

Adventist Review



OUR FIELD 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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A HYMN OF TRUST.

BY MRS. F. ALDERMAN.

TRUST in God. The trees and flowers
Spring to life through nature's bowers.
Verdant green, for brown decay,
Clothes the field in rich array.

Trust the Hand that moves the earth,
Trust the One who gave it birth;
Spring a resurrection brings,
Telling us of heavenly things.

Nature's book has stories true,
Ever changlog, ever new.
Art can only faintly trace
Little gems from Nature's face.

In ethereal depths of blue,
Azure curtains ever new
Seem to hide from mortal sight
Homes of bliss, and worlds of light.

Ah! the works of God are grand;
Insulte the skill that planned
Mountain height or shady dell,
Ocean crest or tiny shell.

Sweet to trust, and sweet to rest
On the cradle of His breast
Who, with true and loving hand,
Rolls the seasons at command.

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.

ARE YOU LIGHT-BEARERS?

INDEXED
BY MRS. E. G. WHITE.

THE disciples of Christ are required to represent their Lord to the world. They have been set as torch-bearers on the road to heaven. The light is not given to any soul to be put under a bushel, or under the bed; but to be put on a candlestick, that it may give light to all that are in the house. If we are neglecting any duty, or shrinking from any responsibility, or avoiding any position of trust for which the Lord has qualified and called us, we are not letting our light so shine that men, seeing our good works, may glorify the Father which is in heaven. We should every one be active and enterprising in trading with the talents which God has given to us. We must work in faith. We must not allow doubts to cloud the mind. We must not allow our attention to be drawn from Jesus to our surroundings.

The lower lights must be kept burning. Jesus is the great light which lights every man that comes into the world. All heaven is interested in the conflict that is going on in this world between truth and error, light and darkness. The great

Source of all light is constantly shining, and those who will catch his rays, and will reflect them upon others will be light-bearers in this darkened world. We are not pleasing God when we permit our minds to dwell upon our imperfections, mourning constantly over our condition, with our eyes directed continually upon our mistakes and errors. Come to Jesus; he is the light of the world. Take hold of his strength by faith, and make peace with him. Shall you talk of your weakness?—No; no; for that pleases the enemy. Dwell upon the great help that has been provided for you in Jesus, your Redeemer.

If we would dwell in the light, we must abide in the presence of Jesus. "He that followeth me shall not walk in darkness, but shall have the light of life." In all our business meetings, as well as our social and religious meetings, we want Jesus by our side as a guide and counselor. There will be no tendency to lightness where the presence of the Saviour is felt and recognized. Self will not be made prominent. There will be a realization of the importance of the work that is to be done. There will be a desire that the plans to be laid may be directed by Him who is mighty in counsel.

Could our eyes but be opened, we would behold the angels of heaven in our assemblies. Could we but realize this, there would be no desire to hold to our own opinions upon little and unimportant points, which so often retard the progress of the meeting and the work. If there was more real praying done, if there was more solemn consideration given to weighty and mighty matters, the tone of our business meetings would be changed, and elevated. All would feel that the assembly had met to lay plans for the future advancement of the work, and that the aim and object of the work is only to save souls.

There is nothing in this world that is of so much value as the human soul, and in planning for the work, nothing should be done hastily, or in an indifferent manner. Each one of those assembled should feel that he must give the matters discussed the careful thought and prayer demanded by the subject that has called the meeting together. The responsibility of dealing with human minds is no small responsibility. The soul of man has been purchased by the infinite price of the blood of the Son of God; and should any one lose sight of the sacredness of every movement that is made for the salvation of souls?

All that we do, and all that we say is transferred to the books of heaven. Let us not be guilty of bringing down God's work to the level of common business transactions. Our standard must be high; our minds must be elevated. There are always a few who think, when their brethren are pulling forward, that it is their duty to pull back. They object to everything that is proposed, and make war on every plan that they have not themselves originated. Here is an opportunity for individuals to develop inordinate self-confidence. They have never learned in the school of Christ, of the precious and all-important lesson of becoming meek and lowly of heart. There is nothing harder for those who possess strong wills to do, than to give up their own way, and submit to the judgment of others. It is difficult for such to become teachable, gentle, and easy to be entreated.

In our business meetings it is important that hours of precious time should not be consumed by debating little points that are of small conse-

quence. How does Jesus, our Counselor, whom we have invited to be present at these meetings, look upon these things? If there is that love among brethren that will lead them to esteem others better than themselves, there will be a giving up of their own ways and wishes to others. In these important meetings, it is our duty to study daily and hourly, how we may answer the prayer of Christ, that his disciples may be one, as he and the Father are one. Precious lessons may be learned by keeping our Saviour's prayer before the mind, and by acting our part to fulfill his desire.

In our business connection with the work of God, and in handling sacred things, we cannot be too careful to keep the standard high, reverencing sacred things; and never, for an instant, should the word of God be used deceitfully, to carry a point which we are anxious to see succeed. Honor, integrity, and truth must be preserved at any cost to self. Our every thought, word, and action, should be subject to the will and mind of Christ. Levity is not appropriate in meetings where the solemn work and word of God are under consideration. Let every one consider that he is in the presence of Christ. The prayer has been offered that Christ shall preside in the assembly, and impart his wisdom, his grace, and righteousness. Is it consistent to take a course that will be grievous to his Spirit, and contrary to his work? Let us bear in mind that Jesus is in the midst. Then there will be no levity, jesting, or lightness. An elevating, controlling influence from the Spirit of God, will pervade the assembly. Unfaltering truth, as a counselor, will be beside every one who is truly interested in the welfare of the cause. There will be manifested that wisdom which is from above, that is first pure, then peaceable, full of mercy and good fruits, which cannot err. In all the plans and decisions, there will be that charity that "seeketh not her own," which is "not easily provoked," that "thinketh no evil," that "rejoiceth not in iniquity, but rejoiceth in the truth;" that "beareth all things, believeth all things, hopeth all things, endureth all things." Self must be hid in Jesus, then the judgment will not be one-sided and warped, so that there can be no dispassionate and righteous decisions.

The habit of petty criticism should not be indulged in; for it perplexes and confuses minds, and shrouds in mystery the things that are most plain and simple. The Judge of all the earth is transferring everything to the courts above. "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." In all our religious life, God should be in our thoughts; for he is a silent witness to every action of our lives. We should ever be careful that we may not grieve the Spirit of God. We need special help from Heaven, and God is more than willing to give the grace we need, if we ask him in humility and faith. We may be in close relationship with our Heavenly Father.

While Jesus was talking to the people, his mother and his brethren stood without, desiring to speak with him; and one told Jesus. And "he said unto him that told him, Who is my mother? And who are my brethren? And he stretched forth his hand toward his disciples,

and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." If we are doing the will of God, we are counted as the brethren and sisters of our Master. We are to remember this in our daily life. We are to be in harmony with God, but at enmity with Satan. There is too much fellowship with the prince of darkness. It is not natural for us to bruise Satan under our feet; but we are to close our hearts to the temptations of the evil one, and to open them to the bright beams of the Sun of Righteousness. We are to press toward the mark for the prize of our high calling, exerting every God-given power, that we may be overcomers. We must be constantly drawing nigh to God. We must talk of Jesus, expressing his love in a devoted life of entire consecration to his service. The more we dwell upon the purity of the character of Christ, the more we shall desire to become like him, and thus we shall be brought nearer to him. The more we behold his loveliness, the more we shall reflect his divine image.

"For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you." The more exalted opinion we have of ourselves, the less need shall we feel of Jesus. True goodness never exalts self; but the self-righteous are always reaching out for the honor and praise of men. They have set up a false standard, and have too high an opinion of themselves. All who fall upon the rock, and are broken, Christ shall build up in true purity and holiness. We should be grateful every moment of our lives, for such a compassionate Redeemer. True humility will lead us to know our sins, and to confess them. It will lead us to accept Jesus, as the only one who can forgive our sins, and who can cleanse us from all unrighteousness.

While we can have only humble views of self, as we behold the purity and completeness of the character of our Redeemer, still God is not well pleased to have his followers bowed down in sadness and gloom. His arm is mighty to save, his grace is strong to deliver. He would have us wear a cheerful face, and bear hearts full of rejoicing. But we are not to indulge in jesting and joking, and in trifling conversation. For "as he which has called you is holy, so be ye holy in all manner of conversation." The sharper the assaults of the enemy, the nearer will Jesus draw, and the more will his grace be bestowed upon us. In place of yielding to discouragements, and gathering about us the gloom of unbelief, we should take advantage of our high privilege, and come into the sunshine of the presence of the Lord. We should ever press forward to meet a higher standard of excellence in our life and deportment.

Every time you are called upon to meet temptation, it is your duty to obtain a victory through the grace of Christ; and when you endure temptation in the strength of Christ, you are a conqueror. Cease worrying, and begin to count up your blessings and privileges. Your temper will be tried. Your patience will be tested. Prayer alone, and earnest faith, will bring you through these things like a Christian. We are in the school of Christ. We are to be disciplined and trained, until our characters shall become Christlike. We are to grow daily in spiritual loveliness. We shall fail often in our efforts to copy the divine Pattern. We shall often have to bow down to weep at the feet of Jesus, because of our short-comings and mistakes; but we are not to be discouraged. Pray more fervently. Believe more fully, and try again with more steadfastness to grow into the likeness of your Lord. As we distrust our own power, we shall trust the power of our Redeemer, and we shall praise God who is the health of our countenance.

We are to talk of heavenly things. Our conversation must be holy. We must train our minds to dwell upon pure and holy thoughts. When the enemy thrusts into our souls his subtle doubts and temptations, we are to close the door quickly, and dispel the influence of his suggestion, by repeating the Scripture. Jesus met and overpowered Satan with, "It is written." Speak forth the promises of God. Talk of the wondrous love that he has manifested toward fallen man. Dwell upon the theme of salvation.

The enemy of our souls is constantly seeking to urge upon us his temptations. He would have us weave self into all that we do. It is his delight, to have us demerit others, and find fault with the brethren. May God help us to bring the love of Jesus into our religion. We shall have help, when we feel our weakness, and when we ask God for his strength. He has invited us to come to him with all our burdens, and to cast our care upon Him who cares for us. Will we obey this gracious invitation? Will we lay our burdens down at the feet of our compassionate Lord? Many act as though they had been to Jesus, and that he had refused to help them. In this you dishonor your Saviour. If, after you pray to the Lord concerning your anxieties, you gather up the old troubles, and go forth fretting and complaining, you do not glorify the God you profess to serve.

Is not God our Father? Has he not told us that he loves us? Has he not given his promise, that he will in nowise cast out, but that he will give us help in every time of need, if we ask him for his grace? Why not accept the help that he has so freely and generously offered? Let us show forth the praises of Him who has called us out of darkness into his marvelous light. When tempted to speak that which will lead to levity, remember the injunction, "Be ye holy in all manner of conversation." "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye are also builded together for an habitation of God through the Spirit."

We are now in the workshop of God, to be hewed, and squared, and chiseled, and polished for the heavenly building. All our preparation for heaven must be completed here. When Christ comes, our characters will not be changed. These vile bodies will be changed, and fashioned after the likeness of his glorious body; but there will not be a moral change wrought in us then. At that time, those who have endured the work of the Master-builder, and have been hewed and squared and polished, will come together into that glorious temple, each in his place, without the sound of ax or hammer. The work of preparation will be close and trying to our natural hearts; but it is the only way that has been provided by the God of wisdom, whereby we may become living stones in his great spiritual and eternal temple.

THE UNWRITTEN LAW.

BY ELD. W. B. HILL.

MANY are the devices of men in these days, to evade the good, holy, and perfect law of God. One of the latest of these is, that Christians are free from God's written law, but that they have an unwritten law in their hearts which they are bound to obey. This means that they must follow the dictates of their own hearts, rather than God's written word. Such, indeed, has been the practice of poor, fallen men, ever since sin entered the world!

God tells us that the heart is deceitful above all things, and desperately wicked. Rather a poor guide! Yet we have lately heard it preached from an orthodox pulpit, that the law of God, which he wrote with his own finger, is dead, and taken out of the way; and that we are now to be guided by our own hearts. Our hearts are to tell us when we commit sin. Paul says in Rom. 3:20, "By the law is the knowledge of sin." But things have changed since Paul's day, and now we have it, "The law is dead, and by our own heart is the knowledge of sin." What a difference! I could scarcely have believed such doctrine was preached, had I not heard it myself. Why is it that men will thus lightly cast away the law of the Lord of hosts? (See Isa. 5:24.) Why is it that men will persist in calling God's righteous precepts a yoke of bondage? I know of only one sufficient reason. It is given in Rom. 8:7, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." When a man is converted, this enmity is taken out of his heart, and he can say with David, "The statutes of the Lord are right, rejoicing the heart" (Ps. 19:8), or with Paul, "I delight in

the law of God after the inward man." Rom. 7:22.

Years ago professors of religion were nearly all agreed that the ten commandments were the law of God, and even at the present time, the law of God finds a place in the creeds of the orthodox churches; but they are fast drifting away from the old landmarks. Why is it that ministers will to-day preach that the ten commandments, being a yoke of bondage, are abolished, in direct contradiction to the tenets of their own churches.

It must be they find something in the law of God which does not harmonize with their own practices,—something they do not love! And this stumbling-block is manifestly the fourth commandment, which says, "The seventh day is the Sabbath of the Lord thy God." The rest of the law is all right, but in this commandment is where the difficulty lies. They find that their teaching and practice do not harmonize with the commandment. Instead of bringing themselves into harmony with the divine precept, they rise up in rebellion against it, and propose to rid themselves of such an obnoxious requirement; but they find that the fourth commandment is so entrenched in the bosom of God's moral law, that if it is abolished, the rest must also be abolished. So all at once the discovery is made that the whole thing is a yoke of bondage, and is abolished; and we are now to follow an unwritten law, which is in our hearts. This, no doubt, is a short and agreeable way of disposing of this troublesome Sabbath question; but after all, perhaps we would do well to be careful how we forsake God's word to trust in our own hearts. God has said, "He that trusteth in his own heart is a fool." Prov. 28:26. Again he says, "The wise in heart will receive commandments; but a prating fool shall fall."

The commandments will not fall. All his commandments are sure. "They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7. The commandments will stand firm as a rock; it is only the one that prates against them that shall fall. It is well to have a care how we connive against the law of God. It will not harm God nor his law, but it will hurt us.

The Lord has great regard for his word. The psalmist says, "For thou hast magnified thy word above all thy name." How sacred the Lord's word must be in his sight. The Saviour says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Did the law of God proceed out of his mouth?—All must answer, Yes. Then if we believe Jesus Christ, we must live by it. Do those live by it who teach that it is abolished and done away? See how the Lord guards his word: "Add thou not unto his words, lest he reprove thee, and thou be found a liar." In Rev. 22:18, 19, a fearful denunciation is pronounced against those who shall add to or take away from the words of God. How, then, will it stand with those who boldly cast away the precepts of Jehovah? The Saviour, when on earth, gave us an example of how he viewed such teaching. He said to the Pharisees, "Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7:9. He called them hypocrites for so doing. Verse 6. And if he called the ancient Pharisees hypocrites, for rejecting one of the ten commandments, what will he call the modern Pharisees who scruple not to reject the whole ten, that they may be free to keep the Sunday, instead of the Sabbath of the commandment.

As time passes, we see more and more significance in the words of the third angel of Rev. 14:12: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." We see the professed people of God rapidly arraying themselves against God's commandments; and when the Lord shall come, he will find the world divided into commandment-keepers and commandment-breakers. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." We can hear the mutterings of the coming storm. Already a few drops of his wrath have fallen upon the remnant people. Let us not falter in the good work of preparing ourselves and others, to meet the coming storm, knowing full well that the faithful ones will obtain the victory. "And I saw as it were a sea of glass mingled with fire; and them that had gotten the

victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15 : 2.

Winona, Minn.

VICTORY AT LAST.

BY ELDER L. D. SANTEE.

RING out, O bells of heaven,
Ring out your joyous peal;
Let the happy hearts of angels
An untold rapture feel.
Make ready the many mansions,
And the white robes of the blest;
While dazzling crowns of glory
On the victors' brows shall rest.
O welcome the tried and faithful,
To the love and joy of home, —
Welcome the glorious morning,
When the Lord shall claim his own.

Ring out your music, tender,
Ring through the happy hours,
In that home of matchless splendor,
In the land of fadeless flowers;
Let the pulse of your joyous echoes
Throb through the courts of heaven,
Sound a welcome to the ransomed,
The white-robed throng, forgiven.
Peal anthems of rejoicing;
Send far your thrilling tone;
All hail that glorious morning
When the Lord shall claim his own.

O glad, immortal city,
Where pain has never trod,
O home of love and pity,
O dwelling-place of God,
How shall your bright streets, golden,
Be filled with joyous throngs?
How oft the story, olden,
Be sung in victors' songs?
Long shall their songs of gladness
Be heard 'neath heaven's dome.
Welcome that glorious morning
When the Lord shall claim his own.

The litany of nations
Shall rise before the Lamb,
From all the new creation,
One glad thanksgiving psalm,
That the graves' dark bands are broken
And the spoiler is laid low;
That the years no longer carry
Their tide of sin and woe;
That life's weary toils are ended,
And the children all at home.
All hail the glorious morning,
When the Lord shall claim his own.

The rush of rapid rivers
But hastens to the sea,
And time's swift years, fast rolling,
Bring us near eternity.
And our hearts with deep emotions
Of gladness, thrill and thrill,
As we think of the coming glory,
Free from all earthly ills,
Never a shade of sadness,
Never a sigh or moan.
Welcome the glorious morning,
When the Lord shall claim his own.

O lovely vale of Eden,
O pastures green and sweet,
O river of life's water,
How ye'll soothe the weary feet!
How lonely hearts so dreary
Shall find in thee a balm!
And hands with labor weary
Shall bear the victor's palm!
How they'll clasp the hands once perished!
How they'll list familiar tones!
Hasten, thou glorious morning,
When the Lord shall claim his own.

O land of endless verdure,
Of endless light and sun,
How sweet the rest, for all the blest,
With life's great work well done!
How sweet the heavenly music,
That the harps celestial ring!
How wonderful the anthems,
That the blood-washed throng shall sing!
How joyful are the praises,
That rise before the throne!
All hail the wondrous morning,
When the Lord shall claim his own.

One little hour of sadness,
And then the Lord will come,
To take the saints with gladness
Up to his Father's home.
They'll fill the many mansions,
They'll walk the streets of gold,
They'll meet the loved and loving,
In the tender Shepherd's fold;
They'll bathe in heavenly splendor,
With heart-ache all unknown,
With love divinely tender,
The Lord shall claim his own.

Princeton, Ill.

THE HOPE OF THE CHURCH.

BY HAROLD STEARNS, M. D.

(Concluded.)

To the modern doctrine of the temporal millennium, without support in the word of God, and indeed opposed diametrically to its plainest teachings, must be attributed the greater part of the indifference manifested on the great subject of the second advent. It is this that makes it possible for noble men and women to labor and sacrifice, in the belief that through human efforts all the world will be converted to Christ, and peace and happiness reign supreme. The picture is a bright one, the work appeals to all that is noble in human nature; yet, though appearing as an angel of light, Satan will wreck through this delusion many noble souls who have too readily accepted tradition, and forgotten the plain word of God, which says that until the end "evil men and seducers shall wax worse and worse."

When we speak to believers in this doctrine of the millennium, of the near coming of Christ, we are told that we must be wrong, because if Christ should come now, with the great majority of mankind unsaved, it would be a confession of the weakness of the gospel, since in their belief the design of the gospel is to eventually save all mankind. Now, however much we could wish all mankind to be saved, it is not for our puny minds to decide that this must be the object of the gospel, or to pronounce it a failure if it does not accomplish this. If Christ or the apostles had ever taught us to believe in a future conversion of the world, then, indeed, it would be our duty to look forward to that event, and to work for it with a faith unshaken by the manifest signs of increasing evil. But not one word have they said to even suggest such a belief. On the other hand, we are taught in language as plain and simple as it can be made, that the time just prior to the coming of Christ, will be the most corrupt of any in the world's history. Those who look only at the progress made by Christianity, judging from outward appearances; who talk only of the thousands converted in our own and heathen lands, of the triumphs of missionaries, and the rapid spread of the gospel, forget that for every convert gained to Christianity, many more are uniting with every form of corrupt religion; and that even in our own land every form of false religion is developing faster than true Christianity. It is estimated that the heathen are dying at the rate of 100,000 per day. For 1800 years or more, vast multitudes have gone down to a hopeless grave; this number has steadily increased year by year, until it has reached its present number, and this must steadily increase with the increase of population. What if a few thousands are converted to Christianity each year? Hundreds of thousands more are born to a heritage of degradation and misery, to die an eternal death.

Is the gospel then a failure?—No! for its object is to take out of all nations a people for his name. But man is a failure. "Ye will not come to me," says Christ, "that ye might have life," and the same is true to-day, and always will be. Has missionary effort, then, been all wasted? have lives been sacrificed in vain?—No; for the gospel of the kingdom must be preached in every nation for a witness. Thank God, that noble men and women have consecrated their lives and their means to this work; that the Bible has been translated into nearly every language; and that the work still goes on!

But is there no help to stay the tide of sin, and misery, and death? Must it go on, forever increasing? Will the solemn procession of the lost continue to cross the "dark river," in ever increasing multitudes?—No; thank God, the Bible places before us the hope of the soon-coming of Christ, to put an end to sin, and to destroy the author of sin. Then shall righteousness reign supreme, and sin and sorrow be no more.

There seems to be, on the part of many, a strange misunderstanding of the significance of the wonderful work accomplished in missionary fields during the last half century. We are pointed to this, and to the many societies having for their object the elevation of mankind, which have lately sprung up, as an evidence that the coming of the Lord cannot be near, because these agencies seem

to have but just begun their work; and it is argued that Christ will not come until they have finished it. Here it is simply assumed that their work is the conversion of the world, which cannot be proved.

Consider for a moment what has taken place. Following the time of Christ, active missionary work was done, and many were added to the church; and for the first two or three centuries, the church maintained, to a large extent, its original purity. Yet, even at this time, the number of true Christians was comparatively small, and they were despised and persecuted. The reign of Constantine brought a change, in which, as the outward glory of the church increased, true piety diminished, till a night of spiritual and intellectual darkness settled on the world, unbroken save by a few rays of light for long centuries, till the light of the Reformation broke; but this, so far as the world at large was concerned, was a comparatively limited work. It remained for the nineteenth century to witness a change so stupendous and so abrupt, that we can scarcely realize it.

Suddenly the long sleep of centuries was broken; the world woke at once into tremendous activity; invention followed invention in such rapid succession that we have come to consider nothing as too strange to believe. Steam brought every nation of the world to the knowledge of its more civilized portions, and the printing press made all nations as one great family. At the same time a mighty stir was felt throughout the church. The Bible was printed in every language, and the Spirit of God moved upon the hearts of noble men and women to carry the "gospel of the kingdom" to all nations. Everything has conspired to make it possible for this great work to be rapidly carried on.

Does all this look like the slow and silent growth of an idea that is for ages to spread, till it fills the whole earth? Is it not rather the surest evidence that God has some great work for this time, some special preparation to make for an event of unparalleled importance? Is it not a wonderful fulfillment of the prophecy that immediately before the end, "knowledge shall be increased," and "many shall run to and fro?"

And that the event toward which we are hastening is not the conversion of the world, is further evinced by the fact that with all this activity in Christian work, the wickedness of the world is steadily increasing; and even in the church itself, the activity manifested, is but an evidence that the few truly converted ones are stirred up as never before, while the great mass of professing Christians are indifferent and worldly.

The very existence to-day of temperance organizations, societies of Christian endeavor, and kindred organizations, is but an evidence that the evils against which they are aimed have increased to such an extent as to warrant unusual efforts toward their suppression. Familiarity with the prophecies and the teachings of Christ, will enable us to understand the signs of the times, and will save us from misdirecting our energies. We are on the eve of the greatest event this world shall ever witness. The forces of good and of evil are marshalling for the last tremendous conflict,—the final conflict of this world's sad history.

Noble souls, bearing the burden of this world's sadness and sorrow, rejoice; lift up your heads, for our great Captain is near, "even at the doors"—soon the victory will be ours. To you who are troubled, we say in the words of Paul: "Rest with us when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ."

Morrison, Col.

PRIDE THE GREATEST.

ELDER M. G. HUFFMAN.

RECENTLY I was handed a four-page tract by an old lady, who requested me to read it carefully. The subject of the tract was, "Pride," written by Bishop J. Weaver, D. D. To my mind, it presented many unquestionable facts upon the subject of pride; and I thought perhaps it might be interesting, as well as profitable, to others to read, especially those who may be in any degree tainted with the fatal disease; for such it is. Therefore, I will present a portion of it, which seems to me

worthy at least of consideration. Mr. Weaver begins by saying:—

And now abideth pride, fashion, and extravagance, these three; but the greatest of these is pride—simply because it is the root of the whole matter. Destroy the root, and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance, as long as the root is alive. Most persons say that it does not matter how people dress; pride is in the heart. Very true, but straws show which way the wind blows. A plain exterior may cover up a proud heart; but, depend upon it, a fashionable exterior seldom, if ever, covers up a plain heart. Some rules work two ways, but some will not. A lady once asked a minister whether a person might not be fond of dress and ornaments, without being proud? He replied, "When you see the fox's tail peeping out of the hole, you may be sure the fox is within." Jewelry, and costly and fashionable clothing, may all be innocent things in their places, but when hung upon a human form, they give most conclusive evidence of a proud heart. But is it possible that a man can be found at this advanced age of refinement, who dares to write or speak a word against pride and its consequences? The large majority of that class of men are dead, and handsomely buried.

Now, nearly all the pulpits have shut down on that style of preaching. The fact is, we have passed that age, and are living in better times. Our fathers and mothers were far behind the times. They were good enough in their way, but, dear me, that would not do now. They wore plain clothes, worshipped in plain churches, and sung old-fashioned hymns. They talked and acted like some old pilgrims, who were looking for a better country; and when they left the world, they insisted to the very last, that they were going to a city where there is no night. And it is my deliberate opinion that the vast majority of them died with a bright hope of future immortality, and will at last go just where they said they were going. But they are nearly all out of the way now, and the people have a mind to try a different route. Yes, indeed. We can have fine churches, cushioned seats, costly carpets, a fashionable preacher, and have all our singing done to order. Why, in some of our modern churches the majority of the choir are not even members of the church; and they do sing so sweetly, so perfectly and delightfully. The music rolls over the heads of the congregation like the sound of many waters. Not a word can be understood; but the sound is glorious. Sometimes one sings all alone for a little while, then two, and pretty soon the whole choir will chime in, until the house is filled with the most transporting sounds. Now, if this is not singing with the spirit, and with the understanding also, then what is it? that is the question.

I know it is a little risky to speak out against pride at this day, because the church is full of it. It is of no use to deny it. And hundreds who occupy the pulpit, whose duty it is to point out these evils plainly, are like dumb dogs; they don't even bark at it. They just let it go; and go it does, with a vengeance. And in proportion as pride gains in a church, spiritual power dies out. They will not, cannot, dwell together, for they are exact opposites. It is a sin and a shame for men and women professing Christianity to spend money the way they do, to gratify a proud heart, when ten out of every twelve of the human race are yet unaved, and eight of the twelve have not so much as heard the gospel of Christ. There are many evils in the land, and in the church, but I doubt if any one evil is doing more harm than pride. It has stolen into the church by degrees, and now rules with a rod of iron. Churches that were once noted for plainness, and whose law still stands against pride and fashion, are practically powerless on the subject. It seems that nearly all creation is kept busy in furnishing fashions enough to satisfy the craving of the depraved heart. An old Scotch preacher is reported to have said in a sermon at Aberdeen, "Ye people of Aberdeen get your fashions from Glasgow, and Glasgow from Edinburgh, and Edinburgh from London, and London from Paris, and Paris from the Devil." Now I cannot say that we get our fashions by just that route; but I am tolerably certain that they originate at the same headquarters.

The religion of Christ is pure, peaceable, gentle, easy to be entreated, and full of mercy. All Christians are baptized with one spirit, into one body. They mind not high things, but condescend to men of low estate. Their highest ambition is to honor God, with all they have and are. They are not puffed up, not conformed to this world, but transformed by the renewing of their minds. There is no such thing, in heaven or on earth, as a proud Christian; there never was, and never can be. Pride is the Devil—it originated with him; and he is managing it most successfully in destroying souls. But who is to blame for this state of things in the church? First and mostly, the pulpit is to blame. Men who profess to be called of God to lead the people to heaven, have ceased to rebuke this soul-destroying, heaven-provoking spirit. But why? First for a living, then for popularity. Esau sold his birthright for a mess of pottage. This was a costly morsel for him. But now men sell out "cheap, for cash or produce." Churches that were once powerful for good, are now well-nigh lost in forms and fashions. We may shut our eyes, and wink and whine, and cry, "old foggy," and "grandfather," and "Moses and Aaron," and all that; but the fact is before us—pride, fashion, and extravagance are eating the very life out of many of the heretofore best congregations in the land. The world is running crazy. The rich lead the way, because they can, while the poor strain every nerve to keep in sight; and the Devil laughs to see them rush on. Pride thrust Nebuchadnezzar out of men's society, Saul out of his kingdom, Adam out of Paradise, and Lucifer out of heaven. And it will shut many more out of heaven, who are now prominent in the church. Neither death nor the grave will change the mortal character of any one. The same spirit that controlled in life will cling to the soul in death, and enter with it into eternity. The angels of God would shrink from the society of many a fashionable Chris-

tian of this day. A few such persons in heaven would ruin everything. Among the first things they would propose would be a change of fashion. Those pure white robes, that the saints are to wear, would not suit their taste at all. In life they care but little about Christ and spiritual things, and they would care no more for them in heaven than they do on earth. If there were two heavens, one where Jesus is all and in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians. "Ma," said a little girl, "If I die and go to heaven, should I wear my *motre antique* dress?" "No, my love, we can scarcely suppose we shall wear the attire of this world in the next." "Then tell me, ma, how the angels would know I belonged to the best society?" In the views of that little girl, we see illustrated the spirit of many a would-be Christian of this day. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

As I read the above, I could not but ask myself the solemn question, "How much of this applies to Seventh-day Adventists?" We who claim to believe the Lord is soon coming,—are we wholly devoid of that kind of pride which the Bible condemns, and that which causes a man to think more of himself than he ought? Vain pride is what caused Lucifer to become lifted up, so that he rebelled against the authority of heaven, by which he lost his first estate, and was cast out of heaven; and is now reserved unto the judgment of the great day. And all who dared to listen to his suggestions, and follow his example, were cast out with him, and at last will share the same fate; as will all who yield to his temptations on the point of pride, and are led captive by his devices. According to Paul's second letter to Timothy, pride is one of the characteristics of the last days, and he places it by the side of other sins that will be prevalent among the professed churches just before the Lord comes. May God help us to awake and see to it that we put out of our hearts everything that would debar us from the home of the saved. The Lord humbled himself from heaven to earth, that we might at last be exalted from earth to heaven; and the time left us in which to prepare to meet the King in his beauty, is very short.

LIGHT.

BY ELD. I. K. KIMBALL.

LIGHT is from God, who "is light." Since the entrance of sin, "the covering cast over all people, and the veil that is spread over all nations," has intervened to shut out the light of God; therefore "darkness shall cover the earth, and gross darkness the people." But Heaven's eternal ray still shines upon the earth. In all ages of the past, there have been a few who have cherished the influence of the Holy Spirit, and known the knowledge of the Most High. "Let him that glorieth, glory in this, that he understandeth and knoweth me." In taking a retrospect of the long dark night of this world, how many have stumbled upon the dark mountains! How many have lived in bitterness of soul! How many have mourned over the dark shadow of death cast over their lives! But through the general darkness, bright lights have shone out. Burning and shining lights, like John the Baptist, have indicated the way heavenward. "Ye are the light of the world," said Christ. "If thy whole body therefore be full of light, having no part dark, the whole shall be full of light as when the bright shining of a candle doth give thee light." God does not enlighten us, that we may hide our light, any more than the lamp is lighted to be put under a bushel; but the lamp is to give light to all that are in the house. "Let your light so shine," is the command given us. "Whatsoever doth make manifest is light." Thus the revelation of truth brings us light. Do we indeed desire it? Are our souls drawn out in the most intense longing for it, more than for our daily bread, yea, more than for life, with all its dependent interests?

"The entrance of thy words giveth light." "Thy word is a lamp unto my foot, and a light unto my path." The commandment is a lamp, and the law is light. Do we then desire to have God with us; in other words, Do we desire light; for God is light? It comes through the word; and we may say with Moses: "It is not in heaven that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us,

to bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee"—the precious volume of the word of God. We should then prize it above all treasures. But not only those who openly disregard the Lord, are in darkness, but the Saviour tells us of another class whose light is darkness. Two masters are recognized—God and mammon—who are diametrically opposed to each other. In this case, perfect service cannot be rendered to God. The singleness of purpose, or "single eye," is not maintained, and it results in our whole body's being full of darkness. "How great is that darkness!" This, indeed, is a very gross darkness with which to contend, and this body, in general, we must class with the avowedly wicked, whose "eyes wait" not "upon the Lord." They go to make up the number who are in darkness, so that "that day" will overtake them as a thief. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light. Wherefore let us not sleep, as do others; but let us watch and be sober." By this it is very evident that the multitude of nominal professors who fill up the world, but whose light is the grossest darkness, will be wholly unprepared for the day of God.

Should we not cherish the light that is given us, and the word which to-day is the light of the world, even as when the Word was made flesh, and dwelt among us? If the word abide in us, Christ will there abide, and in him is no darkness at all. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

St. Andrew's Bay, Fla.

ETERNAL LIFE.

BY ETHAN LANPHEAR.

ROM. 6:23 reads: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Query: Do the wicked obtain this eternal life through Jesus Christ, as a gift? I find no such promise anywhere in the Bible; but our professed orthodox ministers preach that all men alike, possess a life in and of themselves, which can never die; and that all alike will have an endless life in happiness or misery, in heaven or hell. But how can this be, without the gift of God, since death is pronounced against every sinner. Death, according to Webster, is thus defined: "To cease to live; to expire; to perish." "As a snail which melteth, let every one of them pass away." Ps. 58:8. "As the whirlwind passeth, so is the wicked no more; but the righteous is an everlasting foundation." Prov. 10:25. "They shall be as nothing . . . and as a thing of nought." Isa. 41:11, 12. "They shall be as the morning cloud, and as the early dew that passeth away." Hos. 13:3. "The soul that sinneth, it shall die." Eze. 18:4. "And shall consume the glory of his forest, and of his fruitful field, both soul and body." Isa. 10:18. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble. . . that it shall leave them neither root nor branch." Mal. 4:1. "They shall be as though they had not been." (Obad. 16); and the psalmist says, "For a little while and the wicked shall not be." Ps. 37:10.

Do these examples indicate that all men have eternal or endless life, in and of themselves?—No, indeed! "And, behold, one came and said unto him, [Jesus] Good Master, what good thing shall I do, that I may have eternal life?" Matt. 19:16. Did Christ tell him that he already had it?—No. But when he told him what he must do to obtain it, he went away sorrowful. Did he ever obtain it? If so, pray tell us how? Mark 10:17 tells the same story. Did Matthew, Mark, and Luke understand that mankind inherited eternal life as a part of their nature?—We think not. John says, "That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:15, 16. Speaking of those that follow him, he says, "And I give unto them eternal life." Chap. 10:28; see also chap. 17:2, 3. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." Acts 13:48. "Fight the good fight of faith, lay hold on eternal life, where-

unto thou art also called, and hast professed a good profession before many witnesses." 1 Tim. 6:12.

Thus we find that eternal life is obtained by laying hold by faith and a good profession. Paul accepted of Christ by faith, in hope of eternal life. Titus 1:1, 2. "And this is the promise that he has promised us, even eternal life." 1 John 2:25. Thus we see that eternal life comes by promise, not by nature, to man. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 21. If we ever have eternal life, then we must obtain it by looking to Christ for it. But the preachers say that all men have an immortal soul, which cannot die or be destroyed. This is as false as the eternal-life doctrine, which comes of heathen theology, or the doctrines of men's traditions. Men of old taught for doctrines the "commandments of men." But has a man immortality by nature, or an immortal soul?—We think not. 1 Cor. 15:53, reads: "For this corruptible must put on incorruption, and this mortal must put on immortality." The 54th verse clearly shows this to be the victory over death. But when is this immortality to be put on?—At the resurrection, "at the sound of the last trump; for the trumpet shall sound, and the dead shall be raised, incorruptible, and we shall be changed." This is the first resurrection, in which the wicked have no part. Immortality is vested in God up to this time, "who only hath immortality." See 1 Tim. 6:16.

The second resurrection shall embrace the wicked dead. They shall be cast into the lake of fire, "prepared for the devil and his angels;" for "ye are of your father the Devil," says John 8:44. They "shall be as the burning of lime: as thorns cut up shall they be burned in the fire." Isa. 33:12. "And as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust." Isa. 5:24. They shall be burned as tares (Matt. 13:30); as dry branches. John 15:6. They are of the Devil, and Christ came into the world to destroy the works of the Devil. 1 John 3:8. Do you think he will do it? Are these preachers afraid that the wicked will not be punished according to their deserts, if they are thus destroyed? Think of their condition when they call for the rocks and the mountains to fall upon them, to hide them from Him who sits upon the throne. "Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Who will believe the Lord? Let him that preaches, take heed of the doctrine that he preacheth; whether it be of God or of man; for the Revelator says in the last chapter of the word of God: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:18, 19. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself." 1 Cor. 3:17, 18. "Sin, when it is finished, bringeth forth death." James 1:15. "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18.

Did Christ really die? He said unto his disciples, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." Matt. 26:38. Did he mean what he said? and did he really die upon the cross? and for what, if not to save souls from death? Did he shed his blood for you and for me? Did he die to save the souls of men? or both soul and body? If man's soul is immortal, and hath eternal life in and of itself, he could not die upon the cross to save that from death; for it is impossible to give a man a thing that he already has in possession. "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. "He that overcometh shall not be hurt of the second death" (verse 11); for he has received the gift of God, "eternal life," and has "put on immortality."

—Faith in Christ justifies us before God—obedience to Christ justifies us before the world.

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.

FORGIVEN.

BY MRS. M. J. HALLER.

PITYING angels, bending o'er me, whisper to my wearied soul,
 "God the Father doth forgive thee; Christ the Lord now makes thee whole,"
 Long I've struggled 'gainst temptation, hating sin, yet still it came,
 Knocking, pleading for admission, feigning fair and virtuous name.
 It had almost gained an entrance, wooing me in tones so sweet,
 But my Saviour sent an angel to lead back my wandering feet,
 O the loving, pitying mercy! O amazing grace divine!
 O the blood which cleanseth sin-stains, take the foul, and makes it shine!

I was wearied with the conflict; faint and spent in grief I lay,
 But sweet angels whispered gently, "Christ will cleanse thy stains away.
 Though thy sin like scarlet flameth, he will make it white as snow;
 Cease thy weeping, trust his mercy; go to him, O quickly go."
 I obeyed the angel voices, fixed my hope on Christ alone,
 Grasped the promise while I pleaded, humbly kneeling at his throne.
 Sweetly then the angels whispered to my wearied, sick soul,
 "God the Father doth forgive thee; Christ the Lord doth make thee whole."

So I'm singing of his mercy, while I watch and fight and pray,
 For he's promised he will keep me while my trust on him I stay.
 O the pitying love and mercy! Angels cannot sing my song,
 Only those released from bondage can these joyous notes prolong.
 I must sing of him who saves me; blessed Jesus, precious name;
 Trust in him, O hurdened sinner, he will take away thy shame,
 Crimson though thy sins, he'll make them like the purest, whitest wool,
 God the Father will forgive thee; Christ the Lord will make thee whole.
 Oakland, Cal.

MRS. LORING'S AWAKENING.

(Concluded.)

At this moment she heard voices under her window. A couple of tardy ones were hurrying on to overtake the party.

"The Loring's are gone," said one.

"Not Mrs. Loring," replied the other, "she never goes out. She was such a pretty, bright girl when he married her, but she has grown now to be a poor, faded-out drudge."

She listened in amazement. The words were a revelation to her. "Is it possible," she exclaimed, "that I am alone in fault? and her thoughts went back fifteen years, when Tom Loring and she had stood up in the pretty parlor of her father's house, in another State; and how the wedding guests had praised the manly beauty of the groom and the loveliness of the bride. How Tom would follow her around like her shadow, and never seemed happy out of her sight; how when they went to live in the little cottage under the hill, that she had resolved to be a model housekeeper; and how her now duties had so fully occupied her time and made her so tired that she had no inclination to go out among their old friends in social visits, as Tom delighted to do. Then the children came, Minnie, Edmund, and Peter, and with them more care and less strength. How often she had repulsed Minnie's offers to "help mamma," and had driven the boys from the kitchen because it was so much easier to do the work herself, rather than be bothered with their noise, and awkward efforts to help her; and so, in all these years, little by little, it had come to be understood that "mother never went out;" that mother was always busy in the kitchen, and rarely ever joined in any festivities—and yet, no one could make better bread, or cake, or pies. Her soft soap was the boast of the village, her pickles and preserves always won the prize at the County Fair, but she had grown to have a pinched, listless look; her pretty brown hair was

done up in a careless fashion, and her clothes were plain and dowdy. She was always at work, and must dress for it, and many an evening, late into the night, did she spend in the kitchen alone, while the family were in the sitting-room busy with their various occupations, the boys with their lessons, Minnie with her fancy work, or entertaining her young friends, Mr. Loring with his newspaper or books, for he was a home man and enjoyed his home evenings rather than that questionable gathering-place for men in the country, the village store and post-office. Often when she had heard them talking and laughing together, she had felt bitterly toward her husband and children, and wished that she could die and get away from all this indifference and hard work, into the land of love and happiness and sympathy, which is just beyond. But now! Oh! how many things came to her. Had she not persistently put the love and consideration of her family away from her? Had she not, after all, brought this on herself? Tears, not angry tears now, were trickling down her cheeks, and as she moved about putting the disordered house to rights, she was thinking and planning. A new light had dawned upon her, and this is what she did.

She opened the door of her pretty little parlor, so cosy and tasteful, with its piano, book-shelves, upholstered furniture and lace curtains, and she walked directly to the long mirror between the windows, looking earnestly and attentively at the figure she saw there. It was that of a woman about thirty-five, not bad looking, with large, expressive blue eyes, but darkly underlined, hollow cheeks, hands rough and unshapely. A form tall, but slightly bent; gaunt and limp-looking in her faded calico wrapper.

"I don't wonder much," said she. "I have chosen to be a drudge. I look like one. No wonder that they treat me as they do. No wonder that my husband does not care for me, and my children are indifferent. I have a duty in this matter, which I have never realized before. To make them respect me, I must first respect myself. To be the adviser, friend, companion, and the true wife and mother I crave to be, I must not make the kitchen my home; but if I must work there, then they must share my labors.

"Now I will see what can be done in the way of permanent improvement," and she proceeded upstairs to her room, and opened the door of her wardrobe. There hung good dresses enough, but it had been months since she had worn any of them. Selecting a trimmed black silk skirt, she laid it out on the bed, then opening one of her bureau drawers, she took out a white mull sack, trimmed with lace and lilac ribbons. This had been a birthday gift from her sister, who lived in the city, but it had been put away as being quite too dressy for her ever to wear. Then she let down her hair, and rearranged it with braids and crimps in a manner becoming to her, and proceeded to array herself in the garments she had selected. Again she passed into the little parlor, and stood once more at the looking-glass. How different from the shabby, forlorn-looking being she had seen there a short time before! and she registered a vow it should never be seen there again.

"And now," she said, "I am going to give myself a holiday." So she closed the blinds and doors, and taking the last magazine and a pillow, she went out under the shade of the old oak-tree, and, gathering herself into the hammock, for the first time in her life, she read herself to sleep,—a deep, peaceful, restful sleep,—and when she awoke, she felt stronger and better than she had done for weeks.

The sun was nearly down. The party would be soon coming home, but she did not stir. She had laid the wood in the stove all ready to light, and filled the tea-kettle, but no further preparations had she made toward getting the supper.

Presently she heard the clatter of horses' hoofs along the country road, the singing and the laughter of the returning merry-makers; still she remained quiet.

Mr. Loring, Minnie, Edmund, Peter, and Lisbeth were set down at the door, with their empty baskets and boxes, and she smiled at their consternation, as they exclaimed, "What are the doors shut up for?" "How awfully still everything is!" "Where's mother?" Still she remained silent in her swinging retreat. After a short, wondering search, the boys shouted, "We've found her."

Here's mother, out here in the hammock, and she looks just too lovely for anything."

"Hello!" said Mr. Loring, as he came out into the yard, "what's up? Why, Margie! how sweet and pretty you do look;" and he stooped down and kissed her softly on the cheek, while Minnie pressed closely to her mother's side and affectionately took her hand.

"Sit down a moment, children, and Tom," she said, "I have something to say to you;" and she sat up in the hammock and rested her feet on the ground, while they, awe-struck with her manner, dropped into the rustic seats which were near.

"I have been doing a good deal of thinking," she said, "while you all have been away, and I have resolved to turn over a 'new leaf.'" And then she told them what I have related to you. They listened attentively, with mingled curiosity and admiration, and acquiesced heartily in the plans which she, in her new rôle, unfolded to them.

From that day the Loring were a happier and a more united family. Not that the change was brought about at once, but gradually a division of labor was instituted. Minnie, in time, became her mother's loving companion and able assistant. The boys learned to perform many little household services to help their mother. Mr. Loring developed into a thoughtful, helpful husband; and when he came to know by experience how hard his wife had toiled, was not only willing, but deemed it quite necessary, that she should have a strong, competent person to assist her. Mrs. Loring grew to be patient and winsome, and took her proper place in the family and in society. One little remark made by Peter will indicate the nature of the change. "I say, Edmund," said he one night as they were undressing for bed, "how nice and pleasant mother is; I am real proud of her; what nice stories she tells, and what beautiful songs she sings; and yet, I used to think she could do nothing but scold."—*K. L. Clapp, in Illustrated Christian Weekly.*

TRUE TO GOD.

NEVER lower your principles to this world's standard. Never let sin, however popular it may be, have any sanction of countenance from you, even by a smile. The manly confession of Christ, when his cause is unpopular, is made by himself the condition of his confessing us before God. If people find out that we are earnestly religious, as they soon will, if the light is shining, let us make them heartily welcome to the intelligence.

Then, in order that the light may shine without obstruction, we must be simple, and study simplicity. This is by no means so easy as it at first sight appears; for in this highly artificial and pretentious age, all society is overlaid with numerous affectations. Detest affectation as the contrary of truth, and as hypocrisy on a small scale; and allow yourselves to be seen freely by those around you, in true colors. There is an affectation of indifference to all things, and a lack of sensibility, which is becoming very prevalent in this age, which is the sworn foe to simplicity of character. The persons who labor under this moral disorder, pretend to have lost their freshness of interest in everything; for them, as they would have it believed, there is no surprise and no enthusiasm. As Christians, we must eschew *untruth in every form*; we must labor to seem just what we are, neither better nor worse. To be true to God in every act of our thought, and let self occupy as little as possible of our thoughts; to care much for his approval, and comparatively little for the impression we are making upon others; to feed the inward light with oil, and then freely let it shine,—this is the great secret of edification. May He indoctrinate us into it, and dispose and enable us to illustrate it in our practice.—*Sel.*

—Let no boy think he is to be made a gentleman by the clothes he wears, the horse he rides, the stick he carries, the dog that trots after him, the house he lives in, or the money he spends. Not one or all these things do it; and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, live in a poor house, and spend but little money. But how?—By being true, manly and honorable; by keeping himself neat and respectable; by being civil and courteous; by respecting himself and others; and finally, and above all, for fearing God and keeping his commandments.—*Parish Visitor.*

The Mission Field.

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

DAKOTA TRACT SOCIETY.

Report for Quarter Ending June 30, 1888.

| | |
|-----------------------------------|---------|
| No. of members..... | 507 |
| " reports returned..... | 285 |
| " members added..... | 14 |
| " " dismissed..... | 7 |
| " missionary visits..... | 510 |
| " letters written..... | 524 |
| " " received..... | 83 |
| " Bible readings held..... | 108 |
| " persons attending readings..... | 286 |
| " subscriptions obtained..... | 131 |
| " pp. books and tracts sold..... | 221,670 |
| " " " " loaned..... | 24,930 |
| " " " " given away..... | 35,350 |
| " periodicals distributed..... | 4,377 |

Cash received on membership and donations, \$66 51; on book sales, \$315.02; on periodicals, \$161.20; on one-thousand-dollar fund, \$104.05; on ten-thousand-dollar fund, \$15; on tent fund, \$88.25; on city mission fund, \$188 25; on canvassers' fund, \$45.82; on other funds, \$37.85.

The societies at Canton, Tyndall, Emanuel's Creek, Turkey Ridge, Belford, Arlington, Rapid City, and Folsom, failed to report. ALICE H. BEAUMONT, Sec.

DAKOTA TRACT SOCIETY PROCEEDINGS.

THE tenth annual session of the Dakota Tract Society was held in connection with the camp-meeting at Sioux Falls, June 19-26, 1888.

FIRST MEETING, AT 7:30 P. M., JUNE 19.—President in the chair. Prayer by Eld Grant. The Chair being empowered to appoint the usual committees, announced the following: On Nominations, J. A. Childs, C. N. Ransau, M. Stremann; on Resolutions, J. C. Devereaux, Geo. H. Smith, Alice H. Beaumont.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., JUNE 21.—The report of labor for the past year, also the Treasurer's report, were then read, the summary of each being as follows:—

REPORT OF LABOR.

| | |
|--|-----------|
| No. of members..... | 456 |
| " reports returned..... | 1,071 |
| " members added..... | 105 |
| " " dismissed..... | 47 |
| " missionary visits..... | 4,164 |
| " letters written..... | 2,397 |
| " " received..... | 369 |
| " Bible readings held..... | 706 |
| " persons attending readl. ge..... | 1,634 |
| " subscriptions obtained..... | 958 |
| " pp. books and tracts distribut. d..... | 1,077,673 |
| " periodicals distributed..... | 20,196 |

TREASURER'S REPORT

| | |
|-----------------------------|-------------|
| Cash on hand June 23, 1887, | \$ 720 06 |
| Received during the year, | 9,299 43 |
| Total, | \$10,030 09 |
| Paid out during the year, | \$9,917 60 |
| Cash on hand June 20, 1888, | 102 49 |
| | \$10,020 09 |

FINANCIAL STANDING.

| | |
|-------------------------------------|------------|
| Value of property owned by Society, | \$3,099 78 |
| " " merchandise, | 1,155 01 |
| Due from various sources, | 2,232 91 |
| Cash on hand, | 102 49 |
| | \$6,590 19 |
| Debts unpaid, | 428 79 |
| Balance in favor of Society, | \$6,161 40 |

This report was followed by interesting and encouraging remarks from Elds. Farnsworth, Olsen, and Grant, on the labor performed, and the financial standing of the Society. They also spoke at some length on the importance of carrying forward the missionary work in our own localities, and stated that since other branches of the work had been introduced, there seemed to be danger that many would neglect personal missionary labor.

A comparison of the labor performed last year and that of this was then read, and it was noticeable that the former was in some respects better than the latter. The President made some remarks in regard to the report, and the work of the Society, after which the meeting adjourned to call of Chair.

THIRD MEETING, AT 9 A. M., JUNE 22.—The

Committee on Resolutions presented the following report:—

Whereas, We believe the tract and missionary society is an institution established in the providence of God, whereby all can have a part in disseminating the light of present truth, and by which means thousands are now rejoicing in the soon-coming of our Saviour; therefore,—

Resolved, That we take courage in what has already been accomplished, and that, as individuals, we endeavor to awake to more earnest efforts in spreading the truth by this means.

Whereas, It is important that our laborers become competent to instruct others in all branches of the missionary work; therefore,—

Resolved, That we show our appreciation of the offers of the secretary of the International T. and M. Society, to give written instruction relating to the writing of missionary letters; and that we authorize our T. and M. officers to select a class of such individuals as would, in their judgment, be competent to instruct others.

Whereas, We regard the frequent reading of the "Testimonies" indispensable to the spiritual interests of our people; and,—

Whereas, Many of them do not realize the importance of the subject; therefore,—

Resolved, That we urge our directors, church elders, and all holding responsible positions, to make a special effort to place them in the families of our people.

Whereas, We feel a deep interest in each individual canvasser; and knowing that when once in debt, they are more easily discouraged in the work, and that it is not only embarrassing to themselves, but also to the Tract Society; therefore,—

Resolved, That our canvassers either pay for books when ordered, or immediately after delivery; and a second order is not to be filled by the State secretary until the first bill is paid, unless directed to do so by the Tract Society officers.

Whereas, The remarkable success in our canvassing work during the past year, clearly indicates God's approval of the plans which have been adopted; therefore,—

Resolved, That we will awake to the importance of the canvassing work, and will do all we can to encourage suitable persons to enter this field of usefulness, recognizing the fact that personal solicitation is the most thorough and economical method by which the seeds of present truth, bound up in our publications, may be sown.

Resolved, That it is the duty of every Seventh-day Adventist minister, tract society officer, director, and church member to co-operate with the State agent in his endeavors to establish this branch of the missionary work on a permanent basis; and to extend to him and his workers all the assistance which they are able to bestow, such as furnishing teams for delivering, and provision or furniture for use of companies, near them.

Resolved, That the State agent form his canvassers into companies, wherever it is practicable to do so.

Resolved, That each company have a leader, who shall direct all its movements, in harmony with the plans of the State agent.

Resolved, That the State agent, with the approval of the Conference Committee, and leading tract society officers, appoint the leader, and for sufficient reasons remove the same.

Resolved, That the State agent be recognized as a member of the Board of Directors of the Tract Society.

Resolved, That we indorse the action of the International T. and M. Society at its last annual session, pertaining to a uniform and systematic method of keeping accounts, and that we recommend its adoption throughout the State, as soon as practicable.

It was moved and supported to adopt this report, by considering each resolution separately.

Resolution one was spoken to by Brn. White, Ellis, and Burgess, and was adopted. Resolution two called out interesting remarks from Elds. Farnsworth, White, Smith, and others, who urged the importance of taking immediate steps in the direction indicated by it. Eld. Farnsworth read the first printed lesson that had been prepared by Sr. Huntley, after which the resolution was adopted by a unanimous vote. Resolution three was adopted, after remarks from Brn. Grant, Whitney, Smith, and Devereaux. Resolution four elicited interesting remarks from several of the canvassers, and was adopted. Resolutions five and six called out many interesting facts concerning the canvassing work and the progress it is making.—Adopted.

On motion the meeting adjourned to call of Chair.

FOURTH MEETING, AT 9:30 P. M., JUNE 25.—The first business was the consideration of the resolutions left over from the last meeting. The remaining five were adopted without discussion. The Committee on Nominations presented the following partial report: For President, W. B. White; Vice-President, N. P. Nelson; Secretary and Treasurer, Alice H. Beaumont; Assistant Secretary, Lillie E. Ham; Directors: Dist. No. 1, N. P. Nelson; Nos. 2, 3, E. O. Burgess; Nos. 4, 5, J. W. Newcombe.

These names were considered separately, and the nominees elected to their respective offices.

Voted, That the appointment of directors for Dist. Nos. 6, 7 be left with the Board of Directors. On motion, the meeting adjourned *sine die*.
W. B. WHITE, Pres.
ALICE H. BEAUMONT, Sec.

THE TRUTH IN OTHER LANDS.

ITS INTRODUCTION IN SOUTH AUSTRALIA.

AFTER a week's anxious inquiry, and much negotiating with those in charge of public halls, the town-hall of Norwood, one of the largest suburbs of Adelaide, was secured, at a rental of ten shillings (\$2.40) per night, and meetings were begun Sunday evening, Sept. 5, 1886, with a fair audience. The expense of hiring the hall was quite a study for a time, as it could not then be told where the funds to meet such expense would come from. The entire country was in a state of great depression, owing to a two years' drouth that still hung over it, and which had driven thousands to seek employment in other colonies. The exodus had been so great, that in some streets hardly a house was occupied; and hundreds of others who had been out of employment for months would have gone, could they have commanded the means with which to do so.

Under the circumstances, it seemed almost folly to depend upon the people to meet the expenses of the meetings; but from night to night all contributed as they felt inclined; and when the first week's rent was due, it was found that the free-will offerings of a sacrificing people had just met the account. This brought encouragement enough to warrant engaging the hall for another week, when the same thing was repeated. Thus the meetings continued for five weeks, and twenty-seven signed a covenant to keep all of God's commandments, and the faith of Jesus. But none of these took their stand without a struggle. Many said, "What am I to do; here I have been out of employment for months, and am now sustaining my family only by virtue of the grocer's credit. If I obey what I now know to be truth, my chance for employment will be diminished still more, and my prospect of regaining what I have lost through inactivity, will be entirely gone." It was indeed a gloomy outlook to many, but some stepped firmly forth, declaring they would trust the goodness of God to open the way before them.

Just as soon as it became generally known that some were deeply interested in the meetings, a united and persistent effort of opposition was begun, and kept up until all had decided whether they would obey or not. Some for whom strong hopes were entertained yielded to the opposition, and settled back into their former ways, while others sacrificed their old social ties to follow the rugged path of truth. The faith of some of these was for a time severely tried, but the God of Israel, who changes not, watched over and cared for them, and to-day they are firmly fixed, not only in the faith of the third angel's message, but in their determinations to live the truth every day.

Experience has taught that it is worse than useless simply to bring people to see the truth, and then leave them to care for themselves. It was therefore decided to begin another series of meetings in Stepney, about one mile from the former place of meetings; and while now ones were being brought in, those who had already accepted the truth could be built up in those things they had so lately learned to love. But as no suitable hall could be procured, the tent was ordered from Melbourne, and the work of putting it up on a hired lot was begun as usual. About an hour afterward, a policeman came around, and forbade further work in that direction, as it was contrary to law to erect a tent in the town without a special permit. All work then ceased till after the mayor had been visited, who would only give permission for the tent to stand until the meeting of the Council, which was to be held nearly two weeks later. Here was a dilemma. In that time prejudice would perhaps run high with some who

were already enemies to the truth, and the Council might vote against the tent's remaining, just when some would be getting interested. There was but one thing to do—go ahead, trusting that God would control the whole matter to his own glory.

The first meeting in the tent was held Sabbath afternoon, Oct. 16. After a discourse, a good social meeting followed, and four more came forward to signify their determination to obey the message. As the meetings progressed, two of the councilmen became regular attendants, and in the meeting of the town-board, at which was discussed the propriety of granting a permit for the tent-meetings to be continued, these men pleaded in the favor of our cause, and the desired permission was granted. The meetings continued until Dec. 2, resulting in twenty persons' taking their stand for the truth. A church of thirty-four members was organized, a flourishing Sabbath-school was started, and a tract society was formed. To these there have been, since that time, quite large accessions, and not more than two or three have given up the truth. A letter recently received from there states that the church is doing well, and others are becoming interested in the truth. The prosperity of the work there has not been because of ministerial help; for

becoming manifest a desire to know more of the doctrines which they have heard were being preached in the capital of that colony.

During certain seasons of the year the landscape scenery in the vicinity of Adelaide is beautiful. The climate there is warm, and in the summer months very dry. But during the winter and that part of spring covering the time from the first of June to the last of September, everything in nature is clothed in brightest green, and the hills in the distance, with their grazing flocks and herds, remind one of the grassy slopes of old New England after a bountiful spring shower. But after the rainy season closes, and the sun brings to bear its scorching rays upon the earth for a few days, these hillsides present a crisp and scorched appearance.

There is, however, one public resort in Adelaide, as in all large Australian cities, where the delights of continual spring are enjoyed. This is the Botanical Gardens, which are located just east of the governor's mansion. The sketch given on this page presents but a partial view of them,—that part of the grounds nearest the entrance to the inclosure. One can see in the distance, partly hidden from sight by the statuary, a large fountain, which is one of the attractive spots of the gardens. There are, however, walks tastefully laid out, threading among the trees in various directions, some of them leading over little rustic bridges, which span the artificial stream that meanders through the grounds.

In the several miniature lakes into which this stream widens at intervals, may be seen many varieties of water fowl, some of which have been imported from distant countries. In the little wire covered cots are birds from every clime, and of every hue. In the spacious buildings set apart for that purpose, are preserved specimens of fruit, and the products of the field and garden from every part of the world,—from continents, and from the islands of the sea.

Besides the footpaths, being everywhere lined with rare specimens of flora, whole acres in various parts of the grounds are devoted to the cultivation of the choicest and most beautiful plants to be found in the world. The broad walk near the main entrance to the gardens was at one time a favorite place for open air preaching; and each Sunday afternoon witnessed large assemblies gathered there to hear upon some theme not usually treated upon in the pulpits of the city. But it is somewhat doubtful whether these gatherings continue at the present or not, as Adelaide's favorite street preacher of earlier days went to Sydney two years ago, to superintend some popular movement in that city.

J. O. COLLISS.

—Not by deeds that win the world's applause,
Not by feats that bring the great renown,
Not by martyrdom or vaunted cross,
Canst thou win and wear the immortal crown.
Dally striving, though unloved and lonely,
Every day a rich reward will give;
Thou wilt find by hearty striving only,
And truly loving, thou canst truly live.

—"Let us not be weary in well-doing; for in due season we shall reap if we faint not." How often we have to be reminded of the preciousness of this promise. Suppose you see no fruits of your labors; suppose a "thank you" is not even spoken for a kindness rendered; suppose sacrifices made, efforts put forth, steps taken and time expended are not appreciated; suppose you have "to spend" and "be spent" until your life is completely worn out in the service for others. These things will not rob you of the sweet peace and joy which God promises to those who thus labor for his sake; and then there is a time when these deeds of love and self-denial will be rewarded. No service, however small or obscure, will be overlooked, "for even a cup of cold water given in his name shall have its reward." We may not reap now, but if we are faithful, we shall reap hereafter.—*Christian Inquirer*.



BOTANICAL GARDENS OF ADELAIDE, SOUTH AUSTRALIA.

very little of that has been afforded them. The secret of their success lies in the fact that just as soon as the regular meetings closed, the members of the church went to work. They distributed reading matter, and held Bible readings in families. In this way an interest was created sufficient to demand Sunday evening meetings in a hall. At first these were confined to Bible readings, but the call was soon made for a public exposition of the points of faith held by our people. What could they do? No minister was to be had, and it seemed too bad to lose those who had pleaded for meetings, so the Sunday evening meeting finally came to be devoted to expositions of the prophecies, and kindred points, by one of their own members. And although this has now continued for months, the interest still is good, and great need is now felt there for more experienced help.

But how has it been financially with those who stepped out in the truth, trusting that God would care for them? Not one of them suffered any inconvenience from the move. Some of them, indeed, who were well nigh in despair before the truth came to them, had work offered to them, and have gotten along comfortably ever since. One man especially, who lost a position as traveling salesman, has since gone into business for himself; and in a recent letter he says it is wonderful how the Lord has prospered him since he has tried to walk in the truth. It is not always thus, but it almost seems as if God specially favored these people because of the sacrifice it cost them to obey, and as a reward for their simple faith. There is not a more promising field in which to sow the seeds of truth than that about Adelaide. There are a number of its suburbs in which has not been struck a single blow, in behalf of the third angel's message. Then there is Gawler, a large manufacturing town, twenty miles north of there; Kapunda, fifty miles; and Port Augusta, 150 miles in the same direction, with numberless smaller places interspersed. All through that country there is

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 7, 1888.

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

TIME OF THE CRUCIFIXION AND RESURRECTION OF CHRIST.

HOW LONG DID CHRIST LIE IN THE TOMB?

In the two preceding articles, it has been shown, in opposition to the seventy-two-hour theory, that the expression, "three days and three nights," does not necessarily mean seventy-two hours, and that the expression, "the heart of the earth," does not mean the grave. The principal proof text, therefore (Matt. 12:40), which is relied upon to prove that Christ was crucified Wednesday and rose on the Sabbath, utterly fails, in every way, to sustain that proposition.

It was also shown that as the expression, "the heart of the earth," is used in that text in a figurative sense, the most natural application is to consider it as simply denoting the dominion of wicked men, to which Christ was for a time subjected, beginning with his betrayal, Thursday evening, and ending with that auspicious hour when the guards who were watching him in the tomb, were struck to the earth as dead men by the power of his resurrection, on the morning of the first day of the week.

The time covered by this application reaches to the middle of the third day (using the word "day" here in its broadest sense) from the time these things began to transpire; or, dividing the time into its dark and light parts, it gives us two full days and three full nights, to the growing dawn of the third day, answering completely to the manner in which the Hebrews reckoned time, according to the examples given us in the Scriptures.

It now remains to look at the direct testimony of the evangelists upon these points.

It is claimed that Matt. 28:1, positively affirms that Christ rose on the Sabbath. The common version reads: "In the end of the Sabbath, as it began to dawn toward the first day of the week." The Greek reads, "Opse de sabbatōn tē epiphōskousē eis mian sabbatōn." The revised version reads, "Now late on the Sabbath day as it began to dawn toward the first day of the week." The subsequent narrative states that Mary Magdalene and the other Mary, coming at this time to the sepulcher, found that the Lord had arisen; and if this visit was made before the close of the Sabbath, of course the resurrection of Christ occurred upon that day.

The argument on this point is made to turn on the little Greek word *opse*. This, it is claimed, always means "late," and never, "after," hence the passage cannot mean "after the Sabbath." Thus Eld. Gardner, in his tract to which we referred in the first article, p. 7, says:—

Matt. 28:1, says, Late on the Sabbath day, he was risen. Here the Greek *opse* is used to represent the closing moments of the Sabbath. It literally means "late," and when used with *hēmera* (day), means late in the day. See Liddell and Scott. *Opse* is invariably used in Scripture, to represent evening, and *pros* to represent morning, and they are never used interchangeably.

He then refers, in proof of this last statement, to Mark 11:19, 20; 13:35; and to the Septuagint of Gen. 24:11; Ex. 30:7, 8; and Isa. 5:11. But in these references he seems to have overlooked the fact that in all these instances the construction in which the word is used is not like that in Matt. 28:1; and he has thus attempted the unscholarly feat of determining the meaning of *opse* in one construction, by its definition in another and altogether different construction. Matt. 28:1 is peculiar, the word there being used with the genitive case, and no other instance of the kind occurring in the New Testament. Eld. W. notices this, and says: "'Opse' with a substantive in the genitive case, as in Matt. 28:1, always means late in the period spoken of, and never means after."

For so sweeping a statement, this is very positive, and ought to have been backed up by competent evidence, other than the bare assertion of the affirmant. Let us see what others have to say upon this point.

Robinson in his Greek lexicon of the New Testament gives the following as the definition of the word *opse* when used with a genitive: "2. With a

genitive, *i. q.*, at the end of, at the close of, after. Matt. 28:1, *opse de sabbatōn* . . . at the end of the Sabbath, *i. e.*, after the Sabbath, the Sabbath being now ended. *i. q.* Mark 16:1, *diagēnomenou tou sabbatou*. For the genitive, see Buttin., § 132, 5. b."

In his note on Matt. 28:1, Dr. Clarke says: "In the end of the Sabbath] *opse de sabbatōn*. After the end of the week; this is the translation given by several eminent critics; and in this way the word *opse* is used by the most eminent Greek writers. Thucydides, lib. iv., chap. 93, *tēs hēmeras opse en*—the day was ended. Plutarch, *opse tōn batteōs chronōn*—after the times of the kings. Philostratus, *opse tōn Troikōn*—after the Trojan war. See Rosenmüller."

Bloomfield's Greek Testament, on Matt. 28:1, says: "*Opse de sabb.*] This must, with Krebs, Wahl., Tittm., Kuin., and Fritz, be explained, 'after the Sabbath,' *i. e.*, as Mark more clearly expresses it, *diagēnomenou tou sabbatou* [the Sabbath being past] which must determine the sense here. Of this signification the commentators adduce examples from Philostratus, Plutarch, Ælian, and Xenophon."

Olshausen on Matt. 28:1, says: "As respects first the fixing of the dates, the expression *diagēnomenou tou sabbatou* in Mark (16:1) serves to explain the *opse sabbatōn* in Matthew. For instance, *sabbaton*—[Heb.] *shabbath*, also in the plural (*ta sabbata*), was used for the one day of Sabbath. (Compare the Septuagint version of Ex. 20:10, and Lev. 23:32) '*Opse*' is, however, used in the sense of 'after.' It occurs, indeed, in the New Testament only here; but it occurs also in this signification in profane writers. (Compare Philostratus, Vit. Apoll. iv. 18, *opse mysterion* 'after the mysteries.' Thucyd. iv. 93. Ælian V. H. ii. 23."

These authorities all speak particularly of the use of *opse* with a genitive, as in Matt. 28:1; and they say that in such constructions it has the meaning of "at the close of, after," and they refer to the works of old standard Greek writers, as Philostratus, Plutarch, Ælian and Xenophon, as evidence that the word can be used in such a sense. In view of these facts, what becomes of Mr. W's assertion that "*opse* with a substantive in the genitive case, as in Matt. 28:1, always means late in the period spoken of, and never means after?" Does he know better how the Greek language should be used than Plutarch or Xenophon?

But it may be said that Liddell and Scott do not give this definition to the word; and we may add, neither do the lexicons of Donnegan and Parkhurst. But they do not say that it cannot have this meaning; and the only inference is that in giving their definitions, they did not make them broad enough to cover all the uses of the word as it actually appears in Greek writers. Greenfield and Bagster both define "*opse sabbatōn*, after the close of the Sabbath. Matt. 28:1."

Another word in the sentence confirms the view that it applies to a time when the Sabbath was past. That word is *epiphōskousē*, from *epiphōskō*, translated, "as it began to dawn." The root of this word is *phōs*, which means "light." The light of the sun and the light of day, is, of course, the leading idea contained in the word. The verb *epiphōskō*, signifies the transition from darkness to daylight. It applies, primarily, therefore, to the morning. Liddell and Scott give it this one definition, "to grow toward daylight." Other lexicographers, in addition to this, give it a tropical meaning, signifying the "commencement" of the day, at whatever time that might be reckoned. The Jews reckoned the day as beginning at sunset. Hence the word is once applied to the day so beginning, as in Luke 23:54: "The Sabbath drew on." And this text and Matt. 28:1, are the only instances where the word is used in the New Testament.

Its use in Luke 23:54, to denote the coming on of the Sabbath, which began at sunset, is easily accounted for. As the word "day" is ordinarily applied to the light part of the twenty-four hours, and as the word *epiphōskō* signifies the commencement, or opening, of that part, it would naturally come to be used, under a figurative meaning, of the commencement of the day in its broader sense, whether that day began at sunset, as with the Jews, or at midnight, as with the Romans. But of course the primary sense should be given it wherever possible. The seventy-two-hour theorists think they have a straight reading when they render *opse* "late," and read it, "Late on the Sabbath, as the first day drew on." But we take our stand a few hours later, translate *opse* "after," as it

often means with the genitive, and give *epiphōskousē* its primary signification; and then we have, "After the Sabbath as it began to grow toward daylight on the first day of the week." This is a less forced reading than the other, and agrees with the records of the other evangelists, as we shall see.

The reader did not fail to notice the testimony of Robinson, Bloomfield, and Olshausen, that the testimony of Mark 16:1 is parallel with that of Matt. 28:1, and that the explicit and definite statement given by Mark must determine the sense of the passage in Matthew. But Mark says directly, "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun."

Our friends endeavor to get over this passage by claiming that the visit to the sepulcher recorded by Matthew was not the same as the one here recorded by Mark. Matthew, they say, speaks of a visit at the close of the Sabbath, and Mark of a visit the next morning, the first day of the week. But all are obliged to admit that the same individuals are spoken of in both records. Thus Matthew says that Mary Magdalene and the other Mary came to see the sepulcher. "And, behold, there was [margin, *had been*] a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." Mark says that Mary Magdalene, and Mary the mother of James (the same Marys that Matthew speaks of), and Salome, came early on the first day of the week, and, intending to anoint him, queried among themselves who should roll the stone away from the door of the sepulcher for them. Now, if this was a subsequent visit to that recorded in Matthew, we have a tremendous absurdity to wrestle with: we have to explain how the two Marys could go to the sepulcher before the close of the Sabbath, late Sabbath afternoon, in broad daylight, find the stone rolled away and the sepulcher empty, meet an angel who expressly says to them, He is not here; for he is risen, and tells them to go and make it known to the disciples; and then as they return, meet Jesus, receive his welcome, All hail, and hold him by the feet and worship him; and then, after passing through this thrilling experience, go back stupidly to the sepulcher the next morning, expecting to find Jesus there, and to embalm his body, and wondering who would roll the stone away for them!

Mr. Gardner endeavors to surmount this difficulty in the following unique style. After referring to the unbelief of the disciples in regard to the resurrection of Christ, he says:—

Now if the combined testimony of Peter and John and the two brethren who went to Emmaus and the personal demonstrations of Christ himself in their presence, could not convince those apostles that what they themselves saw and handled was anything but a spirit, until Christ ate before them, is it strange that Mary Magdalene should, by them, be made to doubt the literal reality of what she saw and heard on her first visit to the tomb? She probably had no more idea that he was to rise from the dead than they had, and was as much inclined to believe in spirit manifestations and visions as they; and when they all united in scouting the reality of what she reported, and insisted that it was simply a vision, she would naturally doubt her own senses, as they doubted theirs, and hence her visit to the tomb, the next morning, while yet dark (John 20:1), to satisfy herself whether or not it was a reality.

Now we submit that this explanation is a little hard on those good women. If some of the brethren were "fools, and slow of heart to believe," it is no reason why the same state of mind should be charged upon the sisters. And there is not a hint in all the record that any of the women ever disbelieved, after they had seen him, or the fact of his resurrection had been announced to them. Neither did the brethren disbelieve after they had seen him. It was only before they had had a chance to settle the question by the evidence of their own senses, that they doubted; but when they had seen him (as it is claimed the Marys saw him at the close of the Sabbath), that settled the matter, and they were then ready to exclaim, "The Lord is risen indeed!" Luke 24:34. There is only one text which has any semblance of opposition to this view; and that is Luke 24:41: "And while they yet believed not for joy." But this does not imply any settled unbelief, but only that they felt that what they saw before them, was, as we sometimes express it at the present time, "too good to be true." Under these circumstances, to represent Mary Magdalene as being reasoned out of her own senses, or as being

persuaded to believe that God (or the Devil? which?) had given her a spirit manifestation, setting forth what was not true; and on the strength of it, she had been telling the brethren a lie, that the Lord was risen when he was not—it is too preposterous for a moment's credence.

Two other absurdities are involved in the view that the narrative of Matthew 28, antedates that of the other evangelists, he recording what took place at the close of the Sabbath, and they, what occurred the following morning.

1. When Jesus arose, some of the watch immediately hastened to the chief priests and told them what had occurred. Matt. 28:11. The priests advised them to account for the absence of Jesus from the tomb (first discovered at the close of the day, Sabbath, remember) by saying that the disciples came by night and stole him away while they slept. Verse 13. "Came by night." That must have been then the night before, and they were then asleep, and had not waked up enough to discover that the body was gone till the close of the following day! No wonder they were afraid their heads would come off over such a story! A position involving the narrative in such an absurdity will never answer.

2. According to this position, the two Marys, (of whom Mary Magdalene was one) met the risen Saviour at the close of the Sabbath, and held him by the feet and worshiped him. Matt. 28:9. But Mary Magdalene, according to John (20:1-17), met the Saviour on the morning of the first day of the week; and as she was about to worship him, he said to her, "Touch me not, for I am not yet ascended to my Father." Now it is absurd to suppose that he would permit her, at the close of the Sabbath (as it is claimed that Matthew declares), to hold him by the feet and worship him; and yet the next morning, as John testifies, refuse to permit her to touch him, because he had not yet ascended to his Father.

Other points must be deferred to another number.

SPECIAL CAMP-MEETINGS IN MICHIGAN.

In past numbers of the Review, the fact has been mentioned that the Michigan Conference Committee had appointed four camp-meetings for the State the present season, besides the regular annual convocation, where the business of the Conference is transacted. The Wexford camp-meeting, held the last of June, was the first of these. We are now nearing the time when the remaining two will be held, the Northeastern meeting having been taken up. The first of these convenes at Alma, Aug. 14-21; the second in the southern part, at Homer, Aug. 28-Sept. 4. It will be seen that it is only about one week from the time this Review reaches its subscribers, before the Alma meeting will convene; and the other one immediately follows.

These meetings were appointed for special reasons, the Committee hoping they would be a benefit to a large number of Sabbath-keepers who do not generally have such privileges. Our annual camp-meetings are attended by perhaps a little over one third of the membership of the Conference. This makes a very large camp meeting indeed! So large that it is very expensive and somewhat unwieldy. Still nearly two thirds of all the Sabbath-keepers in the State do not have the privilege of the camp-meetings at all. The valuable instruction given at these meetings is greatly needed by the people, yet less than half of them obtain it. The expense of going to the annual meeting is quite heavy upon those living at a distance from the place where it is held. Many of our people are poor; and they feel it is quite a heavy burden to go so far, and meet all the various expenses, and perhaps hire some one to take care of their home matters in their absence.

It was hoped that by having these smaller meetings held in different parts of the State, the principal part of our membership might be present. The expense will be much lighter for most of our people than it would be to go to the annual meetings. The leading reason which prompted the holding of these camp-meetings, was the belief that they might be made most beneficial as meetings of special instruction to our own people. In these later years the most of those who are brought into the truth do not receive the instruction that those did in the early part of this work. The pioneers in the message made frequent visits to the churches they raised up. Bro. and Sr. White then visited and labored for the upbuilding of most of the new churches brought out. There was far greater thoroughness in the labor bestowed. But

in these days many of the young preachers who labor in the lecture field fail to give the practical instruction needed. Large numbers of our young people, the children of Sabbath-keepers, grow up in the work, and naturally enter the church with very little instruction in theory or practice.

The result of these and other causes is seen, felt, and deplored by those most anxious for the success of the work. In such a large Conference as that of Michigan, with between 4,000 and 5,000 Sabbath-keepers, and toward 150 churches, it is very difficult to reach all the companies, and spend sufficient time with them to instruct properly all the membership. And when a minister does visit them, home cares forbid (so the people think) attendance at meetings more than once a day during the week. The attendance is but small, and several weeks are required to set properly before them the truths necessary for their instruction. Of course, these meetings are held, and must be held, to keep the work properly advanced in our churches and districts.

But it may readily be seen that at these local camp-meetings, many hundreds of our people can, at no great expense, assemble and have the advantage of these meetings of instruction for one week, held during the whole day, and thus a much greater result be reached at less expense, than for ministers to spend the time necessary to visit each local church. Again, at these camp-meetings the best help attainable will be present to give instruction; and our people in the State need instruction in many directions. Michigan is the largest Conference of our people in the world. It contains from one fifth to one sixth of all the Seventh-day Adventists in the world. The leading institutions among us are located in this Conference. The most experienced and effective laborers in the cause have in the past instructed the people in the Michigan Conference. It ought to set the example in every good work. But we are behind other Conferences in certain directions. Shall we not, dear brethren and sisters of Michigan, take measures to remedy these lacks, and try to realize our needy condition?

The question now before our people in this Conference, is whether they will appreciate the privileges now offered to them enough to turn out generally to receive the labors of the brethren in the cause, who can help them? The leading laborers in the State will be present. The writer expects to attend all these meetings; we hope Eld. E. W. Farnsworth will attend at least a portion of them. We shall look for Prof. Prescott to be present at least at some of them, to labor in behalf of education and in other ways.

The first one of these meetings, held at Wexford, was pronounced a great success, by those who attended it. The brethren and sisters took much pains to come out, driving, in many cases, long distances in that sparsely settled portion of the State. Many of them are very poor. But they expressed great thankfulness, both at the meeting and since, that they were permitted to attend. They felt more than paid for their efforts. Some of the churches which were in a low condition, were greatly revived, and their membership increased, as the result of the meeting. They feel that they want other meetings of this kind in the future.

We now begin to be anxious to know whether our brethren in the richer portions of the Conference, who are far better off financially, will manifest the same interest and have the same good report to give at the close of these meetings. It is in our hearts as a Committee and as laborers to do our utmost to make these meetings a success. We can promise that instruction which our people greatly need will be given. Will they care enough about it to be present?

We live in most solemn times. The evidences of the truthfulness of our positions were never clearer than now. The Sunday movement is fast coming to the front. The evidences of the nearness of the coming of Christ never looked brighter than now. Yet apostasies have been in our very midst. Who will be faithful and true to the cause? How many are determined to keep awake and alive in the work of God for this time? Who will keep in the front ranks in the onward march of the message? Such we feel sure will make strong efforts to attend these meetings. We appeal to you, brethren and sisters of Michigan, to make a grand rally in each of your churches in the section where these meetings will be held, so that they shall be well attended. God blessed the efforts of his servants in the meetings held last winter. Revivals occurred, and the good work in

some localities was greatly advanced. Let officers and members make the necessary effort to come to these meetings.

We would suggest the propriety of reading this article on the Sabbath in every church, a week before the holding of each of these meetings. It may induce some to come out. Bring your children, and especially those who are cold and backslidden. They, above all others, need the waking up which these meetings are calculated to give. Brethren and sisters, let us have a large turn-out at these special camp-meetings. MICH. CONF. COM.

CHAUTAUQUA LETTERS.

Chautauqua, N. Y., July 22, 1888.

EDITOR REVIEW AND HERALD.

DEAR BROTHER: There are so many good things to be seen and heard at Chautauqua—good, too, as viewed from our stand-point—that I cannot be content to keep them all to myself, and must therefore ask you to permit me, in a few familiar letters, to place some of them before the readers of the REVIEW.

Among the seventeen departments which constitute that wonderful institution known as the "Chautauqua Summer University," none has interested me so much as the "school of the English Bible." Although the special work for which I came here has prevented my attendance upon the classes of this school, yet from the public lectures given by the teachers, but more especially from information from Bro. Starbuck, principal of our Conference school at Portland, Oregon, who has taken the courses of instruction in three of the eleven regular classes, I have been able to form a good idea of the work done.

The fact of such a school is, in itself, significant. This is the first year of its existence. It was started as an experiment; and the result is watched by the managers with much interest. Was there sufficient interest in Bible study to warrant the bringing together of half-a-dozen of the most eminent Bible teachers of the United States and Canada to act as instructors? Would men and women spend their time, and pay their money, for the sake of studying the English Bible? Could enough be accomplished in three weeks to warrant the effort? These were questions the answers to which could be obtained only by trial. The result is a further illustration of the great increase of interest in Bible study leading to its introduction into the colleges of the United States, as mentioned in the editorial notes of the REVIEW of July 17. The classes are well filled, and the interest is intense. Although it will probably not be a financial success this year, yet the school will doubtless become a permanent institution at Chautauqua.

It is interesting to note the methods here employed in teaching the Bible, because the teachers are from different sections of the country,—East, West, North, and South,—and represent the best teaching-power in Bible work. It may be interesting to know the names of the teachers and the colleges from which they come, as well as the denominations to which they belong; especially so, as I shall from time to time refer to their teachings. They are all "D. D.'s" or "Ph. D.'s," and their names are as follows: Geo. S. Burroughs (Congregationalist), Amherst College, Amherst, Mass.; W. R. Harper (Baptist), Yale University, New Haven, Conn.; J. F. McCurdy (Presbyterian), Toronto University, Toronto, Canada; J. A. Broadus (Baptist), South. Bapt. Theo. Seminary, Louisville, Ky.; M. D. Buell (Methodist), Boston University; and R. F. Weldner (Lutheran), Augustana Theo. Seminary, Rock Island, Ill.

In the class-room they bring their pupils directly to the Bible, using as the basis of their work the revised version. They hold that it is the work of the teacher, as it is also that of the commentator, to throw upon the text whatever light may be obtained from history, from ancient manners and customs, from the original languages, or from whatever other sources. He should aid the student in correctly understanding the meaning of the text, but should leave him to draw his own conclusions; and the teacher should not come between his pupil and the sacred word, as the pupil applies its teachings to his own conscience, and in forming his own religious beliefs. They aim to carry this principle into the class-room, and it must be said that they are very successful,—there being in the class a spirit of liberty to ask questions, to offer opinions, but not of controversy or debate.

They recommend the use of a Bible dictionary and a concordance, in the study of the Bible, but not

of commentaries, until one has thoroughly studied the text, and has formed his own conclusions. This feature of their work has especially pleased me. Dr. Buell upon one occasion even used language like the following: "It is a sin; it is worse than a sin,—if anything could be worse—to consult commentaries before one has made an effort to understand the text for himself." They discourage the purchasing of a commentary upon the entire Bible (written by one author), but recommend one to get a small work on a single book when he is studying that book, and to choose from different authors those who have made a specialty of certain books. As a commentary on the entire Bible, I have twice heard that of "Jamieson, Faussett, and Brown" highly recommended.

An amusing incident happened in one of the classes,—I think Dr. Burroughs was the teacher,—which well illustrates the general feeling toward the use of commentaries. The class had finished the study of one of the minor prophets, and the teacher, according to his custom, was calling upon the pupils for their conclusions concerning the book. Several had spoken, showing unmistakable evidence of having obtained their views from books. Finally he called upon Bro. Starbuck, who replied that as he never had consulted commentaries in his life, he felt backward about giving his views.

The teacher laughed as he remarked, "Well, I guess you are better off, after all." He then insisted upon hearing the conclusions of one who had not followed commentaries, and when given, he agreed in them all. More anon.

C. C. LEWIS.

HOW DOES HE KNOW?

THE New York *Evangelist* sometime ago reported a sermon delivered by Prof. W. W. Prescott, the president of Battle Creek College, on the subject of education. A writer in the *Vermont Chronicle*, in referring to the report, takes occasion to offer some criticisms on the faith and methods of Seventh-day Adventists, to which it may not be out of place to call attention.

The writer in the *Chronicle* thinks that the denominational teaching of the Seventh-day Adventists "is as inconsistent with what they hold in common with the Christian church, as it is denominational." Some may be curious to know on what such a singular statement is based; but he does not leave his readers in ignorance as to what he means to say, even though he may not support his statement by a single iota of proof. He says that "they [Adventists] allow, as do all others, that the mode of worship prescribed for one time and so obligatory then, has been changed."

But wherein lies the inconsistency? Simply in this: that while admitting a change in the mode of worship since the old dispensation, the Adventists will not admit a change of the day of worship. Then, as though it were a matter that only need to be stated, for all to believe it, he says: "The obligation to worship God has not changed. This is continuous and perpetual, ever binding. But the mode, or manner, has been changed by the Lord of worship. So the time, at first the seventh day, has been changed to the first day by the Lord of time, who is also the Lord of the Sabbath."

This is a very pretty statement, but it lacks the only essential to make it current, and that is the proof of its truthfulness. One might say the full moon is a green cheese, but the statement does not prove it, though such a theory is just as susceptible of proof as the one advanced in the foregoing quotation. It costs little effort to say a thing is as one would like to have it, but it is quite another thing to make such statements appear probable to the honest seeker after truth.

To show where the inconsistency really lies, let us quote a little further, and then compare that with another sentiment in the same paragraph. "The seventh day was set apart and observed, not because of the command from Sinai, for the seventh day was observed before this command. It was observed because of the example of the Creator, who finished his work, and rested on the seventh day." Accepting this statement, we ask, If the Sabbath was kept before its proclamation on Sinai, and it was the same day, prior to the existence of the Jewish nation and the making of the old covenant, that it was after that covenant was made with the Jews, how does our contemporary account for that? When the new

order of things came about, through the establishment of the Levitical priesthood, and the law regulating the sacrifices and the services of the sanctuary, why, we ask, in that change of worship, was not the day of the Sabbath changed, if such a change of the day must follow the change of worship instituted at the first advent of Christ? Let those answer who can.

Did not the Lord himself order the change in the form of worship? Is it not plainly written that the priesthood of those days was to be changed? Heb. 7: 12. Did not the Saviour tell the woman at the well, that the time was coming when Jerusalem would no longer be the particular place of worship? John 4: 21. Did not the apostle state that Christ himself had become our high priest in the courts of heaven? Heb. 8: 1-6. Is it not clearly taught that now "circumcision is nothing"? 1 Cor. 7: 19. But where, in all the sayings of Christ, or the writings of his inspired apostles, is it once said that the Sabbath was to be changed to the first day of the week? Why does not some evangelical critic put his finger on such a text, when offering strictures upon the teaching of Seventh-day Adventists? He who would only do so, instead of dealing in glittering generalities, would soon overthrow the work of Seventh-day Adventists. But until that is done, their work and influence will continue to enlarge, despite the unfavorable criticisms of the opposition.

But how much of the form of worship was changed at the first advent? One would almost think from the way some talk and write, that because a new dispensation was there ushered in, another entire plan of salvation was instituted, requiring less of the sinner than before. It is, however, to be presumed that our critic believes that the same God rules now, that controlled affairs then. Prayer is an essential form of worship; probably he believes it just as necessary to pray now, as in the old dispensation. Those who are so sure that all the forms of worship were changed at the first advent, and still keep up that antiquated custom, surely have somewhat to reform before charging others with inconsistency.

It is true that in the days before Christ, men offered the blood of victims to show their sorrow for sin, and their faith in the blood of Him who was to come. To-day the sinner pleads the blood of the real victim,—the Son of God,—for the same purpose. In this matter there was a change in the form of worship, simply because they looked forward to Christ yet to die, while we look back to the actual spilling of his blood. Each form of worship has to do only with the manifestation of one's faith in Christ, after his sins have been pointed out by the moral law, which is unalterable for all time. These changes have been referred to in foregoing quotations; but the Bible says nothing of a change on other points not directly connected with the ceremonies that pointed to the work of Christ.

How, then, came the time of the Sabbath to be changed? O, says our critic, by virtue of example. As the seventh day was observed because of God's example of resting on that day after finishing the work of creation, so Christ completed his work on the first day, leaving us an example to follow by observing that day. How strange that full-grown men can be found who will repeat such twaddle! Do such read their Bibles at all? It would hardly seem so; for if they did, they ought to know better than to make such statements. The merest novice in divine things knows that the work of Christ for sinners is not yet completed. For eighteen hundred years he has, as an advocate, pleaded the cases of repentant sinners before God, and will continue to do so until the last case that will ever be saved, has been presented there.

In what sense, then, was Christ's work finished on that first day that saw him leave the tomb? It may be said, in the sense of having finished his sufferings here on the earth. But even with that view, the statement is not correct. If it were, then what mean those significant words of the Son of God, "It is finished," which he uttered amid the darkness and gloom of that day, in which on the cross he bowed his head in death? John 19: 30. That was the point of time at which his earthly sufferings ceased, and not upon the first day of the week.

Why do not those first-day advocates, who rest their theory on such assumptions, look up this matter; and if they still believe their own statements, commence the observance of that day on which the Saviour announced, "It is finished"? One imagines the response to such a question would be best met by saying, What folly to talk thus! So it is, but the

only way to make such folly apparent to those who oppose the seventh-day rest, is to carry out their own deductions to a legitimate end; and they themselves can then see how senseless have been their inferences.

Once more. The author of the article under review says that we now have "the same example and authority for keeping the first day of the week as the day of rest and worship, that the Israelites of old had for observing the seventh—the example of the Lord in both cases." But we challenge the truthfulness of the statement. Let any one point to a text that even hints such an example as our Lord's resting on the first day, and the point will be at once conceded. But such a thing cannot be done. After the Saviour said in his dying breath, "It is finished," he did quietly rest on the Sabbath, in imitation of God's rest after finishing the work of creation. But on the first day, and early, too, in the morning, he arose and went about his Father's business. The Sabbath is the only day on which it is recorded that our Saviour ever rested.

But even if he had rested on the first day, without commanding his followers to do the same, what would that signify? The simple example of God's rest on the Sabbath was not enough to set it apart for man's observance. It was necessary to pronounce a blessing on the day, and then command its observance. But how far different was this from the way our critic states the matter, as before quoted. But in referring to that, we will have charity enough for the man to suppose he knew no better. And yet because such glaring statements are made by prominent men, they are accepted without question by a too credulous public. J. O. CORLISS.

The Commentary.

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

SPECIAL NOTICE.—Please observe carefully the following directions for the guidance of those who send queries to this department. 1. Always accompany the questions with your name and post-office address. 2. Always inclose a stamp for reply, for it is necessary to answer a large majority of the queries by mail instead of in the office. 3. If the questions are sent with a letter pertaining to other business at this Office, write the matter designed for this department on a separate sheet of paper, and in so doing do not neglect directions 1 and 2. By observing these simple directions, parties will be much more certain of receiving satisfactory information than if they neglect them. Those who have not sufficient interest to regard these directions, are hardly entitled to the work of this department, and they must not think strange if they never hear from their questions.

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

780.—FADE OF CHILDREN WHO DIE BEFORE REACHING THE AGE OF ACCOUNTABILITY.

We read that God is no respecter of persons. Then will children who die before reaching the age of accountability, be required to pass a probationary season, after their resurrection from the dead, in order to develop characters? If not, by what means will they be saved? H. I. B.

We cannot conceive of a probationary period for human beings, unaccompanied by the work of a mediator. Since Christ will forever close his mediatorial work previous to the first resurrection, there can be no further probation after that event, for human beings. The decree then goes forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22: 11. The resurrection of children is assured. See Jer. 31: 16; 1 Cor. 15: 22. Children will be saved in heaven. Mat. 19: 14. There will be children in the new earth. Isa. 11: 6. The whole human race is subject to the Adamic death, because of the Adamic sin. We understand that the sacrifice made by Christ includes the release from the Adamic death for the entire human race—a fact attested by the assurance that all will be raised from that death. When one shall have been raised from that death, having been called therefrom by Christ in the general resurrection, it stands to reason that he will not be subject to a second death from the same cause: the further power of that cause is rendered inoperative. The Adamic sin is the only sin that can be chargeable to children previous to the time of their personal accountability. When those who have died previous to that age, shall be raised from the dead, it is evident that they will stand without fault; and according to the decree of Rev. 22: 11, will be entitled to eternal salvation through the merits of Christ's blood. No individual sins will stand against them, and the full penalty for the Adamic sin has been satisfied. As there will be nothing to condemn them to a second death, there would be no cause for its infliction.

Progress of the Cause.

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

LEAVE IT WITH HIM.

Yes, leave it with Him;
The lilies all do,
And they grow,
They grow in the rain,
And they grow in the dew—
Yes, they grow.

They grow in the darkness, all hid in the night;
They grow in the sunshine, revealed by the light;
Still they grow.

They ask not your planting,
They need not your care,
As they grow;
Dropped down in the valley,
The field, anywhere—
There they grow.

They grow in their beauty, arrayed in pure white;
They grow, clothed in glory, by heaven's own light,
Sweetly grow.

The grasses are clothed,
And the ravens are fed
From His store;
But you who are loved,
And guarded, and led,
How much more

Will He clothe you and feed you, and give you his
care—

Then leave it with Him, he has everywhere
Ample store.

Yes, leave it with Him;
'Tis more dear to his heart,
You will know,
Than the lilies that bloom,
Or the flowers that start
'Neath the snow.

Whatever you need, if you ask it in prayer,
You can leave it with him, for you are his care—
This you know.

—Sel.

WEST AFRICA.

[From a private letter received by a brother in this Office, from a friend in Free Town, Sierra Leone, West Africa, with whom he has been holding some correspondence, we are permitted to make the following extract:—]

"Your very kind letter, acknowledging receipt of mine, duly at hand, and you can more easily imagine than I can describe the joy I felt on its receipt. Your establishment was brought to my notice by our good friend and brother, the late J. B. Deigh, whose name you have mentioned, who knew the interest I took in this kind of work,—the evangelization of my fellow-men. You have done me a great deal of good by complying with my earnest request to send me the tracts on alcohol and tobacco. Immediately upon their receipt I hastened to the highways, visiting the entrance of every grog-shop, and began their distribution. It was not enough for the masses. Many came to beg for more of the tracts, and some have sent in written applications for them.

"I am happy to acknowledge your other interesting and cheering letter of May 17. It came to hand on Monday, June 18. I carefully read its contents, and I assure you I was glad to know that you and your friends in America take so great an interest in Africa's welfare. Some would have us believe that the Americans have no interest in the negro race; so when I made the appeal to you, by the advice of Bro. Deigh, I thought I was taking a great risk. But, thank God, I was more than compensated for my extreme anxiety. When I read your letter to my Bible-class friends, their joy was unbounded. They were glad to know that people in far-away America are their friends, and that they are thinking of, and praying for, them. We are looking hopefully and earnestly for the box of tracts, papers, etc., you are sending us. I hope you will not fail to communicate our good wishes to our brethren in connection with the Good Health Company, and also to Miss Huntley, whose contributions we are looking for. I shall write to your agent, Mr. Boyd, in South Africa. I am sure he will be glad to hear from me.

"Now of Western Africa, Sierra Leone occupies but a small portion of this part of it. It is an English colony, founded by British philanthropists, in the year 1787, the original inhabitants were Timancea, heathen. The slave trade at that time was fearfully carried on by the Spaniards and Portuguese. These British philanthropists moved in Parliament, that an end be put to this abominable traffic. A bill was then passed for its suppression, and men-of-war were fitted out to scour our seas and rivers and to seize the slaver and the slaves to be landed at Sierra Leone, where they were to be set free. This gave a great death blow to the slave trade at this time; but thousands of slaves, however, had been exported to America and the West Indies. Free Town is the capital

of Sierra Leone. The government had provided schools for the education of the free negroes; and the Church of England, and the Wesleyan missionary societies sent out their missionaries in 1804 and 1811, consequently since that time the colony has made very rapid improvement. The city of Free Town is large, and the streets properly laid out. There are several large buildings owned by black men. The fact is, all the houses are owned by black men. Most of our influential merchant men and traders are doing business with houses in England and America. Large amounts of produce, in hides, bees-wax, ivory, pepper, ginger, arrowroot, gum copal, gum arabic, etc., etc., are exported to Europe and America almost every week.

"Besides the Church of England, and the Wesleyan Methodist missionary societies, to the last of which I have the honor of belonging, there are also the Free Methodists, Lady Huntingdon's Connection, and the Baptists. There are also a great many Mohammedans and a few heathen. There are a great number of day and Sabbath-schools in connection with these denominations, but the greatest number of our people belong to the Church of England and the Wesleyans. There are high schools (Wesleyan) and grammar schools (church missionary) which have turned out a great number of good scholars, who are now occupying responsible positions in the church, the government, and in the mercantile departments. Some are great merchants, and others are traders. There is a university known as the Tourah Bay College, affiliated to the University of Durham, in England. Most of the negro students since its formation have taken degrees in the sciences, in arts, and in theology. The churches, schools, and the colleges are purely native. The late Bro. Deigh, who brought your name to my notice, was an earnest worker in our church. It is the desire of our missionary committee at home to penetrate into the interior, in order to extend the mission work to the thousands of heathen who are living without the gospel. The greatest barrier to mission labor in the interior is the liquor traffic, which is doing a great deal of harm to the natives. You cannot imagine the thousands of demijohns of rum, and the thousands of cases of gin which are imported every week from Europe to the coast, and which are quickly distributed and circulated into the interior, to be consumed by the poor natives; hence, wars and bloodshed could not cease. The great questions of the day affecting Africa's interests, are the liquor traffic, polygamy, and Mohammedanism. There have been great movements in England to destroy the liquor traffic, against which missionaries also have been raising their voices, and which is doing no little injury to the missions. As to polygamy, they have been discussing as to whether the practice should be allowed, with respect to Africans. It has been considered by some, that it's being an old institution with the negroes, the missionaries should not interfere with it, but should allow the practice; while at the same time they teach Christianity. How silly and foolish are the ideas which conceived such a thing. Several meetings have been held by the authorities and directors of the church missionary society in Africa and in England, to consider whether the converted native should be allowed to retain his wives,—whether it is consistent with the Christian religion or not. The discussion is now going on in England, and we are waiting to hear the result.

"Some of the enemies of Christianity, modern travelers, are saying that Mohammedanism is more suited for the African race than Christianity! Do not these all show that the world is rapidly coming to an end? We are living in troublous times, but we have nothing to fear, since all things are under the direction of an overruling Providence. There is a great work to be done, so far as the Christian religion is concerned. Our ministers, and those of other Protestant churches, are laboring hard to win souls for Christ. The Roman Catholics are in the colony, and are using every means to gain converts to their faith.

"I shall be very glad when the tracts shall have reached me, and I shall distribute them far and wide. I have large Bible classes, consisting of both male and female pupils. I want assistants or Bible helps very much. My wife and our two children beg to be remembered to you and our friends. I hope I shall be able at times to give you information respecting the good work in Africa. The American missionaries are laboring at Sherbro (British) not very far from Sierra Leone. They are pushing the mission to the interior. They have been working successfully among the Mendis and Sherbros.

"Pray for us, and tell our African friends to remember us. Hoping to hear from you, Miss Huntley, and the other friends, I remain yours in Christianity,
* * *

THE WORK IN CENTRAL EUROPE.

THE leading feature of the work in this mission is the work of the colporter. At present, there are twenty-six active in the field,—fourteen French, and twelve Germans. During the past ten weeks, 2,688 orders for "Life of Christ" have been taken,—averaging more than ten each per week. Counting out the time that some have not worked, the average would be about fifteen each per week. Of the 2,688 orders reported, 1,347 are German, and 1,341 French.

This has been an experimental period for many of our workers. The small field of Switzerland being about finished for this book, it was necessary to seek territory elsewhere. A company of French colporters went to Southern France, and began work in the vicinity of Valence. So far, the work has been found very difficult; but we hope for more success in a better part of the Republic.

Nearly all of our German workers are now in Germany, and are meeting with encouraging success. There are two companies of five each, at Stuttgart and Barmen. The latter place is in close proximity to the German churches. Some of the brethren in these churches had previously tried the canvass for "Life of Christ," and had declared that it could not be made a success. Bro. Conradi and Perk went to this place, and after much difficulty in obtaining the right to canvass, the latter began on the "Life of Christ." The work was undertaken in faith, with determination to succeed, and was crowned with success. As the work prospered, one after another was encouraged to enter the work, until now there are five at work in Barmen, and all are having much encouragement. It was my privilege to visit this company recently, and it was indeed cheering to hear of their success and encouraging experiences. They find many people anxious to learn of the truth, and could doubtless do much with Bible readings, were it not for endangering the many orders that they have taken.

The work at Stuttgart is also encouraging. Although this is an aristocratic city, the workers are doing well. In Germany, many hundreds of pamphlets are sold by the workers while taking orders for the book. This is an encouraging feature of the work, and we believe that thus many seeds are sown, which will in the future bear much fruit. We have many evidences that the Lord is blessing the workers in this field. Frequently, while some take but few orders, and are on the borders of discouragement, others meet with remarkable success, and the rest are encouraged to try again. Last week, two who are working together in Switzerland reported sixty-four and sixty-nine orders,—133 for the week.

From Aug. 17 to 27 the first camp-meeting of Central Europe will be held. The first part will be a workers' meeting, for the instruction of colporters, and all workers. A camp-meeting is something with which the people of this country are but very little acquainted, and we feel deeply anxious for its success. We trust that the brethren in America will remember us at the throne of grace, that this occasion and the work here may be greatly blessed.

July 20.

H. P. HOLSEN.

NOVA SCOTIA.

TIVERTON.—I came to this place July 19, and remained here until the 25th. I found a Sabbath-school of fourteen members, eight of whom are the children of those not of our faith. The children's class consisted of nine members, and I was much pleased with the promptness manifested in answering the questions. It showed that they are interested in the lessons which they are studying. I am happy to say that two of these children signed the covenant to keep all the commandments of God and the faith of Jesus, before I left. May the Lord help others also to decide.

Sunday morning I listened to a discourse by the Baptist minister, from Acts 16:30, and in the afternoon and evening, they kindly granted me the use of their house, in which to speak. It was well filled, and good attention was given to the word spoken. The minister was present in the afternoon, when I spoke on the subject of the law and gospel; and he told me afterward that he agreed with us on that subject, but thought we might differ farther on. The Lord has given me freedom in speaking, and I trust some prejudice has been removed, and some good accomplished. Bro. Israel held Bible readings here several years ago, and some began keeping the Sabbath. These have held on to the truth. Others became convinced, but did not obey. Ten have now signed the covenant to keep the commandments of God and the faith of Jesus; and if these are faithful in living out the message, others will be added to their number. I was kindly received among the people, and enjoyed my visit with them. A leader was chosen, also a secretary and treasurer. May God's blessing rest upon them is my prayer.

My address, while in Nova Scotia, will be Mt. Denison.
J. B. GOODRICH.

KANSAS.

PORTIS AND DOWNS.—We finished our meetings at Portis July 24; we were there over five weeks. We found prejudice and indifference among the people, but succeeded in so far removing them that we had a fair turn-out, and good attention. As the result of the meeting, two signed the covenant; and others were convinced that we have the truth, but could not be induced to decide at present. We left a good feeling among the people. They expressed a strong desire to have us return again. The church was encouraged. We came to Downs July 25, and pitched our tent, commencing

meetings July 28. We have now held three meetings, at the last of which our tent was well filled.
RUFUS BAKER.
J. H. ROGERS.

WISCONSIN.

SCALEYBURG.—I pitched the tent here July 26, and the first meeting was held in the afternoon of the same day, with good attendance. Many remarked that they were glad the tent had come here. I expect that Bro. S. S. Smith will join me in a few days. The people here are very intelligent, and the prospects good. If any have clean periodicals to spare, and will send them to me, I can make good use of them. My address is Star, Vernon Co., Wis.
ROBERT J. WHITE.
July 29.

LINCOLN.—Last Sunday ten persons were baptized in Green Bay, six miles from our tent. Between 200 and 400 Roman Catholics were present, and were addressed on the subject of baptism. It was shown that for over 1,200 years it was the rule with the Catholic Church to baptize by immersion. Especially were our hearers interested in the fact that St. Amand, the apostle to the pagans in Belgium, in the seventh century, baptized by immersion in rivers, etc. Having given a brief historical sketch of the ancient mode of baptism in the Catholic Church, we presented a pointed scriptural argument on the objects, mode, and subjects of baptism, and showed that Christ's second coming and the resurrection of the righteous dead were near. Then the ceremony passed off quietly, and apparently to the edification of all. We were thankful for the privilege of speaking to so many who would not otherwise have had an opportunity of hearing.

A few new ones have taken their stand on the truth, and we hope that others will be baptized in due time. The interest here has abated with some, because of the influences of spiritual leaders; but we are trying to faithfully set forth the nature and importance of true self denial and genuine conversion. Some who have attended the tent-meetings from another place, urge us to labor in their locality. We have lately been cheered by the presence and good words of brethren from Ft. Howard and Sturgeon Bay.
D. T. BOURDEAU.
PAUL E. GROS.
July 31.

CONNECTICUT.

NORWICH TOWN.—It is now five weeks since we began meetings in this village, a suburb of the city of Norwich. Thirty-five discourses have been given, besides several Bible readings. God in his infinite love and mercy, has seen fit to bless our efforts. Although we are not nearly through speaking on the Sabbath question, there are already fourteen new ones keeping the Sabbath, and prospects of others following soon. These persons are men of character and intelligence, who, we trust, will be an honor to God's cause. Two of them are practicing physicians in the place, and one of them is a store-keeper, and the superintendent of the largest Sunday-school in the town. They are men of influence, and there is considerable excitement over their decision to obey the truth. We learn that all the ministers of this town and the neighboring city have held a special meeting to consider the question of what shall be done. The decision is that the best they can do is to keep perfectly quiet, and not notice us.

Considering the fact that men in high positions in their churches are accepting the truth, and almost driving them to defend their false theology, this decision is a public confession of their weakness, which the people do not fail to understand. It is three miles on the street-car from here to the city, and many people there, are very anxious for us to pitch our tent among them. We shall endeavor to do so as soon as we think best to leave here. God's Spirit is working here in such a manner as to be manifest even to the enemies of the truth. For this we praise his holy name, and feel to humble ourselves before him.
G. E. FIFIELD.
F. W. MACE.
July 30.

MICHIGAN.

STOCKBRIDGE AND BLISSFIELD.—We closed our meetings at Stockbridge July 16, the interest not seeming sufficient to demand our longer stay. Only one fully decided to obey the truth, as the result of the meetings.

We now have our tent pitched at Blissfield, Lenawee Co. We were somewhat delayed in commencing our meetings here, on account of the tent's not reaching us. We have it pitched on a beautiful spot, in a quiet part of the town. We have the use of the ground free of charge. There are a few oak trees near, which give us protection from the sun these very warm days. We have thus far held six meetings, with an increasing congregation. At least 300 were at the tent last evening. The collections were three dollars. There seems to be but little prejudice against our work here. We have some encouragement to

hope for a degree of success. For this we shall labor, hope, and pray.
H. M. KENYON.
A. W. BATHER.
M. S. BURNHAM.
July 30.

MILAN AND BRITTON.—We have just closed our meetings at Milan. Fifteen signed the covenant. Others are interested, some of whom are keeping the Sabbath. There are five others living in the country, who were keeping the Sabbath when we came. Sabbath meetings are now held in a union church, and all seem to be growing in the truth. Bro. A. J. Haysmer was with me in these meetings. We now have the tent at Britton, with fair prospects.
G. G. RUPERT.
July 30.

KENT CITY, KENT Co.—After some delay, we are finally located with our tent, in this place of 400 inhabitants. Meetings began on the evening of July 21. The attendance has been quite good from the first, and at present there seems to be an increasing interest. The people are kind, and our temporal wants are well supplied. Excellent attention is paid to the word spoken. Our courage and hope are good, and the truth for our time seems beautiful and precious. There are four persons in our tent company, and we are trying to seek the Lord together, that his blessing may be with us in abundant measure.
J. L. EDGAR.
T. M. LANE.
July 30.

IDAHO.

MOSCOW AND VIOLA.—Shortly after our good camp-meeting, I visited the brethren at Moscow. Their new chapel is well under way, and our people are of good courage in the work. I also met with them on the occasion of their quarterly meeting. The celebration of the ordinances in the afternoon was especially touching. The Spirit of the Lord was present in an abundant measure, and all hearts were deeply moved. Several new members were received at this time, and baptism administered. This church now numbers about thirty members, and is growing in spiritual strength also, for which we feel deeply grateful to God.

The tent is now pitched at Viola, where Bro. F. S. Hafford and myself have been holding meetings since June 26, with a good degree of interest. About one dozen have begun the observance of the Sabbath, seven of whom have already signed the covenant. We hope for quite a number of others who are interested.
JAMES W. SCOLES.
July 23.

NEW YORK.

DISTRICT No. 1.—For the past six weeks I have visited the churches and scattered members in Buffalo, Alden, Darien, Batavia, Akron, Lancaster, Elma, Newfane, and Jeddo. At Lancaster and Batavia, I was with them in their quarterly meetings, which were solemn and interesting occasions. Generally the brethren and sisters were encouraged. The friends at Elma feel their loss in the death of our beloved sister Hatch; and it is hoped that her dying testimony and exhortations to her family and friends, will live with her memory, and not be fruitless.
R. F. COTTRELL.

AMONG THE CHURCHES.—My labors in July were with the Syracuse, Chester, and Keene churches. I was at Syracuse on the occasion of their regular quarterly meeting, at the urgent request of Brn. Place and Kinne. The labor put forth and the counsel given, seemed to be greatly appreciated, and we have hope that this church, located in the central city of the State, and having such important responsibilities, will become strong, and all its members work in harmony with the bonds of Christian love, uniting their hearts in the one great object of saving souls. Some differences of opinion and some misapprehensions have existed in the minds of some, and there has been danger of division resulting therefrom, which would prove a great injury to the cause in that city. But we believe that this danger has been averted; and if all seek to cultivate a spirit of union and brotherly love, and manifest a willingness to yield their preferences and their ideas to secure union and harmony with the body, and the judgment of the church, no trouble will come, but concert of action and union of effort will be secured. This is essential to success and prosperity in any church, and in all branches of the work of God. We exhort all our brethren to strive earnestly for "the unity of the Spirit in the bond of peace."

From Syracuse I went with Bro. Kinne to Memphis, where one of our tents was located. We found Bro. Place and Bro. F. M. Wilcox pleasantly situated in a small country village, twelve miles west of Syracuse. The interest had not been large, but one good family had already taken hold of the truth. The brethren have since moved to Phoenix, Oswego Co., where they have a large interest.

We have consulted with the brethren in regard to the workers' meeting and the camp-meeting location, help, etc. It was finally decided, all things consid-

ered, that Rome would be the best place for the meeting, as no good opening was found in Syracuse, and the expense of a meeting there would be much greater than in Rome. We found a fine location in Rome, very convenient of access, practically free, and lumber obtainable by simply paying cartage. These favorable circumstances made the decision a very easy one; besides, the brethren and sisters in Rome promise to do all they can to make the meeting a success, and have it cost the Conference as little as possible.

From Rome I went to Newburgh, on the Hudson River, where I found Brn. M. C. Wilcox and H. E. Robinson, with another tent. The interest there is not large, but several have already embraced the truth, and they hope for others. They expect to remain there till the workers' meeting, and do all they can to build up the work, and put it on a permanent basis. I spoke to the people one evening on the question of temperance, using experiments and Dr. Kellogg's charts to illustrate the subject.

I next visited the Chester church, in Warren Co., and held meetings with them over two Sabbaths, from July 13-23. These efforts were greatly blessed of God, and six willing souls followed the Saviour in the rite of baptism, and joined the church. It was indeed a precious season, and all hearts were greatly encouraged and refreshed. The ordinances were also celebrated, and the name of the church was changed from Chester to North Creek, subject, of course, to the approval of the Conference.

I reached Keene, Essex Co., the 25th, and commenced meetings the evening of the 26th. Yesterday I had the privilege of baptizing eleven precious souls in the beautiful stream that flows past Bro. Russell's door. The place of baptism was within two rods of his house, and on his premises. Bro. and Sr. Russell had the joy of seeing their two youngest children buried with Christ by baptism. All their other children had been baptized before. All of those baptized were the children of Sabbath-keepers, except one, and her mother kept the Sabbath before her death for many years. The parents who were present to witness the baptism of their children felt that their cup of happiness was full. It was indeed an impressive scene, and will not soon be forgotten, I am sure, by those present. The membership of the church was increased from sixteen to twenty-seven. I cannot find language to express the deep emotions and the richness of the blessings received in the meeting of the church after the baptism, when the right hand of fellowship was extended to those baptized; and the spirit of testimony and confession came into our midst. It was indeed a wonderful meeting, and the divine presence and blessing of God were manifested in a gracious manner.

I go from here to Saratoga County, to labor for the Middle Grove church. I feel greatly encouraged at the tokens of God's love and mercy, which he has given me during the last few months. Dear brethren and sisters, pray that the special blessing of the Lord may attend the labors of his servants in the great harvest field.
M. H. BROWN.
July 30.

MONTANA.

SALMON CITY AND LIVINGSTON.—I left my home in Nebraska, in May, for my appointed field of labor in this Territory. On my way I stopped with some relatives in Idaho. While there, I preached several times in a Methodist church in Salmon City. A large number attended the meetings, and seemed interested in the truth. I took twenty orders for *Good Health*, and a few orders for other periodicals. I believe Salmon City to be a good field for labor, and hope the time may soon come when some one can enter that field.

On arriving at Helena, Montana, I was obliged to wait for some time for a tent, and improved the opportunity in looking around some in other parts of the Territory. It was finally decided to hold a tent meeting at Livingston. The first meeting was held July 6, and we have continued ever since, with good interest. Some have already decided to obey the truth, and I hope others who are deeply interested will do so. I am told that our congregations are larger than is usual at religious services here. The people seem to respect us, and treat us kindly. I feel of good courage, and realize God's blessing attending me in the work. Yet I long to see more power attending the truth. There were four observing the Sabbath when I came here. Next Sabbath we expect to organize a Sabbath-school. There are some Scandinavians here, and last Sunday I preached to them, and will hereafter speak to them every Sunday afternoon.

I look upon this place as quite an important field. The only railroad that goes to the National Park, a branch of the Northern Pacific, starts from here; hence many tourists pass through Livingston, so this popular place of resort.

About eighteen dollars in donations have been received since coming here. We should be pleased to hear from scattered brethren in Montana. My address will be Livingston, Mont.
O. A. JOHNSON.
July 25.

INDIANA.

KOKOMO, BROOKSTON, AND MOROCCO.—The quarterly meeting of Dist. No. 5 was held at Kokomo, July 14, 15. Most of the local societies were represented by their church librarians and active workers. There seemed to have been quite an effort put forth to attend this meeting, for some walked twenty and twenty five miles. We enjoyed some good meetings together, in which the Spirit of God came very near. The reports of labor were cheering to all present. The director remarked that it was the best meeting he had ever attended in the district. This is the way it should be, when such meetings are appointed. We should honor the cause of God by making as much as possible of all these privileges.

I met with the Brookston church Sabbath and Sunday, July 21, 22. I was pleased to see a better state of affairs existing here. Another sister has recently united with the church. I trust the work will continue to go deeper, until the doubting souls, who say in their hearts, "My Lord delayeth his coming," will begin to look and see that the world is already white for the harvest, and that the coming King is truly at the door.

July 26-30 I was with the Morocco church. This little church was partly organized last spring, with a membership of five. If they are faithful, others will unite with them, and it shall be the Father's good pleasure to give them the kingdom. The meetings at this place will long be remembered by this little church, because of the good spirit felt on this occasion. Hearts were softened and made tender. Seven united with the church. Three are subjects for baptism. This was encouraging, especially to one faithful member, who embraced the truth one year ago, and has since been laboring and praying that a church might be raised up here. Sunday afternoon we organized a local T. and M. society, in which all seemed to be deeply interested. I trust that the Lord of peace will be with these dear souls, and add to their numbers such as shall be saved in the kingdom of God. C. F. JENKINS.

OXFORD, NEB., CAMP-MEETING.

It was decided to hold three camp-meetings in Nebraska, two local and one general. According to announcement, we held our first meeting in the Republican Valley, at Oxford, July 5-9. The tents were pitched in a beautiful grove, about one half mile from town. The large tent was previously pitched to accommodate the citizens for their Fourth of July celebration. This gave us an excellent opportunity to advertise the camp-meeting. Many would ask, "Where did they get this tent?" "Whose tent is this?" etc. Of course this afforded an opportunity to give information of our meetings. The attendance of those not of our faith was good. Many who lived ten miles away, would come with their teams, and remain all day, returning home after the evening services.

We were much cheered to see so many of our brethren camped on the grounds. Every church in the Valley was represented. This was an evidence that they were interested in the solemn work that engages our attention for this time. When we considered that many, or the greater portion, were farmers, and that they had grain which needed to be attended to, we felt that they were making no small sacrifice in attending; and we were thus the more anxious that the meeting should prove a decided benefit to them spiritually, that they might not go home in a worse condition than when they came. Our brethren realized this, and came prepared to help care for others, who might not be prepared to care for themselves. Services were conducted in the German and English languages,—twice in the German and three times in the English daily. The Lord blessed in presenting the word. The morning social meetings attested that the Spirit of God worked upon the hearts of all present. On Sabbath several arose and came forward for prayers. It was good to see some for the first time giving themselves to the service of God, to keep all his commandments. There were children, too, who have been keeping the Sabbath for some time, yet felt that they wanted a nearer walk with God, and thus signified their intentions by coming forward, and afterward by baptism. Others who had once known the way, felt that they wanted to renew their covenant with God, and place their feet upon the firm platform once more. It was a touching scene. Stout hearts were moved. One man who had not been known to shed a tear for more than half a score of years, wept freely. On Monday eight precious souls followed their Saviour in baptism. God is good! He loves his erring children.

When the wants of the cause were presented, on Sunday morning, nearly all responded by a donation of some kind. Enough cash was paid in to meet the running expenses of the meeting. A good many pledges of money were given, and quite a goodly number pledged live-stock, to be sold at public sale. It was decided that the money received at the Sabbath-school should apply on the children's tent. On Monday the district meeting was held.

As a whole, the meeting was a very enjoyable one. All seemed to feel paid for coming, and declared their

intentions also to attend the State meeting. Another thing which I wish especially to note, is the willingness with which the brethren helped in clearing up the camp. The last meeting was held on Tuesday morning, and by ten o'clock all the tents were loaded on the car, bound for the Ainsworth camp-meeting, thus verifying the old adage, "Many hands make light work." This is as it should be on such occasions. We hope to see many, if not all, of our dear brethren, at the State camp-meeting, and finally on the last grand camping-ground, in the kingdom of our God. L. A. HOOPES.

THE TRUTH SPREADING.

[The following letter is from a sister in Montana, who has received the truth through publications sent her by one of our missionary workers in Battle Creek. The interesting particulars will be found in the letter itself:—]

"EDITOR REVIEW AND HERALD.

"DEAR SIR: Last spring I saw an advertisement in the *Standard* (Baptist), of 'Women of Mormonism,' and sent to your Office for it, to review. I received it, also a roll of papers, which, as I glanced at them, I saw were Advent papers, and therefore felt no particular interest in them. I soon received a card from a Mrs. —, asking me to read the papers, and report to her my opinion. Then I looked over the papers—rather carelessly—and wrote Mrs. —, acknowledging the receipt of the papers, and thanking her. She wrote again, sending another roll of papers and tracts. I then wrote the editor of one of our Western Baptist papers, asking him to write an article setting forth arguments to meet those advanced by Seventh-day Adventists. He wrote me that he was too busy to write such an article. 'But,' said he, 'your writings are always interesting; write it yourself.'

"I sent word also to an old pastor, and he sent back word, 'Don't go over to the Adventists; I am sick now, but when I am better, I'll send you some arguments.' Meanwhile, Mrs. — was praying, and sending tracts right along, until both my husband and I felt constrained to study for ourselves. The result is, that we are both converted to the Seventh-day Sabbath faith. We kept the real Sabbath for the first time last seventh day, July 21. We are also convinced of the greater part of what you call present truth. There are still a few points upon which we are not sufficiently posted. Isn't it strange that God should have selected us, away out here, on a lonely ranch, to be the subjects of the labors and prayers of his truth-bearers?"

"We are indeed thankful to have received the light, and amazed to think we have so long conscientiously done wrong. Being so strangely led, we feel we must go to work at once to help enlighten others, and aid in preparing the world for the Lord's coming. As I told you, we are on a ranch, and have not enjoyed church privileges for over three years. Our letters from the Baptist Church lie in my desk, as we had not decided where to send them. We have belonged to the Baptist Church since we were children. We would identify ourselves with the Seventh-day Adventists, if we could. I have sent addresses of friends to Mrs. —, and asked that tracts be sent them. My husband wishes to devote himself to the preaching of the Sabbath and advent doctrines. I wish to devote my pen in the future, more particularly, to God's work, and at the same time earn something, so as to leave my husband more free to go and preach." * * *

CANVASSING IN NEBRASKA.

As the work in this State this year has been largely in the form of selling subscription books, I wish to speak of what has been done in this part of the State. I began canvassing in Buffalo County about the middle of February, working alone nearly all the time till June 25, when a company was formed, consisting of four persons. Including the time I put in before, and the three weeks by the company since it was formed, we have sold books as follows:—

"Sunbeams of Health and Temperance," 220; "Marvel of Nations," 145; "Sunshine at Home," 15; "U. S. in Prophecy" (German), 15; "Thoughts on Daniel and the Revelation," 4; "Great Controversy, Vol. IV.," 4; Set of "Testimonies" (bound), 1; Dictionaries, 5 dozen. Subscriptions for periodicals as follows: *American Sentinel*, 100; *REVIEW AND HERALD*, 2; *Signs of the Times*, 2. Besides, we have sold a good many social purity pamphlets, Testaments, tracts, etc.

I have had the pleasure of meeting with Sabbath-keepers nearly every Sabbath. I held meetings at Battle Bend, Custer Co. As a result of these meetings, and some held about a year ago, one more has been added to those who were already keeping the commandments of God, at that place. Others are deeply interested. The Lord is surely waiting to pour out his Spirit. Let us come to the camp-meeting seeking him with "all our hearts," and he will be found of us.

We are all of good courage.

CHAS. N. HARR, *Leader*.

Special Notices.

TO THE CHURCHES IN NEW YORK.

We desire all our churches to secure from their membership the payment of all the tithes, and the donations to the camp meeting fund, that can be consistently paid before the camp-meeting; and forward the same to the treasurer of the Conference, J. V. Willson, Rome, N. Y., before Sept. 1, so that the Conference can pay all necessary dues at the time of its annual session. All church treasurers should be prompt and thorough in securing what they can for the above purposes.

All money sent to the State treasurer should be reported to the secretary, F. M. Wilcox, Phoenix, Oswego Co., N. Y. Bro. Rea being absent from home, Bro. Willson is now acting as treasurer for him, till camp-meeting time. Hence all tithes and donations for the camp-meeting fund should be sent to Bro. Willson. M. H. BROWN, *Pres.*

TO THE WORKERS IN NEW YORK.

We especially request all the ministers and other laborers in the employ of the New York Conference, to have full and complete reports ready by Sept. 1, for the auditing committee. The reports of labor should cover the following points: 1. The places where labor has been performed; 2. The date of such labor; 3. The nature of the work done, and the results; 4. An itemized statement of money received and paid out, with the date of each item. Also from whom money was received, and for what purpose paid out.

Money received from the Conference, or from individuals as donations, or from book sales, should be reported as receipts. Money paid out for traveling, for tent purposes, or for expense of meetings and board of workers, should be reported as expenses. Laborers should take great care to have their reports clear, plain, and explicit, so that the work of the auditing committee may be made as easy as possible; and be sure to have your reports ready by Sept. 1. Please hand all reports to the president or secretary of the Conference. M. H. BROWN.

KANSAS GERMAN CAMP-MEETING.

This meeting will be held near the town of Aiken, P. O. Superior, in the southwestern part of McPherson County, on the Rock Island Railroad. The meeting will begin Oct. 3, and continue till Oct 8. We hope to see many of our German brethren and sisters there; and that they will come so filled with the Spirit of God, that they may be a help in the vineyard of the Lord. S. S. SCHROCK. H. SHULTZ.

NOTICE TO MAINE.

As it has been stated in the REVIEW, this meeting will be held at Bangor, on the same ground occupied last year. Those coming from Portland and way stations on the Maine Central Road, and its branches, also those coming from Vanceborough and way stations, should call for *excursion tickets* to the Seventh-day Adventist camp-meeting at Bangor, and pay one fare for the round trip. Those coming from Aroostock County, should do the same. Tickets will be for sale on Monday, Sept. 3, good to return until the 13th. Let all remember the dates, and be sure to call for your tickets as above stated, so there will be no trouble arising on the ground, in reference to your fare. J. B. GOODRICH.

TO THE BRETHREN AND SISTERS IN KANSAS.

As the time for our camp-meetings draws near, I am very anxious that our people throughout the State should realize more fully the importance of these meetings. They are, or should be, times for laying aside our worldly cares and drawing nearer to God, and seeking for such a preparation of heart and character as will enable us to stand amid the perils of those last days.

Brethren and sisters, we need to arouse to a proper sense of our true condition before God. We must put away our worldliness, our dissensions, our selfishness; we must overcome our proud and stubborn wills, and with hearts filled with love for God and for souls, come praying for his Spirit, if we expect to receive and enjoy his blessing. Do not put off this work until the meeting; but begin now, then when you come together, you can be a help to others.

The committee have done all they could to have the meetings instructive and profitable, and are very anxious that they should be productive of much spiritual benefit to our people; but this can only be accomplished by an earnest individual effort, on the part of all. There are also some important matters for consideration, which it will require means to carry out; and we hope those who have unpaid pledges will come prepared to pay some part of

them at least. The cause of present truth calls for sacrifice, not alone on the part of the few who are laboring, but from all who have been intrusted with talents or means.

We expect to establish a trial school in this State the coming winter, and want your advice and assistance. In short, we want to move forward unitedly in the work, like a well-regulated family. Time is precious, and these opportunities will soon be past. Then let us use them while we may. Let us go forward with the message, and finally triumph with the people of God. C. A. HALL, Pres. Kan. Conf.

THE WORKERS' MEETING IN NEW YORK.

I wish to call the special attention of our people in New York to our workers' meeting this year. It will commence Tuesday, Sept. 4, and close Sept. 11, when the camp-meeting begins. A special effort will be made to make it a season of great profit, mentally and spiritually, to those who attend. The objects to be secured by the workers' meeting are, 1. To make the needed preparations for the camp-meeting, that everything may be in a state of readiness when the time comes for the regular camp-meeting to begin; 2. To give instruction in the different branches of the Lord's work.—Bible study and the Bible work, the canvassing work, and such subjects as will give the laborers and those who desire to engage in the work of God, practical help in qualifying themselves for usefulness in the great harvest field; 3. To seek God for spiritual blessings, and a sitting up for the camp-meeting, and for future labor in the cause of God. There will be regular hours for manual labor in preparing the ground, for instruction, and for devotional exercises. We shall have help from abroad, in addition to the ministers of our own Conference.

Who should attend? 1. All the laborers and canvassers in our Conference; 2. All whose minds have been impressed with duty to engage in active service in the cause of God, in any of its branches; 3. All who desire the benefit of the devotional exercises, and the meetings for instruction; 4. All who desire to do something to lighten the burdens and labors of the workers in preparing the grounds, and getting ready for the camp-meeting; 5. All the officers of our churches, tract societies, and Sabbath-schools; 6. All whose hearts are made willing by the Spirit of God. We desire to see a large attendance. We expect reduction of fare over all the railroads, of which due notice will be given. Tents will be on the ground to accommodate all who will attend.

M. H. BROWN.

NOTICE FOR TENNESSEE!

It has finally been decided to hold our coming camp-meeting at Guthrie, Ky. Guthrie is a town of about 1,000 inhabitants, situated immediately on the State line, between Kentucky and Tennessee (a part of the town being in each State), and has been chosen to avoid change of cars at that place, either from the East or West. Changes and delays at this place are often very annoying, and all this will be avoided by locating the meeting there. Besides, it is the best geographical center that can be had to accommodate our people throughout the State.

Let all begin now to prepare to come, and let nothing keep you away. All need the spiritual good to be derived from such a meeting. We much desire this to be the largest meeting ever held in the State. Bro. C. Eldridge will be present to look after the canvassing work, and able ministers will be with us. Brethren and sisters, our funds are very low, and this is the last quarter, and the Conference needs every dollar of tithe due to it, to settle with laborers for the year. Let all make a special effort to return to the Lord his own. TENN. CONF. COM.

TO THE BRETHREN AND SISTERS IN ARKANSAS.

A CAMP-MEETING for your especial benefit is to be held at Springdale, Aug. 21-28. The notice is a short one, but we trust you have been anticipating such a meeting, and that all are ready to respond and be on the ground in due time. The meeting is held at Springdale, because this is the most central point for our brethren and sisters in the northern and western parts of the State. We trust that all will avail themselves of this privilege.

Our Conference is newly organized. Our church officers, T. and M. workers, and all, are almost without experience and need just such instructions, as will be given at this meeting. We also desire that you become familiar with the workings of the Conference, with its financial wants, and spiritual requirements, that you may be able better to appreciate the demands that are made, and help carry the burdens that devolve upon us, as a people, to extend the work of the third angel's message in this comparatively new field. We also desire that our people form an acquaintance with each other, as your being so widely scattered has left you comparatively strangers. Our hearts must be united, and the privileges of a camp-meeting can only be appreciated by those who attend. You cannot afford to remain away. If you are isolated, if you have lacked the privilege

of attending social worship, do not allow this opportunity to pass. More than all, come to bear your share of the burden. Bring spirituality with you, and contribute such an influence to the meeting, that we may have the Lord's Spirit and the Lord's presence from the very beginning.

Come prepared to provide for yourselves, as far as possible, and to entertain others. Bring as many of your friends and neighbors as you can, with you. Tents will be on the ground, to rent at moderate prices. As the number may be limited, it would be well for each party desiring to rent, to write immediately to Bro. P. M. Ownbey, Springdale, Ark.; or what would be better still, write to him to purchase a family tent for you, as he has made arrangements with manufacturing firms to furnish them at the lowest possible rates.

A workers' meeting for the benefit of church clerks, Sabbath school superintendents and secretaries, and T. and M. officers, will be held, beginning Aug. 16, and it is desired to have such officers and workers present, that they may receive instruction especially pertaining to their work. Let none remain away for the want of means. With the blessing of God attending, we hope that this meeting will be the beginning of a great and prosperous work for the cause of God in the State of Arkansas.

J. P. HENDERSON.

NOTICE FOR NEW ENGLAND.

To our people who are interested in the canvassing work, I would say that it is proving a success this summer, so much so, that others may be encouraged to enter the field. We are more than ever assured that men and women of ordinary intelligence and ability can make good canvassers, if devoted, earnest, and persevering. It is now purposed to have a course of instruction and drill for the benefit of those who wish to enter the work this fall, beginning Aug. 21, at 9 A. M. and continuing ten days or longer, according to the progress made; after which it is desired to give the students a place in our Springfield company, and assign them good territory near at hand, so that they can be assisted in getting a start. The canvassers' home, at 155 Monroe St., affords a suitable place for the school, and by coming here, you will be inspired by the courage and enthusiasm of about twenty, who have already gained a considerable experience, and who are all alive in the work.

Tuition will be free; lodging will cost you nothing, if you bring some bedding; and board will be furnished at actual cost. Will not our churches and leading brethren take hold of this matter in earnest, and get as many as possible to come? I wish to hear at once from many individuals concerning this matter. The autumn months are decidedly the best for canvassing. Business starts up anew in the fall, and the holidays are soon at hand. This is the time when canvassers expect to reap a rich harvest, and when we may hope to do a great amount of good.

There is room for thousands to work in this Conference. More agents are wanted for all of our books, but especially for the "Marvel of Nations," and "Thoughts on Daniel and the Revelation." I wish to hear from those who desire to prepare themselves to push the sale of these books. One brother secured twenty-six orders for the "Marvel of Nations" in one week, and he had only had a previous experience of two days in canvassing. Another agent reports from twenty to forty-four orders per week for this book, right along. If you wish to know just what each of our agents is doing, let me know, and I will send you a report each week, on blanks prepared for this purpose. These reports cannot fail to convince you that books can be sold in the East, and that your prospect of success is good. Further information by correspondence. My address is 155 Monroe St., Springfield, Mass.

E. E. MILLS, Agt. for New England.

ANNUAL MEETING FOR NEBRASKA.

Our camp-meeting will be held Sept. 11-18, at Grand Island, on the same ground occupied last year. The workers' meeting will begin Aug. 28. All canvassers, colporters, and Bible workers should be on the ground at the first meeting. Special efforts will be made that this meeting shall be a real help to all who attend. Every department of the work will receive attention, and together we will seek God for wisdom, that we may know more fully how to advance the cause. All the societies that hold their annual session at this time, will begin work Sept. 4, that all business and plans for future work may, as far as possible, be finished before the 11th; and the last week be spent in seeking God, confessing our sins, and doing all we can to make wrongs right. We may thus come into a condition where we may receive strength to put into practice the knowledge we have gained at the previous meetings.

It is sometimes thought that only those who can give the whole or a part of their time to the work of the cause, can receive benefit at these business and instruction meetings; that those with home cares can do but little. Surely this is a mistake. There is a great and noble work in which all can engage, and

that without neglecting home duties. It is not usually because our brethren and sisters do not wish to be useful, that they do so little, but because they do not know what there is that they can do, without devoting their whole time to the work. In these workers' meetings we can learn how much we can do, in the tract and missionary, temperance, Sabbath-school, and church work. We need more of the real home missionary spirit. Few of us realize the work there is for us to do here, before God can trust us with another field of labor.

Our annual gatherings may be a source of great help and instruction to us; and we should not only be anxious to be present, but willing to make great sacrifices, if necessary, that we may attend, and thus learn more of the work God has given us to do. No trifling excuse should keep us away. The children's and youth's meetings are means used by God to save our children and young people. No pains will be spared to make these meetings what they should be; but no one person, nor a few, can do this. Each Seventh-day Adventist in this State should feel that there is a responsibility resting upon him individually; and he should endeavor to do his part; then God will indeed bless our work.

We as a people in this State have much to give us hope and courage. We have earnestly sought God, that he would intrust us with means to carry forward the third angel's message? Can we doubt that our prayers have been heard? Shall we now fear to trust in God's hands that which he has given us, while we go to the annual gathering to worship and honor him? The little we have, with God's blessing, is worth more to us than all we may secure, with his frown. Let us think candidly of these things, and see if it is not our duty to attend, and do our part in making this one of the best meetings we have ever had.

The General Conference will send us efficient help, and all will be done that can be, to make each one comfortable. All should bring plenty of bedding and clothing to protect themselves from the cold. We hope to have plenty of tents. Warm meals can be had on the grounds by all who may desire them. We shall have plenty of hay and grain for teams. The provision and book stand will be there as usual. Those coming by rail will pay full fare to the place of meeting, and be sure to procure a certificate from the agent. This, when signed by our agent on the camp-ground, will return you at one-third fare. Donaldson's Transfer will carry all baggage to and from the ground, at ten cents per trunk. Take the street car labeled "Camp-ground." This line runs from the depot directly to the grounds.

May our prayers ascend as one man, for God to lead in all our plans and work for this meeting, that it may be indeed a success. J. P. GARDNER.

NOTICE FOR MISSOURI.

The workers' meeting to precede the camp meeting, will begin Sept. 27, and continue until Oct. 2. DAN. T. JONES.

NOTICE FOR MAINE.

LET those wishing tents for the Maine camp-meeting, write at once to E. C. Taylor, South Norridgewock, Maine, informing him how large a tent you wish; and he will secure it for you. We wish to have the tents all pitched, and everything in readiness to commence the meeting Tuesday afternoon, Sept. 4. Those in Aroostook County can procure tickets at Houlton and Presque Isle, only Sept. 3-5, one fare the round trip. J. B. GOODRICH.

News of the Week.

FOR THE WEEK ENDING AUG. 4.

DOMESTIC.

—The decrease of the public debt during the month of July was \$4,137,293.

—Crop reports from Western Kansas say that rain is badly needed, to insure a fair crop of corn.

—At Sioux City, Iowa, Monday the thermometer registered 110° in the shade. There were five cases of prostration by heat.

—Losses amounting to \$25,000 were caused at Bement, Ill., Wednesday, by the heat of the sun's igniting tinner's soldering materials, left on the roof of a new building.

—There were twenty-five prostrations from heat in St. Louis on Wednesday, and eleven were reported the same day in Kansas City. Nearly one fourth of these were fatal.

—Two newsboys of Chicago, one of them only nine years of age, were arrested Monday, for highway robbery, they having robbed another boy of four dollars, in regular highway style.

—Fire at Suffolk, Va., Wednesday, raged for six hours, destroying a large part of the business portion of the town and many houses, causing a loss of \$400,000; insurance very light.

—The three men, Bauerlesen, Goding, and Koegel, charged with being implicated in the C. B. & Q. conspiracy,

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 7, 1888.

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| Ohio, Columbus, | " | 10-21 |
| Texas, Terrell, Kaufman Co., | " | 14-21 |
| Kansas, Cawker City, Mitchell Co., | Aug. | 16-26 |
| Arkansas, Springdale, | Aug. | 21-28 |
| Michigan, Alma, | " | 14-21 |
| " Homer, | " | 28-Sept. 4 |
| Vermont, West Randolph, | " | 28-Sept. 4 |
| Iowa, West Liberty, | " | 29-Sept. 4 |
| Illinois, Springfield, | Sept. | 4-11 |
| Maine, Bangor, | " | 4-11 |
| New York, Rome, | " | 11-18 |
| Indiana, Indianapolis, | " | 11-18 |
| North Carolina, | " | 11-18 |
| Kansas, Neodesha, Wilson Co., | " | 13-23 |
| Colorado, Denver, | " | 18-25 |
| Nebraska, Grand Island, | " | 11-19 |
| California, (State meeting) Oakland, | " | 20-Oct. 2 |
| Michigan, (Gen'l camp-meeting), | " | 25-Oct. 2 |
| Kansas, (German), Aiken, McPherson Co., | Oct. | 3-8 |
| Tennessee, Guthrie, Ky., | " | 2-9 |
| Missouri, Kansas City, | " | 2-9 |

GEN'L CONF. COM.

Eight more candidates were baptized in the Kalamazoo last Sabbath, by Bro. Corliss, at the close of the forenoon service at the Tabernacle. Preparatory to the baptism, a stirring discourse was given by Bro. McCoy, on repentance and conversion, as presented by Peter in Acts 3:19. The discourse brought out in its true light the genuine heart work that is necessary in true conversion. If the principles set forth were always followed, there would not be so many hypocrites and short-lived converts found among the professed followers of the Lord. Only such repentance as worketh godly sorrow, and only such conversion as secures a new spiritual birth of the person, will stand the test and secure the blotting out of our sins, when the times of refreshing come, from the presence of the Lord. At the close of the Sabbath-school in the afternoon, another sister who had come in for baptism from a neighboring church, but too late for the forenoon service, was baptized by Bro. W. C. Gage. The day was felt to be, on the whole, a pleasant and profitable one.

THE CAMP-MEETING IN NORTHEASTERN MICHIGAN WITHDRAWN.

The friends of the cause in Northeastern Michigan have noticed for weeks past the appointment of

a camp meeting to be held in that part of the State. It was supposed that it would be held at Imlay City. But as there was some question concerning the advisability of holding it there, a committee, consisting of Eld. Fargo and Bro. E. S. Griggs, was appointed to investigate the matter. They notify the writer that it would not be consistent to hold it there, and recommend that the proposed meeting in that part of the State be withdrawn, and that our brethren in that section attend the Alma camp-meeting, to be held Aug. 14-21.

As the brethren of the committee have been upon the ground, and understand the situation, we hereby withdraw it, and earnestly request as many of our people as possible to arrange to be at the Alma meeting. We greatly regret that the time is so short, and fear that many will be disappointed. But this seems to be the only alternative. The distance will not be so great as to be very expensive. We want to see a large attendance at the Alma meeting. And there should be, as a large section of the State, where there are many Sabbath-keepers, will be within reasonable distance of it.

GEO. I. BUTLER, Pres. Mich. Conf.

APPOINTMENT OF GENERAL CONFERENCE FOR 1888.

AFTER consultation with all the members of the General Conference Committee accessible, it has been concluded to appoint the next session of the General Conference of Seventh-day Adventists, at Minneapolis, Minn., Wednesday, Oct. 17, at 10 A. M., in the S. D. Adventist Church at that place.

The appointment is made thus early, that those of our brethren in remote parts of the world may have opportunity to learn of the meeting in season to make their reports, and, where consistent, to be present. It may be remembered by many that this meeting was originally voted by the General Conference, at its last session, to be held in South Lancaster, Mass. But owing to circumstances concerning which it is not necessary to speak, it is thought best by the Committee, as well as the leading brethren in New England, to change it. The friends of the cause in Minnesota, as well as many others in the great Mississippi Valley, earnestly desired that it should be held at Minneapolis, at the last session. They still so desire. Thus it has been thought best to make the change, and hold it in that enterprising city.

It will be noticed that the meeting is appointed some three weeks earlier than it has been the custom to hold it for several years past. This change we deem quite important. It will greatly benefit the winter work in the various State Conferences, and enable each one of them to hold their general meetings, in which their winter labor is planned, much earlier. But it will at the same time hasten the late camp-meetings, and the delegates from such States will need to be prompt, in order to be in readiness. Our brethren in foreign fields who may come as delegates, or who send reports, should carefully notice the time of this appointment, and be present, or send in their reports in season.

The sessions of our General Conference seem to increase in interest and importance year by year, as the work grows in magnitude, and reaches out its influence to distant parts of the world. We know of no reason why this session at Minneapolis, may not be the best we have ever seen. Important points will doubtless be considered, and we expect a large attendance. May our brethren and sisters everywhere pray for its true success.

GEO. I. BUTLER,
 Pres. Gen. Conf. of S. D. Adventists.

THE MICHIGAN CAMP-MEETINGS.—NOTICE THIS.

THE meeting in the northeastern part of the State, which we expected would be held at Imlay City, is taken up. This leaves but two of our local camp-meetings yet to be held, with an interval of a week between,—one at Alma, Aug. 14-21, and the Southern meeting, to be held at Homer, Aug. 28 to Sept. 4.

The general meeting for the whole State occurs the last of September; the place will soon be given. Good grounds have been secured for the meeting at Homer, and we expect there will be a large attendance. It will be within easy distance of Battle Creek. It is expected that special railroad rates will be secured for this meeting. We plead with our brethren to make a special effort to attend at least one of these camp-meetings. They will be seasons of valuable

instruction, and great efforts will be made to have them profitable to those in attendance. a. r. s.

A WORD OF ADVICE.

INASMUCH as some are canvassing for the "Marvel of Nations" in red binding, instead of green, and expect that the tract societies will furnish all books that may be ordered in red covers, we offer a suggestion regarding the relative merits of the two bindings. While it is true that books in red covers are more flashy in appearance than when bound in other colors, and are therefore more readily received by people who want something gaudy rather than artistic, yet it is a fact that after a few weeks' use of the red book, it changes color more or less, always to the dissatisfaction of the purchaser. It captivates some at first sight, but eventually proves itself to be a partial swindle, thereby casting reflection on the canvasser, and bringing discredit on the publishers, who do not recommend the red binding as equal to the green, for the reason given, only furnishing them to satisfy those who demand it.

Orders for red "Marvel" will be filled, but with the understanding that the canvasser TELLS THE TRUTH regarding its liability to fade. When the truth is told, few will want the red book. The green binding will always give satisfaction, as it is less easily soiled, and does not fade.

We recommend all to canvass with the green-covered book, gilt-edge, as over half of the orders ordinarily taken in the past, by those who have used the gilt-edge book, have been for this style of binding. Gilt-edge "Marvel," \$1.25. With *American Sentinel* one year, \$1.50. Plain-edge book, with *Sentinel*, \$1.35. *Sentinel* alone, per year, 50 cents.

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

WANTED!

THE names and addresses of French people are wanted, to whom our periodicals may be sent. Any knowing of such people, who will read the papers sent them, are requested to send their addresses to F. E. ROBERT, REVIEW AND HERALD, Battle Creek, Mich. When sending, please state whether those bearing the names forwarded are Protestants or Catholics.

ASSORTED BACK NUMBERS

Of the *American Sentinel*, \$1.50 per hundred copies. Just the thing to use in depot racks, tract distributors, and to hand to friends. They should be circulated largely at all political gatherings, religious and temperance conventions, etc. Address, Pacific Press, Publishers, Oakland, Cal.

AUGUST CATALOGUE.

SPECIAL attention is called to the following publications mentioned in the last "Catalogue of English Publications," issued by the REVIEW AND HERALD:—

- "Pilgrim's Progress," handsomely bound, large type, colored plate edition, \$2 00.
- " " " illustrated, without colored plates, 1 50.
- " " " cheap edition, small type, 50.
- "Children's Meetings, and How to Conduct Them," - - - - 1 00.
- "Story of the Bible," - - - - 1 00.
- " " " Gospel," - - - - 50.
- "Synonyms and Antonyms," - - - - 1 00.
- "Slips of Tongue and Pen," - - - - 60.
- "Bible Atlas and Gazetteer," - - - - 1 50.
- "The Model Superintendent," - - - - 1 00.

Address, REVIEW AND HERALD, Battle Creek, Mich.

A GREEK FALSEHOOD EXAMINED AND REFUTED.

READER: Has there been any Greek dust raised in your vicinity about Matt. 28:19? If so, send at once for a copy of the tract, "A GREEK FALSEHOOD." It will interest you, perhaps help you. This is just the document to place in the hands of any who suppose that the Greek of Matt. 28:19 sustains the First-day Sabbath. This tract gives the criticisms of Doctors Barnes, Clarke, Bloomfield, and other commentators on the text. It also presents the definitions of such lexicographers as Greenfield, Pickering, Bagster, Liddell & Scott, Gesenius, Young, and Robinson, in regard to the meaning of the Greek word SABBATON. The tract is brimful of critical information. At the close is an excellent Bible reading on the Sabbath in the New Testament. 32 pages. Price 4 cents.

Address, REVIEW & HERALD, BATTLE CREEK, MICH.