be there to take charge of that branch of the work; and the Sabbath-school work will also come in for its full share of consideration. Eld. B. F. Purdham will have charge of the Sabbath-school department; and Eld. N. W. Kauble, of the health and temperance work.

We sincerely hope to make this meeting a spiritual benefit to all who attend. We earnestly entreat all our people in the State to make it a special point to pray for the success of this meeting, both at the family altar and in secret, every day. There never was a time when there was more need of all earnestly seeking God than there is now. We urge you not to neglect this request. Try to prevail upon your neighbors to come. Seek God for their conversion. Come at the first of the meeting, and remain to the close.

WM. COVERT.

News of the Week.

FOR WEEK ENDING JULY 21.

DOMESTIC.

A new case of yellow fever is reported at Tampa, Fla., and two new cases are said to have developed at Manatee, Fla.

According to the California State Gazetteer, the present population of that State is 1,500,000, nearly double that of 1880.

The New York Legislature met in special session Tuesday, for the purpose of appropriating funds to provide work for State convicts.

Six new cases of small-pox were discovered at Buffalo, N. Y., Monday, and the authorities have taken steps to prevent the spread of the disease.

The expense of holding the recent National Republican Convention was \$31,000; that of the National Democratic Convention was upward of \$23,000.

Over 10,000 bushels of grasshoppers have been killed in the vicinity of Fergus Falls, Minn., and prospects appear to be good for getting rid of the pests.

The Farmers of Southern Illinois held a convention at Robinson, Crawford Co., Saturday, and adopted measures looking to the extermination of the chinch-bugs.

A wind-storm at Benkleman, Neb., Sunday night, tore the Presbyterian church from its foundations, and destroyed twenty frame buildings. No lives were lost.

The new silk mills of the Phoenix Manufacturing Company at Pottsville, Pa., equipped at a cost of \$250,000, began operations Tuesday morning, employing 1,000 hands.

Near Westport, Ind., early Friday morning, a steampipe in the tug "Convoy" exploded, causing the death of seven men, who were scalded and maimed in a shocking manner.

Anarchists and socialists have started Sunday-schools in various parts of Chicago, with the view of instructing young and old in their pernicious doctrines and the use of dynamite.

A record of the defalcations of the last ten years, compiled by the New York Herald, shows 405 cases, involving the aggregate sum of \$48,513,466.81, or nearly fifty million dollars.

The New York Journal states that Sister Mary Frances Clare, the famous "Nun of Kenmare," has renounced the Catholic faith, and has become a member of "Father O'Connor's Converted Catholics."

There are in New York City more than three hundred religious and charitable institutions and societies, whose object it is to help the poor; these institutions receive and distribute annually about \$4,000,000.

The Personal Rights League is the name of an organization having its origin in Chicago, the object of which is to inaugurate a popular national movement against prohibition, though in favor of temperance.

Crop reports from Yankton, D. T., state that wheat, corn, oats, and rye are now so far developed that failure is almost impossible, and the crops are estimated the best that Yankton County has had for eight years.

An expedition will start from Camden, N. J., Friday, to search for the treasure of the British sloop-of-war "Brisk," sunk near the Delaware Breakwater, in 1798. The wreck is believed to contain \$20,000,000 in Spanish gold.

Carrier pigeons are rapidly being introduced into Wyoming. They are used in sending messages between Laramie and the big ranches. Homing pigeons are likely soon to be put to the same use everywhere on the great cattle ranges of Idaho and Montana.

The through Southern train leaving Alexandria at 11:25 last Wednesday night, on the Virginia Midland Railroad, went through a trestle between Orange Court House and Barboursville, a distance of fifteen feet, killing five persons outright, and wounding upward of forty—some severely.

In the mine of the Lake Superior Company, near Ishpeming, Mich., a single blast Friday dislodged a mass of gold-bearing rock, weighing 300 pounds, the gold in which is valued at from \$10,000 to \$60,000. This is said to be the fifth remarkable discovery in this shaft, and has created the wildest excitement.

It was stated at the annual convention of window-glass manufacturers at New York, Wednesday, that the passage of the Mills bill would ruin their industry. The importation of foreign product has largely increased, the Government's revenue therefrom in the past four years being augmented to the extent of \$1,250,000.

The Inter Ocean states that the "Great Eastern" is still intact; and it is now just barely possible that, instead of breaking it up, the monster craft will be altered for service in either the cattle or bulk petroleum trade. There are those in London well versed in vessel managing who think the steamer may yet be made to pay.

On Friday last, the New York Legislature abolished the use of machinery in penal institutions, decreeing that convicts shall make only, and by hand, the goods required in the prison system. It also abolished the New York City Aqueduct Commission, and delegated to Mayor Hewitt the formation of a new commission of seven members, three of whom shall be city officials.

The following situation has called together the New York State Legislature in special session. The warden of Sing Sing reports that 350 men will become idle on the 20th of July, and 650 more early in August. The warden of Auburn reports that he will have to lock up 550 men on the 15th of July, and 150 more early in August. At Clinton Prison only a part of the available force are now employed, and the warden reports that they will be out of work by the 1st of August. Unless some relief is afforded, the great body of men in the State prisons must be locked in their cells for the period of nearly six months.

A scheme proposed by the Knights of Labor, is in active progress, to combine all labor organizations of the country under one supreme head, who shall be elected by the delegates of every association at a general convention. This consolidation would join together between 8,000,000 and 10,000,000 working-men, with an indissoluble band, and exert a powerful industrial and political influence all over the United States. The matter will be brought before the National Convention of Locomotive Firemen, in Atlanta, on Sept. 10, the General Assembly of the Knights of Labor, and the National Convention of all the leading labor organizations.

Heavy rain caused a flood at Wheeling, W. Va., Thursday evening, debris from the hillsides rendering some streets impassable. One of the B. and O. bridges collapsed, and it is feared that from ten to twenty persons were drowned. At Caldwell's Run four dwellings were swept away, eleven persons being drowned. The Western Union office and other buildings at Wheeling have a foot of water on the main floors. Sowers were burst, and streets washed out. Many bridges are gone. Rail-tracks have been torn up, and it is even reported that trains and coal chutes have been carried away. The damage in the city is placed at \$50,000, while the loss to crops in the surrounding country cannot be estimated.

FOREIGN.

Cholera prevails to an alarming extent among Europeans at Hong Kong.

Emperor William II. is the first Russian-speaking king of Prussia. Prince Bismarck speaks Russian fluently.

Canada, at present, has no murderers under sentence of death, a fact which is said to be almost without precedence.

The Pundita Ramabai has about completed her American circuit. She has reached San Francisco. She will make a tour of the coast, and sail for Calcutta in August.

Advices from Shanghai say that, after an enormous sacrifice of money and labor, all efforts to close the breach

in the banks of the Hoang-Ho River have been found to be futile.

The exports of breadstuffs from Southern Russia during the coming summer are expected to be enormous. Reports from Odessa indicate that the harvest will be immense.

The Norwegian bark "Magnolia," from Rio Janeiro, is quarantined at Ship Island, Mississippi, the captain and four of the crew having died of yellow fever during the voyage.

The locust plague in Algeria is becoming worse. Sixty thousand laborers and 2,000 soldiers are powerless. The whole country is devastated, and it is feared that famine and pestilence will result.

Foreign dispatches state that the weather throughout England is abnormally cold. Snow has fallen in the suburbs of London, and the peaks of Skiddaw and other mountains are covered with snow. This is the first time snow is known to have fallen in that country in July.

A dispatch from Cape Town, Africa, dated July 19, says: "The Debeers coal mine at Kimberley caught fire yesterday evening, and 800 men are entombed. The work of rescue, which began at once, still continues; but it is believed that 500 persons have perished, including Mr. Lindsay, the manager of the company. Many of the victims imprisoned in the mine are white people."

An English Blue Book has just been issued, which gives the number of vessels contained in the navies of the different maritime powers of Europe, as follows: Battle Ships—England, 49; France, 30; Italy, 21; Germany, 15; Russia, 9. Cruisers—England, 87; France, 67; Germany, 29; Russia, 25; Italy, 21. Torpedo Vessels and Boats—England, 176; France, 140; Italy, 138; Russia, 97; Germany, 96.

The contemplated visit of Emperor William to Russia took place last week, with very imposing ceremonies. The czar received the emperor at Cronstadt, on board his Imperial yacht, July 18, after which the latter proceeded to St. Petersburg, where he was to remain four days, returning afterward to Germany. It is asserted that in September he will visit Alsace-Lorraine, meeting the king of the Belgians at Strassburg, and then go to Vienna, and that he will probably visit the king of Italy later.

M. Jovis, a French aeronaut, is said to be building an air ship, in which he proposes to attempt to cross the Atlantic from New York this fall. It is to be called the Atlantic, and will be 200 feet high, with a cubic measurement of nearly 100,000 feet. It will weigh 4,500 pounds, and will carry the same weight of passengers and freight. M. Jovis thinks he can make seventy miles an hour in it, and expects to land in Norway or Sweden, or else in Ireland, in three and a half days after starting. The cost of the enterprise is fixed at about \$40,000.

Appointments.

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

The next annual session of the Ohio Sabbath-school Association of Seventh-day Adventists, will be held on the Columbus camp-ground, Franklin Park, Aug. 6-21. Carefully prepared instruction for the benefit of teachers and workers, in the form of normal work, will be given in such a manner that it can be copied from the black-board, and retained for future reference. We urge a large delegation from each school in the State. V. H. LUCAS, Pres.

The sixteenth annual session of the Indiana Conference of Seventh-day Adventists, for the purpose of electing Conference officers, and transacting such other business as may be necessary to carry forward the work of this body, will be held in connection with the workers' meeting and camp-meeting at Bruce's Grove, Indianapolis, Ind., Sept. 4-18. Let all churches in the Conference, or those desiring representation in the Conference, elect one delegate for the organization, and one additional delegate for every fifteen members. IND. CONF. COM.

I WILL meet with the churches of Southern Kansas, as follows:—  
 Stover, Labette Co., July 27-29  
 Chetopa, " Aug. 3-5  
 Valeda, " 7-9  
 Hallowell, Cherokee Co., " 10-12  
 We expect to hold quarterly meeting services at most of these places. There will also be opportunity for baptism. The director of Dist. No. 12, is expected to attend these meetings. Let an especial effort be made to secure a full attendance. Come, praying that God will meet with us.  
 C. McREYNOLDS.

No providence preventing, we will meet with the churches in Michigan as follows:—  
 Denver, July 28, 29  
 Fremont Center, Aug. 4, 5  
 Shelby, " 11, 19  
 Ravenna, " 18, 19  
 Muskegon, " 25, 26  
 We hope to meet all the brethren at these meetings. Let us earnestly seek the Lord for the blessing of his Spirit, in our meetings; and may we come with so much of the love of God in our hearts, that we may receive the blessing which we so much need in this hour of peril.  
 J. D. GOWELL.  
 F. CARR.

Obituary Notices.

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

GRIFFIN.—Died on Crotch Island, Maine, July 8, 1888, of brain fever, Alpheus H., only son of Geo. H. and Julia E. Griffin, aged 1 year, 8 months, and 10 days.

CARY.—Died of consumption, at Egypt Mills, Mo., June 23, 1888, Julia Pearl Cary, aged fifteen years.

WHITE.—Died near Swayzee, Grant Co., Ind., July 5, 1888, Sr. Sarah F. White, in the fortieth year of her age.

SPAUDLING.—Died near Spring Arbor, July 7, 1888, Mrs. Lovina Spaulding, aged 74 years, 1 month, and 27 days.

HEATLEY.—Died in Mead Center, I. T., Nov. 10, 1887, of congestion of the bowels, my dear husband, H. C. Heatley, aged 61 years, 10 months, and 19 days.

SCHOONARD.—Died of diphtheria, Hannah Lovina, Jan. 4, 1888; William, Jan. 7; and Huelwellyn, Jan. 8, aged sixteen, twenty-one, and four years respectively.

DONEGAN.—Died at Syracuse, N. Y., May 12, 1888, of consumption, Sr. Izzie Donegan, in the twenty-sixth year of her age.

MATTER AND SPIRIT;

OR, THE PROBLEM OF HUMAN THOUGHT.

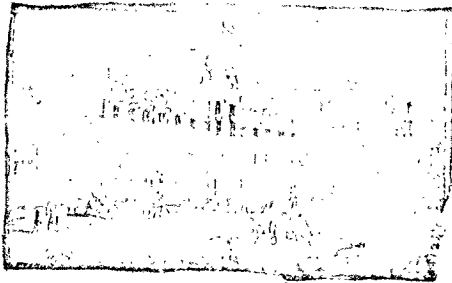
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A WORD FOR THE SABBATH; OR FALSE THEORIES EXPOSED.

By URIAH SMITH.

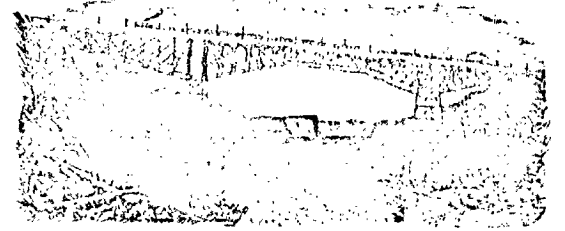
THIS is a poetic monograph upon the Sabbath Question, treating it metrically in seven chapters, under the respective headings of "Truth and Error"—"The Sabbath Instituted at Creation"—"The Sabbath a Memorial"—"The Sabbath Not Abolished"—"Apostolic Example"—"Sabbath and Sunday"—"Vain Philosophy."

This little lyric pretty thoroughly canvasses the entire ground of this important subject. Numerous texts of Scripture are referred to, which are given in the margin.

Few persons will begin this poem without reading the entire work. 60 pages, in muslin covers, 30 cts. The same, in glazed paper covers, 15 "

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Travelers' Guide.



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Table with columns: TRAINS EAST, STATIONS, and times for Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, and Detroit.

Table with columns: TRAINS WEST, STATIONS, and times for Detroit, Ann Arbor, Jackson, Battle Creek, Kalamazoo, Niles, Michigan City, and Chicago.

\*Connects with railroads diverging. †Connects with L. E. and W. and L. N. A. & O. ‡Connects with O. W. & M. §Connects with G. R. & L. and L. S. & M. E. ¶Connects with L. S. & M. S. and Grand Trunk. \*\*Connects with T. A. A. and N. M. ††Connects with railroads diverging and Steamboat lines. †††Daily. All other Trains daily except Sunday.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 24, 1888.

Table with columns: GOING WEST, STATIONS, GOING EAST, and times for various stations including Chicago, Port Huron, and Battle Creek.

†Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. ††Connects with Grand Trunk. †††Connects with Grand Trunk. ††††Connects with Grand Trunk. †††††Connects with Grand Trunk.

The Review and Herald.

BATTLE CREEK, MICH., JULY 24, 1888.

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" (Northeastern), "	21-28
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Vermont, West Randolph, "	28-Sept. 4
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Colorado, "	18-25
Nebraska, Grand Island, "	11-19
California, (State meeting) Oak- land, "	20-Oct. 2
Michigan, (Gen'l camp-meeting), "	25-Oct. 2
Tennessee, Oct.	2-9
Missouri, "	2-9

GEN'L CONF. COM.

In a private note, Bro. Bourdeau states that he is having a great interest at Lincoln, Wis., where he and Bro. Paul E. Gros are holding meetings.

Our brethren in Europe are to hold their next General Council at Trumelan, Switzerland, early in August. They will hold a camp-meeting at the same time and place.

We have been requested to announce that, preparatory to the Texas camp-meeting, at Terrell, Kaufman Co., there will be a workers' meeting, beginning Aug. 8.

The reader will be interested in the wide field embraced in our Progress department this week. Reports from Nova Scotia, Denmark, Scandinavia, New Zealand, the Hawaiian Islands, and China, with the article on the work in Australia by Bro. Collis, in the Missionary department, bring under review an extent of territory not often presented in one

paper. The reports from the home field are also more than ordinarily full and interesting.

ERRATUM.—The writer's name attached to the article, "Man's Great Study," in last week's REVIEW, should have been E. J. Rogers, instead of E. P. Rogers.

SPENCER CREEK, MICH.

We have been privileged of late to meet with this church, whose acquaintance we pleasantly formed last summer. The quarterly meeting, which was postponed one week because of the Wexford camp-meeting, was quite well attended. Between fifty and sixty brethren and sisters were present. Practical discourses were given; the Lord's Supper was celebrated; and eight willing souls were baptized by the writer in the clear waters of Torch Lake, and united with the church. The Lord's blessing was present, and many of our hearts were melted to tenderness, as we partook of the emblems of our dying Lord. The baptism was also a season of interest. Some of those baptized would have received the ordinance at Wexford, had there been an opportunity at that meeting.

The church at Spencer Creek seems to be growing in grace, and increasing in numbers. They hope, as soon as a lot can be secured, to begin a church building of their own, as they have been preparing to build for some months. We very much enjoy our sojourn in this northern section of the State, and hope to recuperate so as to be able to do more and better work than for weeks past. The cool air and quiet, are restful and invigorating to weary nerves.

G. I. H.

FOREIGN MISSION MONEY IN THE LITTLE BOXES.

QUESTIONS continue to come in from those whom we had supposed were well informed as to what disposition should be made of the weekly donation for the foreign missions, when the little boxes are emptied, once a quarter. This matter has been spoken of several times already, but we will make it explicit once more.

1. Let every member of the church pay it over, at the end of each quarter, to the church treasurer.
2. Let the church treasurer, as soon as it is all collected from the members of the church, send it to the Conference treasurer.
3. Let the Conference treasurers, as soon as it is paid in from the church treasurer, send it to the treasurer of the General Conference Association. This officer's name is now A. R. Henry.

The church treasurer can send it to the Conference treasurer at the same time he does the tithe. But it should always be in a separate account, so as not to be confounded with the tithe. So also with the Conference treasurer, in sending to the General Conference Association.

This weekly donation all belongs to the General Conference Association, to be used in the foreign mission work. And this is the proper channel through which it should go. We hope all will read this, and act accordingly. GEO. I. BUTLER, Pres. Gen. Conf.

NOTICE.

We are now prepared to fill orders for the "Manual of Instruction in Book-keeping." This book has been gotten up by a committee appointed by the General Conference at its last session, and is designed especially for tract society work. We feel assured that the State and district secretaries, as well as the librarians, will find this little work a valuable assistant. It has been our design to make each feature so plain, that those who may not have a thorough knowledge of book-keeping may be able to open up and keep a set of books correctly. A sample of an order is shown, and an explanation given of the course to be pursued from the time it is received, until the books are closed at the end of the year. Much time and care have been given to this work, and we trust it will meet the approval of all concerned.

CLEMENT ELDRIDGE, for COMMITTEE.

AN OBSTACLE TO FOREIGN MISSIONS.

THE great Presbyterian Council, lately held in London, found an obstruction in its foreign mission work. A report from the committee on co-operation with other churches in mission work, raised a lively dis-

cussion concerning the diversity of doctrines taught by the various sects with whom they were asked to affiliate. The differences referred to, were, of course, between Protestants; but it seems that even the Presbyterians themselves have serious differences, that forbid their working in harmony on all points, especially on the color-line question. How, then, can they hope to affiliate with other denominations in evangelizing the heathen?

In view of the multitudinous shades of belief taught by the Protestant sects, yet all claiming the Bible, an infallible book, as the foundation of their doctrines, it is hardly to be wondered at, that the poor heathen are more bewildered than converted. How could the effect be otherwise than their confusion, when some, even in enlightened lands, are fast being driven to infidelity, from the same cause? Such missionary work would better be let alone, until its workers heed the admonition of Christ to his apostles: "Tarry ye in the city of Jerusalem until ye be endued with power from on high." If the Bible were studied more, and creeds and selfish interests less, there would soon be enough devoted, harmonious souls to engage in mission work, whose trail would be that of light, instead of darkness.

J. O. C.

COLLEGE CATALOGUES.

THE catalogue of Battle Creek College for 1888, is now ready, and will be sent on receipt of a two-cent stamp, to pay the postage. Address, BATTLE CREEK COLLEGE, Battle Creek, Mich.

GENERAL CANVASSING LABORERS.

AFTER consultation with members of the General Conference Committee, the announcement of general laborers in the interest of the canvassing work at the remaining camp-meetings for 1888, stands as follows:—

C. Eldridge will attend the meetings in West Virginia, Virginia, Texas, Northeastern Michigan, Southern Michigan, Illinois, Indiana, Michigan (general meeting), and Tennessee.

E. M. Morrison will be present at the meetings in Ohio, Vermont, Maine, and New York.

It is also expected that S. N. Curtiss will visit Nebraska, Colorado, and Missouri.

If the presidents of such Conferences as expect to hold workers' meetings prior to their camp meetings, will notify me immediately, the laborers named will be present to assist in the canvassing work.

F. E. BRIDEN, Gen'l Canvassing Agt.

BOUND VOLUMES OF THE SENTINEL.

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In a subsequent letter ordering a number of Diagrams, Mr. Lacey says: "They are highly prized by members of Congress who have them."

"If any of our readers wish to 'get the best' they will send fifty cents to REVIEW AND HERALD Publishing Association, Battle Creek, Michigan, and get a splendid little book on Parliamentary Rules, which will be sure to give satisfaction. The manuals heretofore published need so much study to become acquainted with the rules, that only a few, comparatively, have ever acquired such a knowledge of the subject as to be at home as chairman of a meeting, or to know how to act as an active member of an assembly. With this diagram before him, a person need make no mistake on the most intricate points of Parliamentary practice, even though he has had little or no experience before."—*Signs of the Times*, Oakland, Cal.

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