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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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THE RAINBOW.

BY VIOLA E. SMITH.

ALL day the mournful clouds have dropped their rain
On the dull earth, so desolate below;
All day I've heard like a subdued refrain
The patter on the window, soft and slow.

But now a door is opened in the skies,
And floods of light stream through a rifted cloud;
And earth, before so drear, in glad surprise,
Sparkling with joy, exultant, laughs aloud.

The sunbeams flash upon the leaden sky,
And like a work of magic in the air,
A rainbow arch arises gloriously,
As if to crown a scene so passing fair.

E'en thus, thought I, while musing on the sight,
The Lord perhaps shall take our human woes,
And weave them in a garland fair and bright,
When this our earthly pilgrimage shall close.

For He who mingles bitter with the sweet,
Who leads in ways by us not understood,
Will make the path plain to our stumbling feet,
And bring from seeming ill completest good.

Praise God, who brings the day when night is fled,
And lines with golden light the blackest sky;
Who forms, e'en from the briny tears we shed,
A rainbow arch, our lives to glorify.

Ute, Iowa.

Our Contributors.

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

THE BOOK OF BOOKS.

BY MRS. E. G. WHITE.

INDEXED

THE study of the Bible will give strength to the intellect. Says the psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple." The question has often been asked me, "Should the Bible become the important book in our schools?" It is a precious book, a wonderful book. It is a treasury containing jewels of precious value. It is a history that opens to us the past centuries. Without the Bible we should have been left to conjectures and fables in regard to the occurrences of past ages. Of all the books that have flooded the world, be they ever so valuable, the Bible is the book of books, and is most deserving of the closest study and attention. It gives not only the history of the creation of this world, but a description of the world to come. It contains instruction concerning the wonders of the universe, and it reveals to our understanding the Author of the heavens and the earth. It unfolds a simple and complete system of theology and philosophy. Those who are close students of

the word of God, and who obey its instructions, and love its plain truths, will improve in mind and manners. It is an endowment of God that should awaken in every heart the most sincere gratitude; for it is the revelation of God to man.

If the truths of the Bible are woven into practical life, they will bring the mind up from its earthliness and debasement. Those who are conversant with the Scriptures, will be found to be men and women who exert an elevating influence. In searching for the heaven-revealed truths, the Spirit of God is brought into close connection with the sincere searcher of the Scriptures. An understanding of the revealed will of God, enlarges the mind, expands, elevates, and endows it with new vigor, by bringing its faculties in contact with stupendous truths. If the study of the Scriptures is made a secondary consideration, great loss is sustained. The Bible was for a time excluded from our schools, and Satan found a rich field, in which he worked with marvelous rapidity, and gathered a harvest to his liking.

The understanding takes the level of the things with which it becomes familiar. If all would make the Bible their study, we should see a people further developed, capable of thinking more deeply, and showing a greater degree of intelligence, than the most earnest efforts in studying merely the sciences and histories of the world could make them. [The Bible gives the true seeker an advanced mental discipline, and he comes from contemplation of divine things with his faculties enriched; self is humbled, while God and his revealed truth are exalted.] It is because men are unacquainted with the precious Bible histories, that there is so much lifting up of man, and so little honor given to God. [The Bible contains just that quality of food that the Christian needs, in order that he may grow strong in spirit and intellect.] The searching of all books of philosophy and science, cannot do for the mind and morals, what the Bible can do, if it is studied and practiced. [Through the study of the Bible, converse is held with patriarchs and prophets. The truth is clothed in elevated language, which exerts a fascinating power over the mind; the thought is lifted up from the things of earth, and brought to contemplate the glory of the future immortal life.] What wisdom of man can compare with the grandeur of the revelation of God? Finite man, who knows not God, may seek to lessen the value of the Scriptures, and may bury the truth beneath the supposed knowledge of science.

Those who boast of wisdom beyond the teaching of the word of God, need to drink deeper of the fountain of knowledge, that they may learn their real ignorance. There is a boasted wisdom of men, that is foolishness in the sight of God. Let no man deceive himself. "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness." Those who have only this wisdom, need to become fools in their own estimation. The greatest ignorance that now curses the human race, is in regard to the binding claims of the law of God; and this ignorance is the result of neglecting the study of the word of God. It is Satan's determined plan to so engage and absorb the mind, that God's great guide book shall not be the Book of books, and that the sinner may not be led from the path of transgression to the path of obedience.

The Bible is not exalted to its place, and yet of what infinite importance it is to the souls of men. In searching its pages, we move through scenes majestic and eternal. We behold Jesus, the Son of God, coming to our world, and engaging in the mysterious conflict that discomfited the powers of darkness. O how wonderful, how almost incredible it is, that the infinite God would consent to the humiliation of his own dear Son! Let every student of the Scriptures contemplate this great fact, and he will not come from such a contemplation without being elevated, purified, and ennobled.

The Bible is a book which discloses the principles of right and truth. It contains whatever is needful for the saving of the soul, and at the same time, it is adapted to strengthen and discipline the mind. If used as a text book in our schools, it will be found far more effective than any other book in the world, in guiding wisely in the affairs of this life, as well as in aiding the soul up the ladder of progress which reaches to heaven. God cares for us as intellectual beings, and he has given us his word as a lamp to our feet and a light to our pathway. "The entrance of thy words giveth light; it giveth understanding unto the simple." It is not the mere reading of the word that will accomplish the result that is designed by Heaven, but the truth revealed in the word of God must find an entrance into the heart, if the good intended is obtained.

The best educated in the sciences are not always the most effective instruments for God's use. There are many who find themselves laid aside, and those who have had fewer advantages of obtaining knowledge of books, taking their places, because the latter have a knowledge of practical things that is essential to the uses of every-day life; while those who consider themselves learned, often cease to be learners, are self-sufficient, and above being taught, even by Jesus, who was the greatest teacher the world ever knew. Those who have grown and expanded, whose reasoning faculties have been improved by deep searching of the Scriptures, that they may know the will of God, will come into positions of usefulness; for the word of God has had an entrance into their life and character. It must do its peculiar work, even to the piercing asunder of the joints and marrow, and discerning the thoughts and intents of the heart. God's word is to become the nourishment by which the Christian must grow strong, in spirit and in intellect, that he may battle for truth and righteousness.

Why is it that our youth, and even those of maturer years, are so easily led into temptation and sin?—It is because the word of God is not studied and meditated upon as it should be. If it were appreciated, there would be an inward rectitude, a strength of spirit, that would resist the temptations of Satan to do evil. A firm, decided will-power is not brought into the life and character, because the sacred instruction of God is not made the study, and the subject of meditation. There is not the effort put forth that there should be, to associate the mind with pure, holy thoughts, and to divert it from what is impure and untrue. There is not the choosing of the better part, the sitting at the feet of Jesus, as did Mary, to learn the most sacred lessons of the divine Teacher, that they may be laid up in the heart, and practiced in the daily life. Meditation upon holy things will elevate and refine the mind, and will develop Christian ladies and gentlemen.

God will not accept one of us who is belittling his powers in lustful, earthly debasement, by thought, or word, or action. Heaven is a pure and holy place, where none can enter unless they are refined, spiritualized, cleansed, and purified. There is a work for us to do for ourselves, and we shall be capable of doing it only by drawing strength from Jesus. We should make the Bible our study above every other book; we should love it, and obey it as the voice of God. We are to see and to understand his restrictions and requirements, "thou shalt," and "thou shalt not," and realize the true meaning of the word of God.

When God's word is made the man of our counsel, and we search the Scriptures for light, angels of heaven come near to impress the mind, and enlighten the understanding, so that it can truly be said, "The entrance of thy words giveth light; it giveth understanding unto the simple." It is no marvel that there is not more heavenly-mindedness shown among the youth who profess Christianity, when there is so little attention given to the word of God. The divine counsels are not heeded; the admonitions are not obeyed; grace and heavenly wisdom are not sought, that past sins may be avoided, and every taint of corruption be cleansed from the character. David's prayer was, "Make me to understand the way of thy precepts; so shall I talk of thy wonderful works."

If the minds of our youth, as well as those of more mature age, were directed aright when associated together, their conversation would be upon exalted themes. When the mind is pure, and the thoughts elevated by the truth of God, the words will be of the same character, "like apples of gold in pictures of silver." But with the present understanding, with the present practices, with the low standard which even professed Christians are content to reach, the conversation is cheap and profitless. It is "of the earth, earthy," and savors not of the truth, or of heaven, and does not come up even to the standard of the more cultured class of worldlings. When Christ and heaven are the themes of contemplation, the conversation will give evidence of the fact. The speech will be seasoned with grace, and the speaker will show that he has been obtaining an education in the school of the divine Teacher. Says the psalmist, "I have chosen the way of truth: thy judgments have I laid before me." He treasured the word of God. It found an entrance to his understanding, not to be disregarded; but to be practiced in his life.

Unless the sacred word is appreciated, it will not be obeyed as a sure, and safe, and precious text book. Every besetting sin must be put away. Warfare must be waged against it until it is overcome. The Lord will work with your efforts. As finite, sinful man works out his own salvation with fear and trembling, it is God who works in him, to will and to do of his own good pleasure. But God will not work without the co-operation of man. He must exercise his powers to the very utmost; he must place himself as an apt, willing student in the school of Christ; and as he accepts the grace that is freely offered to him, the presence of Christ in the thought and in the heart will give him decision of purpose, to lay aside every weight of sin, that the heart may be filled with all the fullness of God, and of his love.

The students of our schools should consider that, through the contemplation of sin, the sure result has followed, and their God-given faculties have been weakened and unfitted for moral advancement, because they have been misapplied. There are many who admit this as the truth. They have cherished pride and self-conceit, until these evil traits of character have become a ruling power, controlling their desires and inclinations. While they have had a form of godliness, and have performed many acts of self-righteousness, there has been no real heart change. They have not brought their life practices into definite and close measurement with the great standard of righteousness, the law of God. Should they critically compare their life with this standard, they could not but feel that they were deficient, sinners, and in need of a physician. They can only understand the depth to which they have fallen, by beholding the infinite sacrifice that has been made by Jesus Christ, to lift them out of their degradation.

There are but few who have an appreciation of the grievous character of sin, and who comprehend the greatness of the ruin that has resulted

from the transgression of God's law. By examining the wonderful plan of redemption to restore the sinner to the moral image of God, we see that the only means for man's deliverance was wrought out by the self-sacrifice, and the unparalleled condescension and love of the Son of God. He alone had the strength to fight the battles with the great adversary of God and man, and, as our substitute and surety, he has given power to those who lay hold of him by faith, to become victors in his name, and through his merits.

We can see in the cross of Calvary what it has cost the Son of God to bring salvation to a fallen race. As the sacrifice in behalf of man was complete, so the restoration of man from the defilement of sin must be thorough and complete. The law of God has been given to us, that we may have rules to govern our conduct. There is no act of wickedness that the law will excuse; there is no unrighteousness that will escape its condemnation. The life of Christ is a perfect fulfillment of every precept of this law. He says, "I have kept my Father's commandments." The knowledge of the law would condemn the sinner, and crush hope from his breast, if he did not see Jesus as his substitute and surety, ready to pardon his transgression, and to forgive his sin. When, through faith in Jesus Christ, man does according to the very best of his ability, and seeks to keep the way of the Lord, by obedience to the ten commandments, the perfection of Christ is imputed to cover the transgression of the repentant and obedient soul.

There will be an effort made on the part of many pretended friends of education to divorce religion from the sciences, in our schools. They would spare no pains or expense to impart secular knowledge; but they would not mingle with it a knowledge of what God has revealed as constituting perfection of character. And yet a training in the truth of God would develop the mind, and impart secular knowledge as well; for the very foundation of true education is in the fear of the Lord. Says the psalmist, "The fear of the Lord is the beginning of wisdom." The living oracles of God reveal the deceptions of the father of lies. Who of our youth can know anything of what is truth, in comparison with error, unless they are acquainted with the Scriptures? The simplicity of true godliness must be brought into the education of our young people, if they are to have divine knowledge to escape the corruptions that are in the world through lust. Those who are truly the followers of Christ, will not serve God only when it is in accordance with their inclination, but, as well, when it involves self-denial and cross-bearing. The earnest counsel given by the apostle Paul to Timothy, that he might not fail in doing his duty, should be set before the youth of to-day: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Besetting sins must be battled with, and overcome. Objectionable traits of character, whether hereditary or cultivated, should be taken up separately, and compared with the great rule of righteousness; and in the light reflected from the word of God, they should be firmly resisted and overcome, through the strength of Christ. "Follow peace with all men, and holiness, without which no man shall see the Lord."

Day by day, and hour by hour, there must be a vigorous process of self-denial and of sanctification, going on within; and then the outward works will testify that Jesus is abiding in the heart by faith. Sanctification does not close the avenues of the soul to knowledge, but it comes to expand the mind, and to inspire it to search for truth, as for hidden treasure; and the knowledge of God's will advances the work of sanctification. There is a heaven, and O, how earnestly we should strive to reach it. I appeal to the students of our schools and colleges, to believe in Jesus as your Saviour. Believe that he is ready to help you by his grace, when you come to him in sincerity. You must fight the good fight of faith. You must be wrestlers for the crown of life. Strive, for the grasp of Satan is upon you; and if you do not wrench yourselves from him, you will be palsied and ruined. The foe is on the right hand, and on the left, before you, and behind you; and you must trample him under your feet. Strive, for there is a crown to be won. Strive, for if you win not the crown, you lose everything in this life and in the

future life. Strive, but let it be in the strength of your risen Saviour.

Will the students of our schools study, and endeavor to copy the life and character of Him who came down from heaven to show them what they must be, if they would enter the kingdom of God? I have borne you a message of the near coming of the Son of God in the clouds of heaven, with power and great glory. I have not presented before you any definite time, but have repeated to you the injunction of Christ himself, to watch unto prayer, "for in such an hour as ye think not, the Son of man cometh." The warning has come echoing down the ages to our time, "Behold, I come quickly, and my reward is with me to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

THE THIRD ANGEL'S MESSAGE.

BY A. SMITH.

(Concluded.)

A FEW numbers were issued, but in 1850 it gave place to another entitled, THE ADVENT REVIEW AND SABBATH HERALD, which has ever since been issued, at first irregularly, at different places, small in size, and very limited in circulation; but now, with weekly regularity, fair in dimensions, and world-wide in circulation. The Seventh-day Adventist Publishing Association was first formed at Battle Creek, Mich., May 3, 1861; and to this Association, the REVIEW and other publishing interests were made over by those who had heretofore had them in charge. A suitable building was immediately erected and equipped; and as the work steadily increased, other buildings were erected from time to time, as needed. Up to Nov. 1, 1887, the total number of pages issued by this Office since its founding, was 481,718,747. The society also has printing-offices in California, England, Switzerland, Norway, and Australia, from which, with that at Battle Creek, are issued periodicals and other publications advocating their distinctive faith, in English, French, German, Holland, Swedish, Danish, Spanish, Italian, and Roumanian.

All these publications, by a wonderful and harmonious system of missionary effort, are widely circulated, giving practical demonstration of the faith of this people in the world-wide character of the mission that, by the providence of God, is committed to their care. The International Tract and Missionary Society alone, outside of Conference limits, has distributed about 9,000,000 pages during the past year. This society was organized Aug. 15, 1874; the first State tract society having been organized in New England, in 1870.

The first meeting-house erected by Seventh-day Adventists was built at Battle Creek in 1855; and was 18 x 24 feet. But the growth of the cause there soon made it necessary to replace it with a larger building; and this, in turn, by another; followed, in 1878, by a Tabernacle with a seating capacity of 3,200, at a cost of about \$27,000.

The first tent-meeting as a method of spreading the truth, was held at Battle Creek, Mich., June 10, 11, 1854. The first camp-meeting was held at Wright, Mich., Sept. 1-7, 1868. There are said to have been fifteen family tents of common cotton, one of canvass, and one sixty-foot meeting tent on the ground. A heavy rain drenched the bedding of the campers. At night the camp was lighted in primitive style, by boxes resting upon stakes and filled with earth, supporting a wood fire. The semi-transparent tents lighted from within, and the sentinel-like forest trees without, bathed with the light of the camp-fires high up among their branches, presented an impressive scene. The services of this nucleus of camp-meetings, were conducted with a faith that grasped the possibilities of coming years. Since that time the work has grown faster than the vestments with which it has been robed. About fifty camp-meetings are now held every year. At the last general camp-meeting, held at Grand Rapids, Mich., Sept. 27 to Oct. 4, 1887, there were nearly 350 tents pitched on the ground, including an immense pavilion, with a seating capacity of about 3,000.

The first Conference held by S. D. Adventists

was at Rocky Hill, Conn., April 20, 1848, in an unfinished upper room of a private house. It consisted of less than thirty believers. The last General Conference of the society was held at Oakland, Cal., beginning Nov. 13, 1887; and was composed of seventy delegates, representing twenty-six Conferences. The present strength of the society is represented by thirty Conferences, and eight missions, embracing 889 churches, with an aggregate membership of nearly 26,000. Being ardent believers in the subject of Christian temperance, they have erected and amply equipped a Medical and Surgical Sanitarium, in which diseases are successfully treated on natural principles, and publications on health and temperance issued to meet the growing wants of the cause. Though founded and managed by Seventh-day Adventists, it is not conducted on a denominational basis. The capital invested in the enterprise aggregates \$200,000. In 1874 an association called the Seventh-day Adventist Educational Society was incorporated at Battle Creek. A large and convenient building was immediately erected, and a college organized, which was opened for students in 1875. The society has also a like college at Healdsburg, Cal., and an academy at South Lancaster, Mass. Thorough and complete courses of study have been instituted, and excellent discipline maintained. When, as believers in the near coming of Christ, they have been rallied for erecting such substantial structures, and giving so much attention to physical and mental improvement, they have responded by expressing the belief that they will take their natural and acquired intelligence with them when caught up to meet the Saviour, but will leave their money behind, as being no longer of any value.

Viewed from a worldly stand-point, the doctrines held by S. D. Adventists are unpopular, as special Bible truth always has been. But it will, if obeyed, transform the receiver from a sinner to a righteous man; from, it may be, a visitant of gambling hells, to an honest, respectable member of refined society. It will eradicate the filthy tobacco habit, and cleanse from all filthiness of the flesh. It will take out of his mouth ribaldry and profanity, and replace them with pure language and hymns of praise. It will place around him and all he has, on every side, an angel guard (Job 1:10; Ps. 34:7); and God, who sends the sunshine and the rain, is pledged to be his Father, and more compassionate than an earthly parent can be. (See Ps. 103:13; 37:25; Luke 12:22-31; Matt. 10:29-31.) And above all, when, under the wrath of God, the forces of nature shall break up, and pestilence slay the wicked (see Rev. 6:14-17; 16:1-21), what an honor still to be under the charge of that heavenly escort! See Psalm 91. But how few seem willing to receive it. As it was in the days of Noah, so it is in this generation. The sensibilities of the masses are benumbed, or narcotized, to an alarming degree. Hundreds confess the truthfulness of the third angel's message, but every power to obey seems paralyzed. The world seems to be under the mesmeric power of Satan. Yet none are deprived of the power to exercise simple faith in the promises of God, and thus salvation is possible. When fully convinced of the truth under the third angel's message, men and women will hesitate to obey, making conditions of obedience dependent upon the action of some companion, or on certain results of business or trade. When finally they yield to overpowering conviction, some appear to act as though they thought they were conferring an honor upon the church by taking upon themselves the profession of Seventh-day Adventists, when the facts of the case lie on the other side of the question.

But the truth that heralds the near advent of the Son of God in his glory, and upon whose banner is imprinted the seal of God, will triumph in the gathering of 144,000, to be translated from among men to glorious immortality. The belief of Seventh-day Adventists in the growth and final magnitude of the work committed to their care, has been happily illustrated by the increasing fervor and effulgence of the sun, from the dawning of day till he reaches his meridian splendor. It is to witness the close of the present dispensation, and the opening of the eternal world. "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.

SOLUTION OF THE SUNDAY AND SABBATH QUESTION.

BY ELD. J. G. MATTESON.

WE present herewith some extracts from a treatise of Bishop A. Grinelund, of Norway, called "Söndagens Historie" (the History of Sunday), and from "Konkordiebogen" (confession of faith by the Lutheran Church). These are both of high authority, and since their truthfulness on the point here presented cannot be doubted, these extracts will be a welcome help to earnest souls who desire and need light on this question.

The Bishop says, in the book mentioned, pages 3 and 4:—

The name Sunday is not found in the Old Testament, neither has the day been placed in any prominent position under the name "the first day of the week." Nor has the Sunday been appointed as a rest-day by any law until A. D. 321. Its ancient name before Christ, was the day of the sun; yet this name has no connection with the creation of the sun, which took place on the fourth day in the history of creation. In the history of creation, Sunday is placed on the same level as the other days of the week, under the name "the first day." That this is the same day of the week which in the New Testament is called "the first day of the week," is seen from the fact that the week of seven days, recognized among Jews and Christians, has been obtained from the history of creation, and received as a division of time ordained by God.

Sunday began the week at the dawn of creation, but the record does not give it any preference before the rest of the days. Nor has Sunday, or "the first day of the week," been distinguished in the law of Moses or the Jewish festivals. Our Sunday meets us from the beginning unnoticed, quietly and silently. It is somewhat different with the last day of the week, the seventh day. Of this it is said, with evident emphasis (Gen. 2:2, 3): "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made."

In these words the Bishop has presented two great truths very clearly: 1. That Sunday, or the first day of the week, has not obtained "any prominent position" in the Bible, but is placed "on the same level with the other days of the week;" and that Sunday has not been "appointed as a rest-day by any law, until A. D. 321;" 2. That the seventh day is the rest-day of God, blessed and sanctified by the great Creator at creation, before the fall.

Concerning the object of the Sabbath, the Bishop says:—

The rest of God had, so to speak, overshadowed the seventh day; and when the Israelites kept that day according to the commandment of God, it was a sign unto them that the Lord was with them, and would make them partakers of his rest. The Sabbath should be a rest-day for the tired body, but it should also be a sign of covenant with God, and the rest of the soul in God. With this double object, the seventh day could not but be a day of rejoicing to the people of Israel, and it is also thus presented in the Holy Scriptures. Num. 10:10; Neh. 8:10, 11.—*Söndagens Historie*, p. 7.

Thus our Lord Jesus Christ found the Sabbath, when he came and dwelt among his people. He did not come to destroy the law with its commandments, but to fulfill it. Matt. 5:17. . . . The law of the Sabbath was also holy unto him, and he kept both sides of the commandment, both the negative, concerning rest from outward work, and the positive, concerning meeting in "holy convocation" on the seventh day. He never went outside the limits of his own country, but wherever he came on the Sabbath day, he visited the synagogues of the land where the Jews assembled. It is said significantly of him, that he went into the synagogues on the Sabbath, according "as his custom was" (Luke 4:16), and the reading of the Old Testament, which they used, gave him, as a rabbi, an opportunity to connect his gospel with the reading, as an exposition. Mark 1:21, 22; Luke 4:21, 23, 44.—*Id.*, pp. 8, 9.

The first Christians were of Jewish origin, and the first church in Jerusalem was a Jewish Christian church. It followed, as might be expected, the law and Sabbath custom of the Jews. It had of course no express commandment from the Lord to do anything else.—*Id.* p. 13.

So far, the Bishop follows the history of the Sabbath. It is indeed a pleasure to see how the Sabbath is acknowledged to be a work of God, and to have originated from the word of God, even by those who are not its friends. Jesus kept it, and the first Christians kept it.

This is more than any one can say concerning the Sunday. And it is certainly reasonable to believe that the Spirit of God guided the Christians who were under the personal supervision of the apostles, rather than that church which mingled Christianity with heathenism, and at last became a fallen, persecuting church, wading through rivers of blood. That this church had more light concerning the Sabbath and Sunday than the church

which Christ himself, and the apostles, instructed, is certainly a great mistake.

That there is found no commandment in the word of God concerning the change of the Sabbath, the Bishop acknowledges in the following words:—

Yes, all this may be well enough. The resurrection day of our Lord is indeed a commemorative day, which never can be forgotten and passed by in his church. But from this, one might say, It does not follow that we should give up and forsake the Sabbath ordained by God himself, and in creation plainly foreshadowed, or move it unto any other day of the week, although that day is such a commemorative day. To do this, we need just as express a commandment of God by which the former ordinance is abolished; but where do we find such a commandment? It is true that such a commandment is not found.—*Id.* p. 18.

The Bishop tries indeed, further on in his book, to defend Sunday as an honorable day of commemoration and day of assembling for the church; but this he consequently does according to his own liking, and the ordinances of men, without any foundation in the word of God. The commandment of God is lacking; neither has he found any example from Christ, the apostles, or the first Christians. How it was possible for the Sunday, without all this, to be honored so highly, the Bishop shows very clearly in his book:—

The Sunday obtained of course a somewhat changed position through the edict of the Emperor Constantine, given on March 7, 321, when it was appointed to be a holiday for the whole Christian State. Although the Emperor in this does not expressly have reference to the Christian church, yet this commandment did not only introduce general worship on Sunday, but it also ordained as a civil law, that the day should be a general rest-day. In this edict, which originated before the Emperor had publicly professed Christianity, the day is called the day of the sun (*dies solis*). This may no doubt be traced to the inclination of the Emperor to unite the worship of the sun with some form of Christianity.—*Id.* p. 31.

(Concluded next week.)

ARE THE DEAD CONSCIOUS?

BY ELD. L. D. SANTRE.

"If a man die, shall he live again?" Job 14:14. This is a question that must have entered the world nearly as early as death itself. There is nothing in our observation that could justify a belief that he would ever live again. How often have we heard mourners calling despairingly on the dead, pleading for only one word; but the white lips gave no reply. The infidel, in placing over the gates of French cemeteries, "Death is an eternal sleep," wrote all that could be demonstrated by reason, observation, or science. The Sadducees reasoned in the same way, and Paul, in the absence of the resurrection, justifies their logic (1 Cor. 15:16, 18), "If the dead rise not, then is not Christ raised: then they also which are fallen asleep in Christ are perished." Then as human perception is too feeble to cross the dark valley, and grasp a future life, our knowledge of aught beyond the grave must be a matter of revelation. In our need, the Bible comes to us, and defines our future condition.

One has well said, "Sorrow makes heretics of us all;" and it is easy to conceive how a wish may develop into a hope, and that crystalize into a belief, when really the chief factor is an earnest desire to have it so. There is a strong prejudice against the sleep of the dead, and the terms "materialist," and "soul-sleeper," are used as terms of reproach, and yet how unreasonably. A little child who has learned to walk, patters around the house until weary, fretful, and sleepy. The tender mother, seeing the weariness of her little one, takes it gently in her arms, and with some soothing lullaby, rocks it to sleep,—lulls it into unconsciousness. The eyelids close, the rest becomes deeper, and soon she says that the child is asleep. Do you question that mother's love?—No! Just so it is that God deals with his children. He takes them away from the evil to come, releases them from all earth's burdens and sorrows. They are laid in "God's acre," there to rest until he shall awake them with immortal, spiritual bodies. Says the Revelator, "They rest from their labors;" and the psalmist declares, "For so he giveth his beloved sleep." Ps. 127:2.

The question is not what we think or desire, but what does the Bible reveal. Church-yards are filling up. The mourners go about the streets. Death has reigned from Adam to Moses, and with few exceptions, down to the present. In view of numberless graves and broken links in every

household, Job's question is a momentous one. Our own future and that of those whom we love, and of all the race, is the subject of investigation. Now for Bible testimony; and as we take up the sacred volume, let us remember that every word is true, and every statement a fact.

Man is composed of three parts,—spirit, soul, and body. I do not claim that these words are always translated from the same original word, but I do claim that these three elements constitute the whole man; and, further, that there is no intimation of consciousness or intelligence, only as they are united. A text that is relied on to teach the consciousness of the dead (Eccl. 12: 7) proves their pre-existence just as much as it proves their consciousness after death. Each part returns to its original element; that is, goes where it was before. The book of Job contains the earliest testimony on the condition of the dead.

This servant of God, after being stripped of property, children, and health, looks up from the ashes of affliction, and considers how much happier would have been his lot, had he died in infancy. "Why died I not from the womb? . . . For now should I have lain still and been quiet. I should have slept: then had I been at rest." Chap. 3: 11-13. Again, while in the crucible of suffering, he cries out, "Why dost thou not pardon my transgression, and take away mine iniquity? For now shall I sleep in the dust." Chap. 7: 21. Again, in Chap. 14: 12: "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." How exactly is this in harmony with the words of the Saviour, more than a thousand years after, when he said of a dead friend, "Our friend Lazarus sleepeth." John 11: 11. The writings of Moses contain similar declarations, "And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers." Deut. 31: 16. Read 2 Sam. 7: 12, "Thou shalt sleep with thy fathers." Of the abundance of evidence that teaches the sleep of the dead, we will introduce only two more testimonies. 1 Thess. 4: 15, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." Two thoughts are worthy of notice in this passage. First, that this teaching is in perfect harmony with the word of the Lord, and second, that the two classes here spoken of are represented as "alive" and "asleep." 1 Cor. 15: 6, "Some are fallen asleep."

Some may conclude that these texts refer only to the bodies. The next thought is that the dead are unconscious until wakened by the trump of God at the resurrection. Of the mass of testimony proving their unconsciousness, we shall only produce a few texts. Ps. 6: 5: "For in death there is no remembrance of thee." In Ps. 88: 12, the grave is styled the "land of forgetfulness." Chap. 115: 17: "The dead praise not the Lord, neither any that go down into silence." Ps. 146: 4 tells the effect of death on man: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Then in the light of Scripture, we say of the dead, "They are asleep, they have no remembrance; their thoughts are perished."

The Bible is not silent respecting man's condition, from death to the resurrection. Eccl. 9: 5: "For the living know that they shall die: but the dead know not anything." Also in verse 6 we read: "Their love, and their hatred, and their envy, is now perished." The 10th verse is positive,—"There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Jeremiah speaks of death as a "perpetual sleep." Chap. 51: 15. When they stoned Stephen, he "fell asleep." Acts 7: 60.

Dear reader, this is God's teaching concerning the condition of the dead. He says they are "asleep." Their "thoughts are perished." They have "no knowledge; they know not anything." If these do not teach the unconsciousness, or sleep, of the dead, then language has no meaning. Let us believe God, and believe of all the vast cities of the dead, as Christ said of Lazarus, "They are asleep." But this is not the end. "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. "Who died for us, that, whether we wake or sleep, we should live together with him." 1 Thess. 5: 10.

GRACE.

BY R. S. ANTHONY.

"For sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. 6: 14. While God is gracious, he is still just. Many lose sight of this. I have met those who, when speaking of things pertaining to God, attribute to him all mercy, and forget that he is also a God of justice. They would have us believe that God is indeed so gracious that he does not even demand obedience to his law. In support of this, they quote the above text. Their claims are, that grace substitutes the law; that in the Christian dispensation no one is under the law, it having been nailed to the cross, thus being made null and void, therefore the keeping of it is not necessary to salvation.

Now what can we justly conclude, if these claims be true?—Universal salvation, which means, that, from the simple doubter to the confirmed infidel, the petty thief to the greatest robber, the revengeful in heart to the cold-blooded murderer, the vile to the vilest, all would be saved,—even Satan himself could justly claim salvation; for "sin is not imputed where there is no law." Rom. 5: 13.

But who believes that the Scriptures uphold such doctrine?—I cannot think any one who has read the following plain declarations: "But the fearful, and unbelieving, and the abominable, and murderer, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. 21: 8. Again: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22: 14, 15.

What, then, is meant by the expression, "Ye are not under the law, but under grace"? Let us briefly examine the text, and the claims above mentioned. To whom is Paul speaking in this connection? Says he, "Ye are not under the law," etc. If we can ascertain to whom the pronoun "ye" refers, we shall have a better understanding of the verse. By reading the preceding verses, it will plainly be seen that he is addressing those who have ceased to break the law; for, says Paul, "Shall we continue in sin that grace may abound? God forbid, how shall we that are dead to sin, live any longer therein?" Rom. 6: 1, 2. "Shall we continue in sin?" What is sin?—"Sin is the transgression of the law." 1 John 3: 4.

The conclusion is irresistible, then, that those here addressed have ceased their continual transgression of the law. In what sense can it be said that such are "not under the law"?—The first clause in this text under consideration states that sin shall not have dominion over us (those who are "dead to sin," have ceased to break God's law); and then follows the reason, "For ye are not under the law, but under grace;" while sin had dominion over us (when we continued in the transgression of God's holy law), we were "under law," but since we have ceased to serve sin (break his law), we are no more under it; that is, its condemnation. To the transgressor, the law speaks death, but, "Christ hath redeemed us [those who accept what grace offers] from the curse of the law." It does not state that he redeemed us from the keeping of the law, but the curse of the law,—death. It cannot be otherwise; for no one believes that the Scriptures teach that those who continue to worship other gods than the true, to bow to images, to take God's name in vain, to disobey their parents, to kill, to commit adultery, to steal, to lie, to covet—shall have part in the reward of the righteous. All have to admit that, according to the word of God, such will not obtain eternal life. Then, I ask, why do so many claim that the keeping of the law is not necessary to salvation? Let those answer who hold such absurd doctrine!

True, the law, in itself, cannot save us, it cannot justify us. In this respect, the apostle says, "It was weak." "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin, in the flesh." To what end? that we might be released from the obligation of keeping the law?—No; "that the righteousness [right doing] of the law might be fulfilled in us,

who walk not after the flesh, but after the Spirit." Rom. 8: 3, 4.

These words do not much resemble the claims of the antinomian; but how beautifully they harmonize with the Saviour's words: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled; whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 18. "What then? shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6: 15.

THE UNRULY MEMBER.

BY JAMES ERICKSEN.

In the Scriptures we read, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1: 26. All know what effect bridling has upon horses; that we can, as the apostle says in another place, make them "obey us,"—bring them into subjection, and cause them to do whatsoever we will,—and this is just the way the Lord would have us do with our tongue. "But," says one, "The tongue can no man tame," for the Bible says so; and for that reason I will have to do the best I can under the circumstances." To that I will say, that what man cannot do, God can; and if you do your very best, God will supply your deficiency. He has created it. He can also bridle it. It is necessary that it be controlled, for the apostle James tells us that it "is a fire, a world of iniquity;" and that it "setteth on fire the course of nature; and it is set on fire of hell." Just think of the fire of destruction already begun in us by means of this unruly member of the body,—the tongue.

He further represents it as "full of deadly poison." How long can life be maintained when exposed to deadly poison? No longer can spiritual life exist, exposed to this deadly poison of the tongue. Our Saviour has spoken very definitely on this point. He says (Matt. 12: 36, 37), "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Is it not of very much importance, then, my brethren, that our words be choice? If we must give account for every idle word spoken, what will it be with the words that are worse than idle? O, what an account that will be!

But further, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Shall our words be such that they shall tend to our justification? or shall they condemn us? Now is the time for us to decide this question. God has conferred a great blessing upon us in that he has given us organs of speech. What a crime, then, must it be to use them to disgrace him, ourselves, and our fellow-men, and not make them a blessing, as he intended. We read that the exalted, holy beings before the throne of God, who have never been the subjects of God's redeeming love and grace, as we have, "rest not day and night, saying, Holy, holy, holy, Lord God Almighty"; and we who ought to be more grateful, dishonor him, rather than praise him. My brethren, these things ought not so to be. Shall we not resolve to use every means procurable to guard against the improper use of that one member we find so unruly, and bring it to be a blessing instead of a curse? "He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction." Prov. 13: 3.

ACCEPTANCE.

BY JOSEPH CLARKE.

OFTEN we desire to know that we are accepted of God. Would it not be more to the purpose, to be sure that we accept his mediation and his requirements? Then the evidence of our acceptance with him would flow into the heart, as sunlight in a clear day.

—Though a Christian's obedience cannot merit heaven, it is a blessed token of his meetness for it.

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.

GOD CARES FOR ME.

I SAT in the door at eventide,
My heart was full of fears,
And I saw the landscape before me lie
Through mists of burning tears—
I thought to myself, the world is dark,
No light nor joy I see,
Nothing but toil and want is mine,
And no one cares for me.

A sparrow was twittering at my feet,
With its beautiful auburn head,
And looked at me with dark mild eyes,
As it pecked up crumbs of bread,
And said to me, in words as plain
As the words of a bird could be:
"I'm only a sparrow, a worthless bird,
But the dear Lord cares for me."

A lily was growing beside the hedge,
Beautiful, tall, and white,
And it shone through the glossy leaves of green,
Like an angel clothed in light,
And it said to me, as it waved its head,
On the breezes soft and free,
"I'm only a lily, a useless flower,
But the Master cares for me."

Then it seemed that the hand of the loving Lord
Over my head was laid,
And he said to me, "O faithless child,
Wherefore art thou dismayed?
I clothe the lilies, I feed the birds,
I see the sparrows fall,
Nothing escapes my watchful eye,
My kindness is over all."

—Mrs. Matilda C. Edmunds.

DID IT PAY?

"You are too particular with your work, Miss Leslie."

The words were spoken by Belle Doane, one of the fifty odd girls in the sewing-room at Dean's large hat factory. The young lady addressed as Miss Leslie, raised her eyes inquiringly, for a moment, to the speaker, then asked, "How can I be too particular, Miss Doane?"

"Because you are. There is no need of taking so much pains. You try your hats on the block nearly every brud you sew."

"My father always taught me that what was worth doing at all was worth doing well," replied Miss Leslie.

"O well, this work doesn't need to be done so nicely. The hats will stretch to the block, if they don't fit so perfectly."

"You'll never earn much if you work so slowly," chimed in Nell West, whose tongue always made lively time, if the forewoman was called down stairs a few moments. "Besides, as you don't get anything for the first month, I'd slight the work all I could, if I were you; have just as easy a time as possible; take longer stitches, and leave the blocking to be done in the pressing-room—they don't expect beginners are going to sew as nicely as old hands,—and then take a breathing spell with the rest of us, while Mrs. Dean is out." And as Nell finished her voluntary advice, she sent a wad of paper sailing across the long room, aimed at Marian Leslie's busy fingers.

"I don't think it is right to play when Mrs. Dean leaves the room. It is true I do not get any pay for my work; but I shall try to be faithful and do my best." And as Marian spoke, she glanced down the long rows of chairs. Scarcely a girl besides herself was at work. Some were eating nuts, candy, apples, and pop-corn; others were writing notes; and those not otherwise engaged were sitting with idle hands. Some had even left their chairs, and were taking a turn at quadrille. All seemed to consider Mrs. Dean's absence a vacation signal. But the sound upon the stairway of approaching footsteps put every girl industriously at work; and when Mrs. Dean entered, hands and eyes were all as intent upon hats and bonnets, as though they had never swerved from duty.

Marian had only worked four days in the great factory, and she felt homesick and lonely. She realized that she was making slow progress in her work, and knowing that although Mr. Dean did not pay by the piece, he did regulate pay accord-

ing to the amount of sewing done, her heart began to fail her. She could not take Nell West's advice, and slight her work; for was she not a follower of Jesus? She could not dishonor her Saviour by doing poor work, even though it would not be known by others. She would know it, and did not her Bible say: "Whatsoever thy hand findeth to do, do it with thy might"? Besides, she had always asked God to bless and help her in her work, and she could not ask his blessing upon poor work. But she was young, and had never had much experience in the world; and she began to fear that she could never earn her living at this work. The girls were all giddy and reckless, and she shrank from making friends among them.

No reply had been given to Marian's last remark. The coming of Mrs. Dean was partly the cause of this, perhaps, and then the tone in which the words were spoken seemed to make it as much, or more, an explanation than a reproof. As they all left the factory that night, several of the girls bade her a pleasant good night, a thing they had not done before; and the walk to her room did not seem so long and lonely as formerly.

The next day, when Mrs. Dean left the room for a few minutes, several of the girls who sat near Marian continued their work. She saw by this that her words and example were not without effect, and an earnest prayer went up from her heart for divine help, always to influence others for good. Then Mrs. Dean surprised and gladdened her by saying: "Miss Leslie, your hats will hardly require blocking. They are sewed almost perfect in form."

When the close of the week came, as the girls were donning hats and shawls, Mrs. Dean said to Marian, "I wish to speak with you a moment, Miss Leslie, after the others are gone." So Marian waited to hear these words, "Mr. Dean told you that we did not pay anything the first month; but you have given me very little trouble in learning your work this week; you sew very nicely, and we will pay you something next week."

Grateful tears welled up to Marian's eyes, and for a few moments she could not speak her thanks. When she did, she could not help telling the motherly, kind-hearted woman, of her fear that she could never do her work rapidly enough to earn her living at it. Mrs. Dean's cheerful, "O you are doing nicely, you will sew more rapidly after a little," encouraged her greatly; and she went to her rest that night with a lighter heart than she had known since she began her search for work in the great city a month before.

Weeks flew by, and Marian soon received wages equal to some who had worked for several years in the factory. And always the most particular work was given to her.

Years went by, and Marian had become a wife and mother. A happier home it would have been hard to find than was that little cottage on the outskirts of town, where dwelt the family of Richard Noble. But misfortune came. Mr. Noble met with an accident, by which he nearly lost his life, and which laid him upon a sick bed for weeks. A payment was due upon their place the day following the accident. To make this payment took nearly all the money they had been able to save. Marian dreaded the thought of debt, as a sailor does that of hidden rocks, so once more she started out to search for work among the factories and shops of the great, noisy city.

But this time it must be work to take home with her; for she could not leave her sick husband and little child more than two hours, at the longest. Swiftly she sped from one dingy street to another, wearily climbing dirty, dismal stairways, but never once venturing to enter Dean & Co's, to ask for work there; for well she knew that more than one forlorn woman, with a family she could not leave, had applied there, only to be told, "We never give out work."

Finally Mrs. Noble succeeded in obtaining work; but making nice doe-skin pants at twenty-five cents a pair, required a close hard day's work to earn fifty cents a day. Then keeping a fire to heat the irons for pressing, was not only a draft on the day's small earnings, but was also a source of discomfort to the sick one, as the July temperature was almost unendurable, without the added heat of a coal fire. She was offered ladies' underwear to make, if she would rent a machine of the underwear manufacturers, they objecting to the work of her machine. To avoid the heat of the fire re-

quired for pressing the pants, she made the change in work, but with no better returns financially. Still she was thankful that she could earn something.

Thus was she situated when one day upon going down town with her bundle of work, she called at Dean's on an errand for a friend. While waiting in the office, Mr. Dean came in, greeted her cordially, and then asked, "Would you not like some work, Mrs. Noble?"

"Indeed I would, Mr. Dean; but it is impossible for me to leave my sick husband more than two hours at a time, and you know it is a mile and a half to our home; I could not possibly come and remain long enough to pay for coming."

Much to Marian's surprise, Mr. Dean answered: "If you will take the work, Mrs. Noble, we will send it to you in the morning, and send for it at night."

"Then I will take it, Mr. Dean, and gladly, too."

"Shall we send some up to-morrow? We will pay you ten cents a piece."

"Yes, send some to-morrow." And Marian sped homeward so swiftly, so joyfully, with a heart so brimming over with thanksgiving, that it sang, even though her lips did not. Now she could easily double her day's earnings, and not work as hard as she had done before, either. And this was her reward for being careful and faithful. Girls, did it pay?

MARY.

ONE STITCH AT A TIME.

"WHAT is the secret by which you do your work so beautifully?" The questioner held in her hand an exquisite piece of crochet work, wrought by the lady to whom the question was addressed.

"There is no secret about it," replied the lady; "I only make every stitch as perfect as I can, and am careful to put it exactly in the right place. There isn't one wrong or careless stitch in all that work. If I make a mistake, I ravel it out and correct it."

One perfect stitch at a time! So the marvelous fabrics of lace at fabulous prices are made. So the intricate and exquisite embroideries are wrought. So the costly garments of men and women are put together. One perfect stitch at a time!

The noblest lives are lived—one moment at a time. No moments wasted; no moments carelessly spent; no moments viciously spent. Wrong stitches in crochet can be raveled out, and made right. But who can reverse the tide of time, and undo a wrong act and make it right?

Some unknown friend left a card on my desk, on which was printed this: "I shall pass through this world but once! Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it, now, in His name and for His sake! Let me not defer or neglect it, for I shall not pass this way again."

Is there a better secret than that for making the whole fabric of life perfect? "Any good thing that I can do;" that covers all our duty to God and to ourselves. "Any kindness that I can show to any human being;" that covers all our duty to our neighbor. Love to God and to our neighbor is the fulfilling of the law.

One stitch at a time! Sometimes we allow ourselves to become confused with the thought or feeling that we have a dozen things to do at once. But this is a mistake. We can do but one thing at a time, think one thing at a time, speak one word at a time, see one thing at a time. For every duty really required of us, we have time given in which to do it. We may pass rapidly from one task to another, we may construct machinery by which much of our work can be done simultaneously, and thus multiply our executive power; but to live two minutes at once, is something no mortal can do, any more than we can recall one act or one moment of the past.

"Let us then be up and doing,
Heart within and God o'erhead."

—Christian Advocate.

—You find yourself refreshed by the presence of cheerful people. Why not make an earnest effort to confer that pleasure on others? You will find half the battle gained, if you never allow yourself to say anything gloomy.—Mrs. L. M. Childs.

The Mission Field.

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

THE TRUTH IN OTHER LANDS.

ABORIGINAL TRIBES OF SOUTH AUSTRALIA.

ON the passage from San Francisco to Sydney, in 1885, we formed the acquaintance of a Mr. Dunn, who said he was engaged in the flouring business in Adelaide. Before opening the work in the latter city, I called on this gentleman at his place of business, and was invited to his suburban home, a costly mansion in the midst of beautiful grounds, kept in the best of order. Before I had opportunity to say much to him, he began to suspect I had come to ask his help in starting a series of meetings; and to cut off any approach in that direction, he looked solemnly at me, calling me by name, and said: "You and I do not see alike religiously, and I cannot help you in the least in your meetings."

A word of explanation will make the drift of his seemingly abrupt remark obvious. In that country it is customary, when one is to deliver a discourse of any nature, outside of the regular order of religious services, to advertise the name of some man of large influence, as the one who will preside on the occasion. This gives tone and influence to the meeting, because it is virtually indorsed by the man who presides. Without such a presiding officer, a gathering of that kind would be voted beforehand a failure, as it would be able to command the presence of only those in the more humble walks of life.

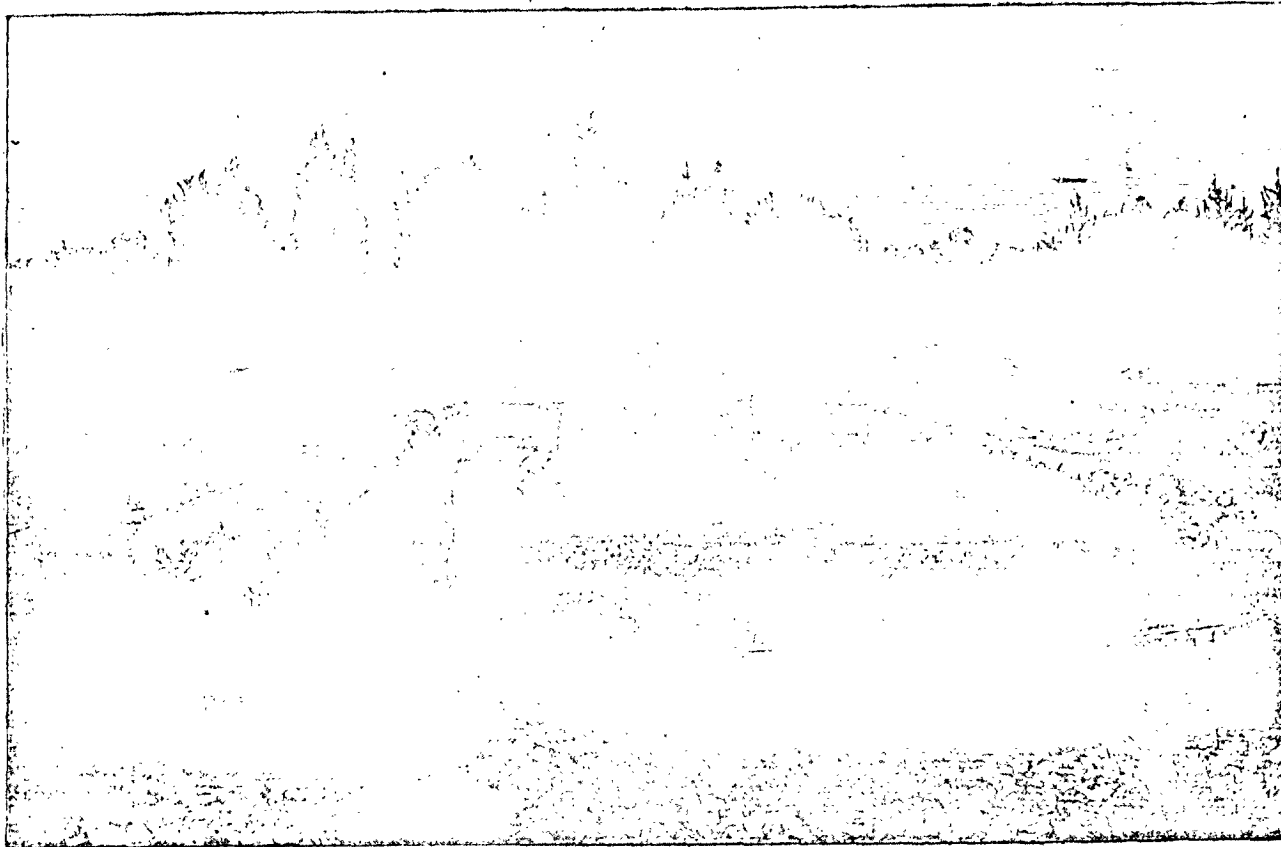
Mr. Dunn being a member of the Upper House in Parliament, and withal a devoted church member, his services were frequently desired as presiding officer of temperance or religious lectures, or on the occasion of laying the corner-stone of some church building. He, thinking I had come to ask him to do a like favor for me, and wishing to avoid any unpleasantness, took occasion to hedge up the way to such a request by the few calm and deliberate, but firmly spoken, words uttered on first meeting me.

Upon being assured that my visit was not to ask any aid whatever from him, but only to renew the acquaintance previously formed, he seemed quite satisfied, and spent much time talking on the resources of the country. He himself, it came out during the conversation, had ten very large flouring mills in various parts of the colony. He was at that time having still another mill erected at Port Adelaide, which was to cost £28,000 (\$135,000); the products of all these found ready sale at home, and in the islands of the Pacific. Meeting this gentleman a month or more after this visit, he seemed much surprised that, having no one to introduce us, and give countenance to our work, we should have succeeded, not only in getting an audience, but in so convincing some that they had adopted the views we advocate. "But," he added, "I have only the best wishes for you, and hope you may succeed in accomplishing good."

There were formerly no less than five different tribes of aboriginals having their homes near Adelaide. The native customs and dialects of the Australian tribes all differed from the others in some respects, while in some things there seems

to have been quite a similarity. They would all hunt or fish when compelled to from hunger; but their universal custom was, and still is, to leave all hard work for the women to perform. They always carried the burdens, when moving from one point to another, while the men ate, drank, and slept, when and where they liked, without any restraint. Their training in this respect was so complete, that they did not know of any other way; and when some of them first saw some white men having oxen with packs on them, they regarded the oxen as the wives of white men, because of the loads they carried, and thought it strange that they should look so different from the men themselves.

In their ceremonies their practices greatly varied. In some parts, circumcision was practiced, while in others it was entirely unknown. Some tribes followed one pattern in tattooing, others adopted other figures. Some were marked all over the back and breast, others only on one half of each. Some had no notions whatever of religion,



ROSE DEPARTMENT OF BOTANICAL GARDENS, ADELAIDE.

others had a distinct belief. Some had curly hair and very black features, while others were lighter in complexion, with straight hair. These differences, with others that might be mentioned, go to show that the natives of that country had two distinct origins. The intellectual capacity of the aboriginal, is in some respects about the same as that of the American Indian. Their perceptive faculties, especially, seem well developed, as is evidenced by their skill in following certain tracks in the woods. They are also great hunters, when they choose to engage in such exercise. Their manufactures are of a rude nature, being confined to mats, canoes, weapons, etc. No attempt was ever made among them to manufacture clothing of a textile nature. Their garments are universally composed of a simple skin thrown over one shoulder, and fastened on the opposite side of the body, under the arm. Their customary weapons are spears, clubs, tomahawks, and boomerangs. All the spears seen by the writer were simply straight sticks, from eight to ten feet long, with one end pointed, and hardened by being charred. In some cases they were barbed with pieces of quartz or flint, artificially fastened to the spear. In throwing the spear, a shorter and elastic stick was used, having in one end of it a kangaroo's tooth, which would be inserted into a notch in the spear near its point. The short stick was thus used as a lever, to give more force to the weapon than could be had from muscular strength alone.

It may be interesting to learn how an untutored savage makes a spear straight as an arrow, from a bent and crooked sapling. When the spear has been finished up to a certain point, the black collects a heap of embers and hot ashes from the fire. The spear having been previously well soaked in grease, he squats before his improvised furnace, and lays

each crooked part of the spear on the ashes, at the same time pressing it straight, in which form it ever after remains. It is then scraped with mussel shells or broken glass, and is frequently greased, to render it tough and elastic.

But the most singular weapon of all is the boomerang. To make this, the native selects a piece of wood with an elbow forming the curve he desires, and cuts it the proper length—about two feet. It is then worked down to two inches or more in width, with the edge on the outside of the elbow about a half inch in thickness, and the opposite, or inside edge, tapered to a wedge point. It is then greased and held over the fire, the same as in making the spear. When it is well heated, the native twists one end of it slightly, then holding it edgewise, looks carefully along it to see if it has the proper set. The other end is then twisted and set the opposite way, thus giving it a slight screw-like formation. With this peculiar shape, the air acts on it when on its flight, to give it the peculiar circular motion accompanying it. This weapon is

thrown with much dexterity by the blacks, though I believe no white man has ever been able to make it perform such evolutions as when thrown by the natives. The writer has never seen great feats performed with the boomerang, although blacks have sometimes come to the city to exhibit their skill in throwing it. But those who have witnessed such exhibitions in the bush, say that they have seen a swan on the wing brought down by its use, as unerringly as though shot with a rifle. In every case the weapon is thrown so that it circles upward, and over back nearly to the spot from which it is started. It

requires, however, constant practice, even from childhood, to acquire the art of throwing it properly. But when one becomes an expert at it, he will be able to throw one to the ground in such a way as to make it bound over and over for a distance, and then take an upward flight, bounding back toward its starting-point.

Another formidable weapon used by these blacks was a club made of a heavy wood called *myalk*. It was about three feet long, with a right-angled projection at the heavy end, which gave it something of the shape of a miner's pickaxe. The handle end of the club was often elaborately carved, and terminated in a knob, to prevent the weapon's slipping from the hand during a *mellee*, or when dispatching game.

When one of their number dies, these wild people suppose that some enemy has caused his death by sorcery. Therefore, the first night after a man dies, his nearest relative sleeps with his head on the corpse, in the belief that he will be led to dream who is the guilty person. The next day the corpse is carried about on men's shoulders, the friends at the same time calling the names of different individuals, to see if this makes any impression on the corpse. The name of the person dreamed about is then called, when it is affirmed that the dead has indicated him to be the bearers as the guilty one, and to the one designated, vengeance is in due time meted out.

I have spoken of the customs of these people as having prevailed in the past, rather than of their actual existence now, because many of the tribes have become entirely extinct, and the remaining vestiges of tribes that are now found near civilized parts, have given up their savage modes of life, and are cared for by the government, on reservations. Those who inhabit the interior are just the

same in nature and habit as they were when the white man first set foot in the country. It would not be safe for one to fall into their hands, as they have no scruples about taking life. Those who have come under the influence of civilization, are inoffensive, and say little, even when spoken to. Like the Indians of our own far Northwest, they sometimes saunter into the towns, and look around as though to note how fast the white man is increasing about them. But they are soon gone again, perhaps never to return.

Where the black man once lived and prospered, there is now no place for him. The white man has appropriated his lands, and has changed them from a wilderness, to fields of fruitfulness and beauty, a good example of which may be seen in the illustration accompanying this article. Let us hope that the lives of the owners may be as beautiful as the gardens of flowers among which they live; and that they may exchange these for the paradise of heaven, when the Lord comes.

J. O. CORLISS.

ARKANSAS TRACT SOCIETY.

Report for Quarter Ending June 30, 1888.

No. of members.....	124
" reports returned.....	54
" members added.....	5
" " dismissed.....	4
" letters written.....	103
" " received.....	96
" missionary visits.....	253
" Bible readings held.....	111
" persons attending readings.....	468
" subscriptions obtained.....	31
" periodicals distributed.....	1,233
" pp. reading matter distributed.....	59,790
Cash received on T. and M. funds, \$193 45; on book sales and periodicals, \$280.44.	
The Mt. Pleasant and Sileam Springs societies failed to report.	

MELISSA T. ELMORE, Sec.

COLORADO TRACT SOCIETY.

Report for Quarter Ending June 30, 1888.

No. of members.....	160
" reports returned.....	57
" members added.....	2
" letters written.....	146
" " received.....	25
" missionary visits.....	2,885
" Bible readings held.....	162
" persons attending readings.....	292
" subscriptions obtained for periodicals.....	156
" pp. books and tracts distributed.....	122,474
" periodicals distributed.....	1,462
Value of books and tracts sold, \$10; periodicals sold, \$6. Cash received on periodical fund, \$23.70.	
The societies at Longmont, Berthoud, Saguache, and Crawford, failed to report.	

Mrs. G. W. GREEN, Sec.

"HOW MANY LOAVES HAVE YE?"

All great undertakings have grown out of tiny beginnings, and often to the unspeakable surprise of those who first took them in hand. Henry Martyn, comforted in his solitariness by the prospect of all India's turning to the Lord; Carey, the poor humble shoemaker, landing at Serampore; Allen Gardiner at Patagonia; Marsden in New Zealand, were indeed, as St. Paul would call them, the foolishness of God in conflict with the wisdom of men. Yet they conquered, and the world, which at first was not worthy of them, now reveres them with a kind of sacred awe. In fact, there are four stages in the history of mission work: contempt, persecution, acquiescence, triumph. Our duty is to obey our Master's orders, leaving the result with him. As we obey, our efforts are blessed, our provision is multiplied; we find ourselves fellow-workers with God; the starving multitudes are nourished and satisfied with the bread of life. To each one of us, I think God says: "How many loaves have ye?" Never mind how few, how humble, how small! What loaves have you to give me for the advancement of my kingdom?—*Bishop of Rochester.*

—Do not hunt happiness; do honest work, and happiness will hunt you.

—Kindness has converted more sinners than either zeal, eloquence, or learning.

—What men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labor.—*Bulwer Lytton.*

Special Mention.

PULPIT INFIDELITY.

It might naturally be supposed that the pulpit would be the last place one would choose for the avowal of sentiments openly infidel, yet any one who takes the trouble to compare with the Bible what is uttered from the modern popular pulpit, must admit that such a thing is now of but too frequent occurrence. We know not what other name could truthfully be applied to the following language, taken from a sermon by the Rev. M. J. Savage, a prominent Boston clergyman, as reported in the *Boston Advertiser* of May 11, 1888. Taking for his text the words, "Blessed are they which do hunger, . . . for they shall be filled," Rev. Mr. S. proceeded to speak of the various cravings incident to the nature of man; and coming to the subject of his hungering for knowledge, said:—

The best thing that ever happened to man was the driving of him from the garden. We will even thank Eve for yielding to her hunger for knowledge, and we will believe the serpent spoke the truth when he said that to eat the fruit meant life, not death.

The merest tyro in theology knows that this is exactly the opposite of what the Bible teaches. The word of God never bids men to thank Eve for yielding to her hunger for knowledge, or to call it the best thing that ever happened to man; but throughout its length and breadth, admonishes, warns, and instructs him to struggle to escape from the consequences of that rash act; and the man who utters such talk as the above, must be actuated by the same motive that prompted Eve—a thirst for a different kind of knowledge than that which their Creator designed them to have. They are leaving the old paths, and wandering in the mazes of speculation and guess-work, in search of something new, under the impression apparently that the old theology of the Bible has served its time, and the religious world demands something new and better. The speaker gave expression to this tendency by saying further:—

There has always been an attempt to satisfy man with the dribblets of truth. He is told to rest content; that the secret things belong to God, and it is sacrilege to touch them. At the gates of knowledge have been placed mythical dragons. The doors are guarded by angels with flaming swords. But the fruit of the tree of knowledge has overcome them all. The deathless hunger for truth has asserted itself against all resistance.

It has been the experience of the most eminent and pious clergymen of former times, however, that there was enough truth in the "things which are revealed," which "belong to us and to our children forever," to more than supply the demands of a life-time of thirst for true knowledge. It is when one ceases to study these things, and attempts to pry into those things which God has not revealed, that his mind becomes darkened with such distorted fancies as those which we have quoted above. He plucks from an imaginary tree of knowledge, fruit which will afterward prove very bitter to the taste.

Of course the Devil could choose no more effective means of bringing discredit upon the Bible, and sowing broadcast the seeds of infidelity, than by causing infidel utterances to proceed from the professedly Christian pulpit. It is this feature which makes the matter worthy of mention. It is the widespread and growing prevalence of infidel pulpit oratory which necessitates such a work of expounding the plain and unpopular truths of Scripture as it is the aim of Seventh-day Adventists to do.

"SIGNS OF A COMING CHANGE."

From the *Pioneer*, a Canadian journal, of date Aug. 7, 1888, we present the following, which is in exact harmony with what Seventh-day Adventists have long expected:—

There are unmistakable signs of a coming change in the Christian world. The little band that spread from Antioch throughout the world has been divided up, during the circling years, into many denominations. But recent events have led many to believe that the spirit of wisdom and understanding is drawing them nearer and nearer a common center. Thus would be demolished one of the chief arguments of the infidel world, and the allied hosts of the church militant would confront the powers of darkness. The most important of the events we have alluded to, transpired quite recently. At one period of history the idea of one section of the Christian church was to get as far as possible from Rome. It appears that many are beginning

to feel that in this proceeding some things that are helpful have been cast aside. Accordingly, we now hear of the organization of modified orders of deaconesses and nuns, in connection with the Presbyterian and Methodist Churches. Again, at the recent great Pan-Presbyterian Council at London, the representatives present listened without dissent to a paper by a clergyman from Ohio, who advocated the adoption of a liturgy; while one of the speakers advised that the services should be made complete, without sermons, and that the people should kneel and not sit during prayer. The latest and perhaps the most significant announcement is that the Pan-Anglican Council sitting at London, have decided in favor of recognizing the ministry of non-episcopal bodies. These are signs of the times, and who shall say that the world does not move, and in the right direction?

Were there any special effort being made to make Bible truth the basis of this coming union, the movement might indeed be hailed as a mighty stride in the right direction. But when there is only a combination of errors, including even such heresies as those held by the Catholic Church, the virtue of church unity is lost, and the cause of error strengthened.

THE DELAY OF JUSTICE.

[THERE has just been furnished the public, in the execution of Maxwell, the St. Louis murderer, another instance of the long and evil delay of justice which the present methods of dealing with crime make possible in the cases of even the blackest criminals. As to the evil effects which such a spectacle can hardly fail to produce, the *New York Observer* furnishes the following comments:—]

"Here was a man who had committed a peculiarly atrocious crime, a cold-blooded and deliberate murder. He had put to death for a paltry sum of money a man who had befriended him when in trouble, who had ministered to his necessities, and who had reposed in him the utmost trust and confidence. It was a deed utterly without provocation, and with no extenuating circumstances. And yet in the face of this, the murderer was enabled, by the employment of shrewd and skillful lawyers, to avert the punishment due for his crime for more than three years. Nothing that money or influence could do to delay the course of justice in his case was left undone. Appeals were taken from court to court on technical points, and an attempt was made to bring the case into the United States Supreme Court. Even the British Government, to whom the condemned man owed allegiance, was moved to interfere in his behalf, though without avail. At last, after every resource known to the law had been exhausted in the effort to escape justice, the man was brought to the gallows.

"The moral effect of such a case as this upon the public mind could hardly be less than disastrous. The natural course of reasoning with many would be, that if such a man, convicted of such a crime, could by any means delay the course of justice for a term of years, there can be little hope of reaching ordinary criminals by legal process. There was surely something wrong in a condition of affairs that made it possible to interpose a period of three years between the apprehension of a criminal, and his punishment. . . .

"It is folly to talk about capital punishment's not being effective as a deterrent from crime, as long as those who commit capital offenses are treated in the way that Maxwell and Lyons and others of their kind have been treated. When it comes to be understood that the penalty for wilful murder is really death, and nothing less than that, and that the punishment is speedy as it is certain; when it comes to be understood that the commission of a fearful crime is not the surest and quickest road to public sympathy and newspaper fame, then there will be some ground for considering the question of the deterrent effect of penalties for crime. . . . When every man who meditates murder, who proposes to himself to take the life of a fellow-being, can be made to see the gallows looming up surely and darkly before him, with the way between his crime and its punishment brief and direct, with no thousand side-passages of legal technicalities to afford chances of escape, no flowers strewing the path, no sentimental women shedding tears of sympathy, and no newspapers singing his praises,—when he sees all this, he may be inclined to the belief that the lot of a murderer is not, after all, a pleasant one; and he may for that reason withhold his hand from the contemplated deed."

The Review and Herald.

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

BATTLE CREEK, MICH., AUGUST 21, 1888.

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

DAY OF THE CRUCIFIXION AND RESURRECTION OF CHRIST.

HOW LONG DID CHRIST LIE IN THE GRAVE?

(Concluded.)

A FEW other statements demand a word of notice in this connection. John, in chapter 19:31, says: "The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away."

From this we learn that the day following that upon which the Saviour died, was a sabbath, and an "high day," or great day (Gr. *megalē hēmera*). Those who place the crucifixion of Christ on Wednesday, have this sabbath come on Thursday, and consist exclusively of the passover sabbath. But there was nothing connected with the passover sabbaths alone, to entitle them to that designation. Among the annual sabbaths, the day of atonement was the leading day, not the passover. But if the passover sabbath and the weekly Sabbath then came together on the same day, that fact would bring all the ceremonies of the passover sabbath, and the extra sacrifices and service of the weekly Sabbath together, and make the day a great day. On no other supposition than that they did thus come together at this time, can that expression be accounted for. This would make Friday to be the day of the crucifixion, and the day following, that is, the weekly Sabbath, to be the passover sabbath also.

The day of the crucifixion is in several instances called the day of "the preparation," and generally the "preparation of the Sabbath." Luke 23:54: "And that day was the preparation, and the Sabbath drew on." The women then saw how the body was laid, and (verse 56) "returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." What Sabbath?—Evidently the one which followed the "preparation" in verse 54, and which was "drawing on," when they took the Saviour down from the cross. Now, if we apply this to the passover sabbath, we must surrender verse 56 as applying to the weekly Sabbath, which is one of the best texts for the perpetuity of the fourth commandment, in all the New Testament. It is surprising that any Sabbath-keeper should be willing to do this.

Mark 15:42: "And now when the even was come, because it was the preparation, that is, the day before the Sabbath." This must be the weekly Sabbath; for the passover sabbath certainly would not be spoken of in this independent manner. It is the opinion of good critics, that the term, "the preparation," does not apply to any feast sabbath, but to the weekly Sabbath alone. Thus Andrews ("Life of Our Lord," p. 452) says:—

But the main reason that made a time of preparation necessary for the weekly Sabbath, was, that on that day no food could be prepared, whereas it could be upon a feast sabbath. Nor anywhere in Jewish history does the latter appear as equal to the former in sanctity and dignity. All labor but servile labor was then lawful. There seems, then, no good reason why every feast sabbath should have had its day of preparation; nor is there any proof of the fact.

On page 453, he adds:—

Thus we reach the result, that the term "preparation," *parakēuē*, is never applied, so far as we know, to any day preceding a feast, but is applied by the Evangelists, by Josephus, and by the Rabbis, to the day before the Sabbath. Recurring weekly, this would readily become the current designation of the sixth day, and equivalent to its proper name, or to our Friday.

John once uses the word "preparation" in connection with the passover. Thus in chapter 19:14, he says: "And it was the preparation of the passover, and about the sixth hour: and he said unto the Jews, Behold your King." Such an expression as this is easily accounted for from the fact that they did, on the fourteenth day of the month, prepare the lamb for the passover, and so we find the expression, "prepare the passover," several times used. But

this evidently has reference only to the preparation of the lamb to be eaten that evening, and is a very different thing from setting apart a day to be called "the preparation day," with reference to a rest and holy convocation to occur on the following day. On this point we quote again from Andrews, p. 453:—

It is insisted that the nature of this preparation is expressly defined by the addition, "of the passover," and cannot therefore refer to the weekly Sabbath. But if *parakēuē* is used as equivalent to Friday, it would simply mean that this was the Friday of the passover, or the preparation day for that Sabbath that occurred during the paschal week.

This is certainly a reasonable explanation; and, taken in this sense, the expression, "preparation of the passover," would not have been used, had not the rest-day of that passover fallen upon the weekly Sabbath. Thus the evidence still stands good, that the day of the crucifixion was the preparation day; and the preparation day was the day before the weekly Sabbath.

But it is objected that this could not have been the day before the Sabbath, because the women would not have had time to prepare their spices and ointments (Luke 23:56) between the death of Christ and the close of the day. Let us see. It was but little past the ninth hour when Jesus cried with a loud voice, "Father, into thy hands I commend my spirit," and bowing his head, expired. Luke 23:44-46. This was about three o'clock in the afternoon. Between that and sunset they had nearly three hours, and the city, where all necessary articles could be procured, was nigh at hand. This would seem to be ample time for what they had to do; and this will appear still more evident, when we consider what others did do: 1. After Jesus was dead, Joseph went into the city, found Pilate in his palace, and obtained leave to care for the body of Jesus. John 19:38. 2. Nicodemus came with a mixture of aloes and myrrh, about an hundred pounds' weight. Verse 39. Where did he get this? He certainly did not carry that amount around with him. He must have gone into the city, after Jesus expired, and bought those spices, and returned to the cross, and that, too, before the body was taken down. John 19:39, 40. 3. After Joseph obtained permission to take charge of the body, he bought the fine linen in which it was to be shrouded for the tomb. Mark 15:46.

Now if these noble men had time, as the record says they did, to go into the city, and make these purchases, and duly robe the body in the linen with the myrrh and aloes, the women had time also to purchase and compound the spices and ointments which they designed afterward to use. But if they did have time to complete the work before the Sabbath, there was still time in the evening following the Sabbath, to make additional purchases, and to finish the preparations. And the record in Mark would indicate that though they had prepared spices, etc., before the Sabbath, as Luke (chap. 23:56) declares, they also made other purchases, after the Sabbath; for he says: "And when the Sabbath was past, Mary Magdalene and Mary the mother of James, and Salome, had bought [Gr. 1st aorist tense, simple past, *bought*, not *had bought*] sweet spices that they might come and anoint him." This was before any one had been to the sepulcher; but having completed their preparations, early the next morning they repaired to the sepulcher, bearing their spices with them. Luke 24:1. Thus this objection to the view that Jesus was crucified on Friday, disappears.

ARGUMENT FROM THE TYPES.

There is one more line of argument, which is absolutely conclusive in favor of the view that Christ was crucified on Friday and rose on the first day of the week; and that is the argument from the types. Christ was the antitype of the passover lamb: "Christ, our passover, is sacrificed for us." 1 Cor. 5:7. The lamb was always to be killed on the 14th day of the month, "between the two evenings" (Ex. 12:6, margin), that is, between three P. M. and sunset. See Robinson's Greek Lexicon, under *opsis*. So Christ expired at the legal time, on the 14th day of the month, a little after three P. M., "between the two evenings." The passover he ate with his disciples the evening before, was by anticipation. But that point we need not discuss here. We know the day he died was the true time for slaying the paschal lamb, or he could not have been a true antitype. The day following, that is, the 15th, was the first passover sabbath. Lev. 23:6. And on the morrow after this passover sabbath, the sheaf of first-fruits was waved before the Lord. Lev. 23:11, 15.

In proof that "the morrow after the sabbath" was the 16th day of the month, and that the day preceding it, that is, the 15th, is the sabbath referred to, we present the following from Smith's Bible Dictionary, edited by S. W. Barnum. Under "Passover," he says:—

On the 15th, the night being passed, there was a holy convocation, and during that day no work might be done, except the preparation of necessary food (Ex. 12:16). . . . On the 16th of the month, "the morrow after the Sabbath" (i. e., after the day of holy convocation), the first sheaf of harvest was offered and waved by the priest before the Lord.

Under "Pentecost" he says:—

Pentecost (fr. Gr. *pentecoste*—the fiftieth ec. day from the second day of the feast of unleavened bread or the passover). . . . I. The time of the festival was calculated from the second day of the passover, the 16th of Nisan. The law prescribes that a reckoning should be kept from "the morrow after the sabbath" to the morrow after the completion of the seventh week, which would, of course, be the fiftieth day (Lev. 23:11, 15, 16; Deut. 16:9).

On the expression "morrow after the sabbath," as given in the foregoing extract, he has this note:—

It has been generally held that the "sabbath" here—the first day of holy convocation of the passover, the 15th of Nisan mentioned in Lev. 23:7 (compare verses 24, 32, 39). Some have made the "sabbath" here—the seventh day of the week, or the Sabbath of creation, as the Jewish writers have called it; and thus the day of pentecost would always fall upon the first day of the week. But Bähr proves from Josh. 5:11 and Lev. 23:14, that the omer was offered on the 16th of Nisan.

Bagster's Greek Lexicon, under "Pentecoste," says:—

One of the three great Jewish festivals, so called because it was celebrated on the fiftieth day, reckoning from the second day of the feast of unleavened bread, i. e., from the 16th day of Nisan.

Andrews ("Life of our Lord," p. 434,) says:—

The ceremonies of the second day of the feast, the 16th Nisan, were peculiar, and important to be noted. Upon this day the first-fruits of the barley harvest were brought to the temple, and waved by a priest before the Lord, to consecrate the harvest; and not till this was done, might any one begin his reaping. Lev. 23:10-12.

Similar testimony might be greatly multiplied; but these quotations are sufficient. Let the reader note the order of these events: 1. The paschal lamb was slain on the 14th day of the month; 2. The 15th day was the passover sabbath; 3. On the 16th day, the morrow after that sabbath, the sheaf of the first-fruits was waved before the Lord. Now as the passover lamb typified the death of Christ, so the wave-sheaf typified his resurrection. Paul not only calls Christ our "passover," but he calls him also our "first-fruits": "For as in Adam all die, even so in Christ shall all be made alive. But every man in his order: Christ the first-fruits, afterward they that are Christ's at his coming." 1 Cor. 15:22, 23. "But now is Christ risen from the dead, and become the first-fruits of them that slept." Verse 20. And in fulfilling this type, Christ must follow the same order on the same dates. Thus he was slain on the 14th day of the month. The next day, the 15th, was the passover sabbath, and chanced that year to be the weekly Sabbath also. On the morrow after that Sabbath, the 16th, the first day of the week, in harmony with the type of the wave sheaf, he was raised from the dead. There was but one full day, 15th Nisan, between the killing of the lamb on the 14th and the waving of the sheaf on the 16th. So there could have been but one full day between Christ's death upon the cross, and his resurrection. Whoever puts in more, shatters the whole typical system into fragments, by making it a failure. But the fact that Christ was crucified the 14th and raised the 16th, does not vitiate the declaration that he was to be "three days and three nights in the heart of the earth;" for that expression includes, as we have seen, more than simply the time he was in the grave; it reaches from his betrayal to his resurrection; and between those points, there is all the time requisite to fulfill the prediction.

With the view here presented; namely, that Christ was betrayed Thursday evening, 13th of Nisan, was crucified Friday, the 14th, expired and was buried between three P. M. and sunset of that day, lay in the grave the 15th, and rose on the morning of the first day of the week, the 16th,—with this view, we say, there is the most perfect harmony between type and antitype, prediction and fulfillment, the words of Christ, and the words of his disciples, and the testimony of all the evangelists throughout. There is not a flaw, crook, or discrepancy, in the entire argument. And we commend it to all who are in anywise troubled, as one on which they may rest with all the assurance that is born of demonstration.

DEDICATION AT CARLTON CENTER, MICH.

By invitation we attended the dedicatory services of the S. D. A. meeting-house just completed at Carlton Center, about five miles from Hastings, Mich.

Labor was commenced in this place by Eld. E. Van Deusen, some years ago. This has been followed, within a year and a half, by meetings held by Eld. W. C. Wales and L. G. Moore, and more recently by Eld. M. B. Miller.

The result of these efforts has been the establishment of a promising church of believers, and the erection of a comfortable building in which from time to time they can meet to worship the Lord. The house is 28 x 48, and we found it a model of neatness, thoroughness, and convenience. It is worth nearly \$2,000, and yet has been erected at a cash outlay of less than \$1,300, so much labor was freely donated by the brethren and friends. Besides this, donations and subscriptions of money had been made, with a spirit of sacrifice and devotion truly commendable, sufficient to cover the entire indebtedness, before the day of dedication arrived; and thus the brethren were enabled to present to the Lord an unincumbered offering. A collection on the day of dedication added over fifty dollars more.

Singers from the mission at Grand Rapids, and from Battle Creek, were present to assist in the service of song, and their efforts were greatly appreciated by the church and the congregation. The services commenced with a discourse by W. C. Wales, Friday evening. On Sabbath, after Sabbath-school at 9:30 A. M., the writer spoke, and W. C. Gage in the afternoon. This sermon was followed by as cheering and interesting a social meeting as it has been, for a long time, our privilege to attend. Tears of joy and gratitude flowed, in view of God's goodness to them, and the great blessing of the precious present truth for this time.

The dedicatory services took place Sunday, at 10:30 A. M., in the following order: 1. Singing of the doxology by the entire congregation; 2. Invocation, W. C. Wales; 3. Duet, "There is Hope Beyond," by Bro. and sister Griggs, of Grand Rapids; 4. Scripture reading, W. C. Gage; 5. Anthem, No. 1314, by choir; 6. Report of building committee, through M. B. Miller; 7. Dedicatory hymn, No. 1128, sung to No. 23; 8. Dedicatory sermon by the writer; 9. Anthem, special selection, by choir; 10. Dedicatory prayer, M. B. Miller; 11. Anthem, No. 1316; Benediction, M. B. Miller.

The best of attention was paid throughout by the congregation, which filled the house to its utmost capacity. In the evening a congregation nearly as large assembled to listen to a song service by the choir, and a sermon by M. B. Miller, on the wonderful depths of love and wisdom manifested in the plan of salvation carried forward in behalf of men, by the Father and the Son.

The church seemed to be greatly encouraged and cheered, not only by what, through the blessing of God, they had been enabled to do, but by his blessing on this occasion, and the success of these meetings. A good blow has been struck to place our cause in the right light before that community, and to allay much of the causeless prejudice which has been fostered in the minds of the people by the enemies of the truth.

The prosperity and happy outcome, so far, of this enterprise, is the more gratifying, because Carlton has been made the arena for a fierce conflict between truth and error, for the past year and a half. The only other denomination in the place, having a house of worship, is the Methodist. They have been, consequently, the most persistent antagonists of our views. In order to arrest the work, men were sent for from Grand Rapids, Ionia, and even Detroit, to come and oppose it, till some eight or ten different ones have been on the ground, filled with bitterness and a determination to crush out the efforts our brethren were making. Much to their own chagrin, and the entertainment of unprejudiced lookers-on, their efforts largely destroyed each other, and left the truth unscathed. Among these redoubtable warriors, appeared the ordained blackguard, John Levington, who, after a tirade of misrepresentation and abuse, beneath the dignity of a gentleman, to say nothing of a Christian, reported through a Methodist paper, that Adventism in Carlton was torn up by the roots, and nothing more would be heard of it there. But if he could have been present on this occasion, to behold a happy church, with a neat house of worship erected, finished, paid for, and dedicated, he might

have perceived, as Bro. Wales remarked, that a few relics of the work, at least, were still left, especially when he took into account the fact that the Methodists have not yet been able to lift their debt, and dedicate their house. Verily these men place an overweening estimate upon the magnitude of their labors; and they seem not yet to have learned the fact that the cause which is based upon direct statements of Scripture,—a plain, "Thus saith the Lord,"—when it gets in among candid and honest minds, dies hard, and is not easily overthrown.

Acknowledgments are due to many not of our faith, not only in Carlton, but even in Hastings, for favors and gifts bestowed upon this enterprise. We believe it would be a favorable time in the near future to hold another series of meetings in that place; and we are happy to learn that it is designed that such meetings shall be held as soon as practicable.

May God bless the church in Carlton, and help them, by their consistent life and godly conversation, by their active faith and living piety, to turn the boasting of their enemies into shame, and exert an influence which will gather with Christ and not scatter abroad. May he reward them for their abundant hospitality to his servants, and give them the fruit of many souls at last in the kingdom of God.

THE FIRST-FRUITS OF THE LONDON TRAINING-SCHOOL.

Our friends who have taken an interest in the work in London, will be pleased to learn that the mission has not only borne some fruit in others' taking their stand upon the truth, but already, as the fruit of the London training-school, two mission workers are on their way to those parts where, as yet, the knowledge of the true Sabbath has not penetrated. This training-school has been in operation but nine months, while the English Mission has been in operation as many years. It is one year since our work fairly commenced in London. It should not be understood that the training-school in London is in any way independent of the English Mission. While much valuable instruction has been given in the mission work, this is a branch of the work that has not previously been systematized, where a speciality has been made of educating and training Bible workers. The efforts have not only been to interest people to read and study their Bibles, but to so relish its truths, that they would obey its teachings, however unpopular they may be, and at whatever cost. And further than this, to get them to feel the importance of getting it before others, and to do it in the most acceptable manner.

Simply having a knowledge of the truth, does not qualify us to use that knowledge, so that others will become interested in the truth. There are some who sincerely love the truth, and are willing to make great sacrifices for its advancement, but who fail to perceive that "the word of wisdom" and "the word of knowledge" are two distinct gifts of the same spirit. 1 Cor. 12:8. Solomon indicates the difference between the two in these words: "The tongue of the wise uses knowledge aright." Prov. 15:2. Indiscretion in the manner of presenting the truth to others, or in giving it at the right time, or in the proper amount, has often closed doors which the providence of God has opened widely before us. If Christ could say to his disciples, after being with them three and a half years, "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12); and the great apostle could write to the church at Corinth, after he had labored with them one and a half years, and they had had four years' experience, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able" (1 Cor. 3:2); and if he could write to the Hebrews who at Jerusalem, had been instructed for over thirty years, by apostles who had been with Christ three years and a half, "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing" (Heb. 5:11);—there must be much force to the Saviour's words, "Be ye therefore wise as serpents, and harmless as doves." There must also be much importance in educating those who embrace the truth, not only in the truth itself, but in properly presenting it to others, by those of experience in the work itself. The Waldensian mothers would not trust their children in the hands of masters who had not had three years of experience as missionaries among their enemies. These princi-

ples can in nowise be ignored in the closing work of God, upon which the destiny of the world hangs. Then, again, if the disciples were so hard of understanding, that when the Saviour repeatedly told them he must die and rise from the dead the third day, they questioned one with another what this rising from the dead could mean, it is no marvel that we fail to discern these principles taught on almost every page of divine inspiration.

It was in view of these things that the training-school in London was opened, where instruction could be given in theory and in practice. Our training missions are as necessary as our colleges, and they should be illustrative of the schools of the prophets. It is with these ideas, that we have labored in this department of the work. It has been with the object of sending forth men and women to carry the truth into those regions, both at home and abroad, where the truth has not heretofore entered. In this work we have experienced difficulties of a different nature than have ever been encountered before; and we are now beginning to see some fruit of our labors, although in many respects we feel that things are far, very far, from being as God would have them. The instruction given has not only been in the critical examination of the truth itself, but as to the best method of presenting it to others. Those who have attended the class exercises have had an opportunity to canvass and hold readings among those families that would listen.

The class has been conducted principally by the workers who came here from California, Michigan, and Illinois. Many have been the predictions, that we should never see accomplished what has been our heart's desire. It is now over three months since a class was organized, where those who have embraced the truth and felt a burden to labor for others, have met daily to receive instruction. Four outside of our own experienced workers, have attended regularly until July 25, when two of them, who had been stopping in London, one for five years, and the other for three, left for their home in the West Indies. The one who has been here three years, has been attending a college in London, for which purpose he came here. They sailed on the ship "Medway," for Antigua, an island of over 4,000 inhabitants, more than half of whom are English and Americans. The Sabbath has never found its way to this place. They left, feeling a burden to impart to their friends and acquaintances, a knowledge of the truths we so ardently love, and in receiving which they have sacrificed much in this world. They have become quite successful workers here, and have given evidence of a thorough conversion to God and his truth. They were from the High Church of England. The piety manifested in their lives, their devotion and ardor in the truths they have received, and the sacrifice of former friends, endeared them to the hearts of all the workers connected with the London training-school. Tears of joy, that God had blessed the efforts of the workers, and tears of sadness at parting with them, were freely shed, as the first fruits of the London training-school sailed from Southampton docks, for a two weeks' voyage.

It may be asked, Does the school pay? Does it bring back returns for the funds invested in it? That depends altogether upon what is expected for remuneration. If it is for the joy set before Christ, in precious souls gathered; if in already furnishing two laborers who, at their own expense, go into a region where the truth has never entered,—then the reward is ample. We trust those who have gone from us, will share the prayers of our American brethren and sisters, as well as others who have an interest in this work. The vacancy in the class has already been made up by others, and a number more are soon expected to join. S. N. H.

A NATIONAL REFORM WALL.

LAST week attention was called in these columns to the statement of an Iowa man that this nation deifies men, thus giving evidence of madness. Another evidence of national insanity, which we did not have space to mention, was given in the assertion that ministers of the various denominations mingle with the ungodly in the elections, and cast their votes for rulers not in sympathy with the ideas of National Reformers.

But why the claims of these ranters are more worthy of recognition than those of existing political parties, is not very apparent. True, they lay down certain principles which they declare should govern in all the affairs of the nation; but is it certain that

the nation governed from their stand-point, would be any better governed than by the present system? What guarantee do they give that the change they desire would add to the weal of the governed? Before placing the civil power of the nation in the hands of the church, it would be well for those who favor such a scheme, to take a retrospective view of the doings of the church, and determine whether or not it is capable of so great a trust.

It will not be really necessary to go so far back as the Dark Ages, and dwell upon the duplicity that gave the church the ascendancy, or even the tyranny she exercised over every dissenter, when her power over the nations was assured. A study of the internal relations of the church, and those of only the last quarter of a century, ought to assure any candid mind that even the church is not above adopting questionable tactics to win popularity.

Why not let those leaders in the church who clamor so loudly for national religion, and for its enforcement upon the wayward, show by their own godly example, that the religion they profess is a desirable thing, and so much more attractive than the world, that it will hold in check their worldly, fun-loving proclivities? By that time, perhaps, they themselves would see beauty enough in the simple religion of Christ, to "let politics alone."

If they do not have moral power to hold the church portion of the community in the leading strings of Bible religion, how can they expect to grapple with the additional load of secular government, and drag it into submission? One thing is certain: these *pseudo* reformers are in the minority at present, otherwise they would have what they ask. But suppose the time should come when they, by a bare majority, could control the civil as well as the religious sentiment of the country, and a religious test should be required of every one before he could be eligible to office in the Government, just as these fanatics demand; how long would it be before hypocrisy would be multiplied tenfold? Is it not plain that under such a *regime*, men's faces would grow sanctimoniously long, according to the strength of their desire for public favor?

Why, then, should any set of men affirm that this nation would be better for having proclaimed its own righteousness through its Constitution? Better let the personal deeds of the faithful tell of their Christian virtues, and let them be satisfied with the thought that God loves them, and upholds them, instead of cherishing the inhuman desire of coercing men by civil law to be Christians. We call it an inhuman desire, because it has invariably led to inhuman measures, when put into practice. No one can reasonably expect every other person to subscribe to his particular religious views; and should the religious ideas of any set of men ever be made the foundation of a civil government, and be enforced by the machinery of that government, just so surely would conscientious dissenters suffer from the rigors of the law.

One may say, Then let them take the side of the majority. Very well; is not that just what was said to the faithful martyr in the darkness of the papal supremacy? and did not millions pay the penalty of maintaining a conscience of their own? Where is the guarantee that the same result would not now follow the union of church and state? To those who would act the part of censor over the consciences of others, let me ask, Who gave you this prerogative? Did you not have the privilege of forming your own conclusions concerning the teachings of the Bible? Why, then, do you wish to act the part of Saul, and hale to prison those who honestly differ with you in sentiment? So long as any citizen does no wrong in any way to his neighbor, he certainly fulfills every obligation toward the Government. Let the National Reformers beware how they attempt to stand in the place of God to their fellow-men, saying in just what form man shall render worship to his Maker.

J. O. CORLISS.

CHAUTAUQUA LETTERS.

Chautauqua, N. Y., Aug. 5, 1888.

EDITOR REVIEW AND HERALD.

DEAR BROTHER: You and I may never see the hills whose slopes the Saviour's feet have pressed, though to do so would give us joy indeed; but next to seeing the land of Palestine itself, is a visit to Palestine Park, at Chautauqua. This park is about twenty-four rods long, by eight rods wide. It repre-

sents all the important mountains, plains, cities, lakes, and rivers of the country, and is made upon a scale of two feet to the mile, for horizontal distance; and one foot to three hundred and eighty, for vertical measurements. Upon his basis, the Dead Sea is between four and five rods long. The park was made in 1874, and since that time it has been improved from year to year, thousands of dollars having been spent in its perfecting, until it alone is now worth the expense of coming here to see.

Before entering upon a walk through the Holy Land, let us pause for a moment at the southern extremity, for a general view of the whole. As we look northward, the immense chasm of the Dead Sea and the Jordan Valley is before us; and at the upper end, Mount Hermon with its snow-capped peaks, stands a silent sentinel to guard its entrance. Just now the Jordan Valley presents an animated scene. It is a favorite resort for the children. Even the Dead Sea presents attractions for them, despite its traditional desolation. The peninsula which extends far out into its southern half, is so crowded with four of them, that they seem to be sliding off, feet foremost, into the water. A brave young Nimrod, from the rocky heights of the western shore, is shooting an arrow into the sea, while two girls are sailing boats at the mouth of the Jordan. Above, in the Sea of Galilee, some bare-headed boys, with naked arms and up-turned pants, are rescuing a capsized boat, overturned perhaps by one of those sudden storms of wind for which the lake is famous.

Meanwhile, they are having impressed upon their minds, in the most forcible manner, the general features of the land of Palestine. These lessons will be more useful to them in after-life, but they are not without immediate effect as well.

"This," said a gentleman, pointing toward the Sea of Galilee, "is the Dead Sea."

"No, it is n't either," remarked a small boy, without looking up from the boat which he was sailing where the Jordan flows into the lake; "the Dead Sea is the first water below!"

This leads me to speak of the astonishing ignorance of the geography of Palestine, shown by well-dressed and seemingly intelligent people. (I do not know whether we will get to that proposed walk through Palestine or not. But perhaps it is n't best to go to-day, as I see it looks like rain. So we will put off the trip until another time.)

We were speaking of the ignorance of otherwise intelligent people concerning the geography of Bible lands. It is amusing, however, to hear people show off their pretended knowledge. They have been here before, perhaps live in an adjoining village; and of course want to tell their friends, who are here for the first time, all about it. Here is one of them, now. He is finely dressed, wears a silk hat, and is entertaining (I will not say instructing) his friends, with a description of many points of interest. The friend listens with a silence becoming, in the presence of such wisdom. Let us listen, too.

"Here is the ancient city of Jerusalem; and this (advancing to the brow of the cliff and waving his hand majestically toward the valley below) is the Black Sea!"

The other day I heard a young lady, with equal confidence, tell her companion that this same body of water was the Red Sea; and there is a lady just now stepping across the Jordan, with the remark (let us at least give her credit for honesty) that she has forgotten the name of that stream; but she turns to the Sea of Galilee, with the remark, "That is the Black Sea, or something."

In the short time I have been sitting here upon Mount Nebo, all these remarks have come to my ears; and I do not suppose I have heard a tithe of the ignorance and nonsense that have been spoken by the people who are passing to and fro along the heights beyond the Jordan. There it is again! A woman, indicating the Jordan Valley, says, "I suppose Tyre and Sidon are down there somewhere." And I hear a voice behind me saying, "I do n't know whether that is the Tigris or Euphrates."

As I hasten away, for fear of hearing more, I do so with the profound conviction that we ought to make more of the study of Bible geography. I believe that few of our people would show such ignorance of these matters; but I have no doubt there is room for improvement among them. In all our Bible teaching and study, whether in the Sabbath-school, in the day school, or in the home, let us keep the map before the eye as we study the historical portions of the Bible.

C. C. LEWIS.

The Commentary.

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

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 REVIEW. 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.

N. B.—Again we remind all who send questions to be answered in this department, that in all cases their name and address should accompany the questions; *i. e.*, they should be on the same sheet with the questions. This rule should be observed, whether the questions form a separate letter, or accompany a letter that pertains to other matters at this Office. Many questions go into the waste-basket, for the reason that, when they reach the writer's desk, they are unaccompanied by name and address.

790.—CARNALITY AND MORTALITY OF MAN.

Does Paul refer to the carnality, as well as the mortality, of man, in 1 Cor. 15:50? W. T. D.

There is no evidence that he does.

791.—DIFFERENCE BETWEEN GODLY SORROW AND REPENTANCE.

Please explain the difference between godly sorrow and repentance. W. T. D.

Godly sorrow is such sorrow as God approves; such as is exercised toward him in view of sin, and such as looks to him for forgiveness and consolation. Repentance is the relinquishment of anything that is not in accordance with God's will. Sorrow is an adjunct of repentance, as also is fear. There may be sorrow without repentance, but there can be no true repentance, unaccompanied by sorrow.

792.—DID GOD EVER SANCTION POLYGAMY?

In "Great Controversy," vol. 1, p. 14, are these words: "God has not sanctioned polygamy in a single instance." Does not 2 Sam. 12:8 prove the contrary? In this text the Lord says, by the prophet Nathan: "I gave thee (David) thy master's house, and thy master's wives into thy bosom." Please explain. G. L. D.

The Lord, by giving David these women, in his providence, no more sanctioned his polygamy, than his giving Israel a king proved that they did well in desiring and asking one; or than his giving David's concubines to Absalom, sanctioned his detestable incest.—*Scott.*

When God speaks of giving Saul's wives to David, or David's wives to Absalom, it does not mean a license to abuse them, but simply placing them within the power of one or the other; for the sin was wholly theirs.—*Cottage Bible.*

Nothing can be more absurd than the claim that God sanctions everything that he permits.

793.—DISCREPANCY BETWEEN JOHN 19:14 AND MARK 15:25.

How do you harmonize the statements of John 19:14 and Mark 15:25, regarding the crucifixion of Christ? J. H. O.

We republish an explanation of this question that appeared in the REVIEW a few years since, from the pen of Eld. Littlejohn:—

Mark declares (chap. 15:25) that Christ was crucified at the third hour, or about nine o'clock. John, on the contrary (chap. 19:14) represents Christ as being before Pilate at the sixth hour, Jewish time, or 12, at noon. It will be seen at once that both of these evangelists cannot have given the account correctly, if our version is to be relied upon. But as inspiration cannot err, we must look for an explanation that will be satisfactory. We think it can be found in the conjecture of many scholars, to the effect that an error has crept into the text of John 19:14. Letters were frequently employed in ancient manuscripts, in the place of words, to represent the numerals. The Greek characters that stood respectively for three and six, resembled each other so nearly, that it was a very easy matter to mistake one for the other. It is probable, therefore, that the copyist fell into that error in John 19:14, mistaking the Greek letter which stood for three, for that which stood for six. In other words, by his mistake, John is made to say that Christ was before Pilate at the sixth hour, whereas it was really the third hour. That the account in Mark is correct, is proved by the circumstance that Matthew and Luke agree with him as to the time of darkness, that took place about 12, at noon. Such could not have been the case, however, if, as John is made to say, Christ was yet before Pilate at 12, at noon. Accounting for the matter as we have above, a complete harmony is produced between the evangelists on the subject of the crucifixion. As the record stands in our version, they cannot be reconciled in any way, except the one given above, unless we take the position, as some do, that John employed Roman time; but such a hypothesis is not tenable, since, in order to adopt it, it would be necessary for us to admit that John brought confusion into his gospel by employing the Roman method of computing time on some occasions, and the Jewish method on other occasions.

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.

SOWING AND REAPING.

"They that sow in tears shall reap in joy." Ps. 126:5.

Sow with a generous hand;
Pause not for toll or pain;
Weary not through the heat of summer,
Weary not through the cold spring rain;
But wait till the autumn comes,
For the sheaves of golden grain.

Scatter the seed, and fear not,—

A table will be spread;
What matter if you are too weary
To eat your hard-earned bread?
Sow while the earth is broken,
For the hungry must be fed.

Sow—while the seeds are lying

In the warm earth's bosom deep,
And your warm tears fall upon it;
They will stir in their quiet sleep,
And the green blades rise the quicker,
Perchance, for the tears you weep.

Then sow—for the hours are fleeting,

And the seed must fall to-day,
And care not what hands shall reap it,
Or if you shall have passed away
Before the waving cornfields
Shall gladden the sunny day.

Sow,—and look onward, upward,

Where the starry light appears,
Where, in spite of the coward's doubting,
Or your own heart's trembling fears,
You shall reap in joy the harvest
You have sown to-day in tears.

—*Adelaide Proctor.*

THE WORK IN CENTRAL EUROPE.

FROM month to month we can see the truth slowly pressing its way among the different nations of Europe. Bro. Laubhan reports that he has baptized several on the Volga, and at present he is visiting our brethren in the Caucasus. God has protected him on his long journey thus far, and he hopes to visit the Sabbath-keepers in the Molotschna and in the Crimea. He writes that the enemy is becoming more and more stirred, and the outlook as to more religious liberty in Russia, seems very small at present. I read in a paper that the German preacher of Constantinople wished to accompany his wife to Odessa, where she intended to make a short visit; and though the Russian minister at Constantinople recommended him to the authorities at Petersburg, and favored his receiving the permission, yet they refused. When a country becomes so narrow as not to allow a minister of any denomination other than its own, to enter the State, it certainly does not speak well of the boasted liberty of the nineteenth century.

I learn that the brethren in Holland are all of good courage. The brother from Nymwegen sold about ten copies of "Thoughts on Daniel and the Revelation," but he and the others wish to wait with their canvassing work until the proper help can be sent from America.

There are now ten regular canvassers at work in Germany, and all can support themselves. The company at Barmen has sold over 500 copies of the book. Many of these were delivered immediately. Those at Stuttgart, who commenced later, have obtained 250 orders, and sold about fifty dollars' worth of pamphlets. I stopped several weeks with the company at Stuttgart, and we spent two hours each day together. They still continue. During my stay there, I visited a village in Northeastern Würtemberg, and found four Sabbath-keepers there. One of them, an old lady, passed through the '44 movement here. And the experience she related seemed to bear much resemblance to that of our brethren in America at that time; and yet they knew nothing about each other. Quite a number in this neighborhood seemed to have participated in that movement. Soon after, the light of the Sabbath came; but death, apostasy, and removals, have diminished their number, and now the few remaining ones become acquainted with us. The friends here had in their possession two books, which they had obtained from a man in Nürnberg, written at the beginning of the eighteenth century. This man was convinced of the Sabbath, and observed it. He found great difficulty in getting these works printed. They are full of things he claims to have seen in vision, but they also contain several plain statements concerning the obligation of the Sabbath, and its change by the papacy. The second edition, strange to say, was published in 1838, by the Swedenborgians, and they added many comments, which were strongly tinged with their own views.

In Switzerland a number have been baptized of late. Bro. Erzenberger baptized eleven at Chaux-

de-Fonds and Zürich, and reports that a few more at Schaffhausen intend to take the same step. Seven were baptized at our quarterly meeting at Basel, these being the fruit of the Bible readings held by the brethren there. At Berne I found a young man with whom I had corresponded for several years, and who is about to step out in the truth. At Lausanne, the friends are of good courage. Already five or six there have gone out as canvassers, and several others are preparing to do the same. Here I met with our French canvassers, and Bro. Comte. I was glad to learn of their success. They find it more difficult to work in the country, than in the towns, as the farmers are not at home. The enthusiasm for our coming camp-meeting, the first one in this Conference, seems to be constantly growing; and we hope that the desire to have the Lord's special blessing with us, may in like measure increase.

I am now at Geneva, with Bro. J. Vuilleumier, looking up some matters relative to our Sabbath history.
July 26. L. R. CONRAD.

AUSTRALIA.

MELBOURNE.—The tent season is now past, and and the summer's work largely bound off. I took my tent down about the middle of May, having held three series of meetings in a little over six months. As I call to mind the manifold blessings of God that we have received, and the success with which he has crowned our efforts this summer, in this land of strangers, "my heart doth magnify the Lord." Sixty-two persons have signed the covenant. Forty-seven of that number have already united with the church, and there are others who will unite with us soon. The membership of the Melbourne church has now reached 150. My tent expenses, exclusive of the tent-master's salary, were \$204.80. The collections at the door amounted to \$240.25. From this it will be seen that, while our expenses are quite large in this country, the people are very liberal. This is by far the largest amount I ever collected during one tent-season. My book sales have been nearly seventy-five dollars.

We have now entered upon the rainy season, and are planning for the winter's campaign. I expect to visit the Ballarat church in a few days. We can hardly realize that the tent-season is just opening in America. May it be a prosperous one to the cause there. We are watching with interest the movements that point so clearly to the erection of the image in our native land; also the evidences in Europe, that the angels are holding the winds of war and strife till the servants of God are sealed. How long this restraining influence will be exerted, we know not; but to all appearance, it cannot be long; and we tremble as we realize that a large continent lies before us unwarned. We hope the brethren and sisters in America will pray for us, that success may attend our efforts, and that with them we may rejoice when the harvest is over.

Bro. Tenney and family arrived July 2. We were very much pleased to see them; and to welcome them to the joys and sorrows, the responsibilities, and the final reward, that await the laborers in this foreign field. The quarterly meeting of the Melbourne church was held last Sabbath. Elds. Tenney, Israel, and myself were present. The Lord came very near by his Spirit. Many earnest testimonies were borne; and while celebrating the ordinances, we could realize that "the sacrifices of God are a broken spirit." What a precious truth it is that breaks down national prejudices and peculiarities, and brings all those who receive the love of it upon one common platform! We find the true followers of the Lord the same in all climes, and under all circumstances. May God speed on the time when the third message shall have done its work!
WILL D. CURTIS.

July 10.

FROM HONOLULU TO PITCAIRN.

BEFORE this reaches the readers of the Review, I expect to be several hundred miles on my way toward Pitcairn. After waiting a long time for some favorable opening, and every avenue seeming to be closed, God's providence has at last provided a way. A transportation company here having failed, their whole fleet of vessels have been sold at a forced sale, for cash. They sold very low, some of them not bringing more than one tenth their actual value. One of our brethren here cheerfully stepped forward, and purchased a neat and substantial vessel, of forty-five tons' register, and gives us the free use of it for the trip.

God's providence seemed also to manifest itself in many ways, in fitting the vessel for the trip, and in securing sailors, etc. An English captain, of extensive experience, whose wife is a Sabbath-keeper, goes as sailing-master. He speaks the principal languages of the South seas. A Swede goes as mate, who can speak five languages. Two men go before the mast as far as Tahiti without wages; one goes for ten dollars per month, and another for fifteen; so our help is costing but little. Besides this, we have had several substantial donations. Still, with all these favorable features, the trip will be an expensive one; but I cannot see how it could possibly be made

with less expense, and it does seem that God's hand is in the work. The crew are strangers, but most of them seem to be exceptionally good-hearted men, and I trust that some of them will learn to love the truth before the voyage is over.

We shall sail at noon to-day, going first to Tahiti, where I expect Bro. Tay is waiting for me; thence we shall go directly to Pitcairn, as fast as the wind will carry us. I trust that our brethren here will take hold of the work with earnestness. This is one of the best missionary fields in the world. I ask your prayers, that God may guide in his holy work.
July 31. A. J. CUDNEY.

TEXAS.

WIELAND.—I came to this place July 23, and began meetings in a school-house. I have thus far given ten discourses, to a well-filled house each time. As yet, I have spoken only on the prophecies. I shall give a discourse to-night on the law, and shall then leave for a while, as I intend to start for the camp-meeting to-morrow, after which, I shall return and follow up the interest here.
W. S. CRUZAN.

Aug. 8.

MISSISSIPPI.

BOONEVILLE.—Since our last report we have been engaged in holding meetings ten miles east of this town. As the result of our efforts there, seven have signed the covenant to keep all the commandments. We find many who will acknowledge that we have the truth, but only a few are willing to obey. We earnestly pray that God's blessing may yet rest upon this destitute field.
OSCAR AND RUIE HILL.

Aug. 8.

NEW YORK.

NEWBURGH.—Our meetings in this city still continue. God's Holy Spirit is making a deep impression on many hearts. The attendance is regular, and somewhat larger than it was two weeks ago. The people in these old cities are very conservative, and it takes longer to arouse them; but when once awake, they manifest a good interest. Minds are convinced, prejudice is removed, with those who come, and the truth begins to reach their hearts. Seven were baptized last Sabbath, and others will be ready next Sabbath.

Several influential men are convinced of the truth, and advocate it wherever they go, so that it is being discussed quite generally. One Christian man who came yesterday for the first time, told us last night, that after the afternoon meeting he went home and took his Bible, fully believing he could find authority for keeping Sunday. He opened it, and read the first two verses of Mark 16. Said he, "I never noticed before that 'the Sabbath was past,' when the first day of the week came; and then I read Gen. 2:2, 3, and everything seems so different now." We trust he and others will walk in the light.

M. C. WILCOX.
H. E. ROBINSON.

PENNSYLVANIA.

READING AND PHILADELPHIA.—Since our last report, four others at Reading have decided to obey the truth, by keeping all of the commandments, thus making ten persons in all, besides four or five more who have promised to obey as soon as they can arrange their affairs. It has been quite a cross for some of those here to take a stand for the truth, as one is a minister, and another was a deacon in the Lutheran church. May these who have embraced this message here be so faithful to their vows, that their lives will be a light to others.

We have been here since June 20, but are moving our tent to another part of the city, equally as convenient for our meetings as this place. The truth is gaining an influence here that will be permanent. The Lord has especially directed in our securing a convenient location in a city of this size, free of charge. Sunday, Aug. 5, we administered the ordinance of baptism in the Schuylkill River.

We have visited Philadelphia, and found the mission work in a prosperous condition.

Aug. 6.

J. S. SHROCK.
K. C. RUSSELL.

WISCONSIN.

LINCOLN AND SCHILLER.—Our tent-meetings at Lincoln closed last Sunday, leaving a good impression in favor of temperance and the great truths of the final gospel messages. Since then, we have pitched our tent near Schiller, a village situated about fourteen miles from Lincoln, whose inhabitants are Catholics, excepting one family. There are also a very few Protestants not far from this village. We were led to make a brief effort in this locality, from the fact that some of its inhabitants had been favorably impressed toward the truth by reading the French "Life of Christ," and our sermons on the coming of Christ, on the law and Sabbath, etc., which we had used in Europe, and by attending a

few of our meetings at the tent. One of these, a Justice of the Peace, kept last Sabbath, and was one of the first to help move us to Schiller.

We have regular appointments for Lincoln. Our meetings are held in private houses, and are well attended. The Catholic priest at Lincoln is on friendly terms with us. May God help honest souls to inquire after the better way.

Till further notice, our P. O. address will be Schiller, Humboldt Township, Brown Co.
Aug. 10. D. T. BOURDEAU.
P. E. GROS.

STAR, VERNON CO.—I came here Aug. 7, to unite in labor with Bro. R. J. White, in a tent effort. Bro. White had the tent pitched, and had already held eight meetings. We are in the midst of a farming community, with a hamlet of five or six houses, as a nucleus. There is some interest to hear, as the attendance of 100 and more, each evening, and Sundays double that number, would show. The congregations gather from three to six miles round about. The people are very kind, and extend to us many invitations to visit. The only religious element here is Methodist, which is, as is too often the case, almost spiritually dead. Our prayer is for wisdom to so labor that God can bless his word to the conversion of many precious souls.
S. S. SMITH.

ARKANSAS.

DRAKE'S CREEK AND HUNTSVILLE.—Our efforts at Drake's Creek were brought to a close July 30. A goodly number among the best people of the neighborhood were convinced of the truth; but not many could be prevailed upon to accept it. Those who have taken hold of the truth, I trust will remain faithful. Many hindering causes made the work there a laborious one; yet the efforts have not been wholly lost.

An eight days' discussion was held, July 31 to Aug. 9, near Huntsville, in Madison Co., with one Eld. Robinson, of the Disciple Church. Many leading persons attended the discussion, from various parts of the country. A decided victory was gained for the truth, and the rising opposition has been, for once, met and defeated. The Lord's Spirit seemed to be present during the time, and the seeds of truth were sown in many hearts. The illogical and irrelevant manner manifested by the opponent, helped to turn the victory on the side of truth. One man was fully convinced, and signed the covenant to keep the Sabbath; and there are good prospects that others will in time do so, as a result of the discussion.

In the rural districts of this State, greater obstacles have to be met than are encountered farther north. Large numbers of the people cannot read; while the use of tobacco and other "unclean" things is very prevalent among both men and women. We work on, however, with a desire to do the will of the Lord.
J. P. HENDERSON.

MICHIGAN.

ESCANABA.—Five weeks ago I visited this place, which is forty miles from Stephenson, where I have been laboring with my husband. Escanaba has a population of about 8,000 inhabitants, over one half of whom are Catholics. There is one family of Sabbath-keepers here, besides one lady. During my stay here I preached twelve times, held some Bible readings, sold fourteen copies of the "Life of Christ" to French Catholics, and twelve copies of "Great Controversy, Vol. IV.," besides visiting the people at their homes. Much prejudice has been removed from the minds of those who were opposed to the truth. There have been about 1,000 pages of tracts and 100 copies of the *Sickle* given away. May God bless the work done to the saving of some precious souls.
MRS. H. ENOCH.

KENT CITY.—Since our last report, the interest here has steadily increased. Members of the different churches, as well as outsiders, are deeply convicted of their duty to keep all of God's commandments; and some have already begun to obey. People for miles around are becoming interested. From the first, our meetings have been largely attended, and some being fearful that "the Jews had come to take away their place and nation," sent for Eld. Maynard, a prominent Baptist minister, to refute our arguments on the Sabbath question. His meeting was largely attended, but we have yet to learn of a single individual who was satisfied with the arguments presented. He did not take a text, or even open his Bible; and we are satisfied this effort against us was a complete failure, and such seems to be the prevailing opinion. To God be all the praise.

We were present and took notes, and afterward reviewed him in the tent before a large congregation. One of the Elder's assertions was, that Rome had nothing to do in the change of the Sabbath, but he offered no proof in support of this. This point in the review was refuted, and evidence given to the contrary. At the close of the services, we gave to the people the small "Law Chart" as changed by

the papacy; all seemed eager to get one. We have tried to seek God earnestly for his blessing. Surely the Lord has gone out before us. We have appointed a meeting for next Sabbath, and hope many will decide to give their hearts to God.

Aug. 13.

J. L. EDGAR.
T. M. LANE.

KANSAS.

AMONG THE CHURCHES.—From June 29 to July 2 I was with the church at Osborne. Bro. C. A. Hall met me here, and assisted in the meetings. This is a small company, much scattered, and they expressed themselves as much benefited by this visit. I next visited the Deer Creek church, near Phillipsburg, Phillips Co. Was here from July 5 to 10. This is a new church, brought out by Brn. Ferren and Hughes, some months since. They are an earnest company. Four were added to the church, three by baptism. They were apparently much encouraged by the visit.

From Deer Creek I went to Devizes, Norton Co., where Bro. Hall again joined me. We organized a church of fifteen members, most of whom were received by letter from other churches from which they had moved here. They were much strengthened by the meetings held with them. We then visited Traer, Decatur Co.; were there from July 17 to 20. Rotate church, in Rawlins Co., was the next place visited. Here there is a church of forty or fifty members, with many other Sabbath-keepers in the neighborhood. This company is mostly made up of old Sabbath-keepers, who have moved here from Iowa and other States.

We returned again to Traer, and Bro. Hall having to leave to attend to the more general interests of the cause in the State, I remained a few days, and organized a church of fourteen members, baptizing four. From here I went to Oronoque, in Norton Co., where there is a small unorganized company. Returning by way of Phillipsburg, I baptized one brother, who was received into the church.

On my way to Stockton, I stopped with the Alton church, in Osborne Co. This is one of our oldest churches, and was once the largest in the State, but is now much reduced by removals and apostasies. At Stockton, the county seat of Rooks Co., is a small company. I was here three days, and preached five times. The friends here were much encouraged. May God's rich blessings be theirs, in their loneliness.

Many of the companies I visited had had no labor for some months, and the efforts bestowed seemed to be much appreciated. It is a blessed privilege to work in the vineyard of the Lord!

Aug. 6.

J. W. BAGBY.

IOWA.

SHENANDOAH AND YORKTOWN.—We pitched our tent and commenced meetings in Shenandoah, June 15. We met with no open opposition, but there seemed to be a general prejudice against tent-meetings. The Free Methodists and the "holiness" people are each running a tent in the county this year, which operates much against our work. This, with a feeling that Adventists are a dangerous people, and that to let them entirely alone, is the better way to deal with them, caused our meetings to be generally small; a few times, however, on Sunday evenings, the tent was full. We thought several times of moving to another place, but with the hope that we might reach a few, the meetings were continued until Sunday evening, Aug. 5. Two others signed the covenant that evening, making seven adults who began to keep God's Sabbath while we were there. We took up a collection at the close of the meetings, and received \$8 50. Thirty cents is all that had been contributed before in money. We sold about fourteen dollars' worth of books and tracts. Nearly all were sold during the last few days of our stay there. Several, among whom is one of the leading merchants, are reading; and we hope that others will yet obey the truth. We think we left many there who look more favorably on Adventists than they ever have before.

From Shenandoah we came directly to Yorktown, a small country village. We have given five discourses to attentive audiences. There seems to be an increasing interest to hear and find out the truth, which is very cheering to us. It is our prayer, that we may be where God can use us rightly to instruct those who come to hear.

Aug. 14.

A. P. IRACOCK.
J. S. WASHBURN.

DAKOTA.

ELLSWORTH, HARTFORD, AND WENSTER.—I recently spent a few days with the church at Ellsworth, Clark Co. This church is comparatively new in the faith of the third angel's message, and quite a portion of the time was spent in considering points of present truth, and endeavoring to give to all a clearer understanding of our duty to God and his cause. Before the meeting closed, quite a number were deeply interested. Had not duty called me elsewhere, I should have followed up this interest. On Sabbath the brethren and sisters from Iroquois and Lakeside met with us, and we enjoyed a very profitable meet-

ing. The tithing system was considered, and the majority of the church voted to return to the Lord his own. An elder and a deacon were ordained at this time.

From Ellsworth I went to Hartford. I here met Bro. Burgess, the director of Dist. No. 2. A tract society of eleven members was organized, with a club of twenty periodicals. Five new subscriptions were taken for the *Review*. This is another new church. They are standing together in love and union, and are taking up the truth in all its branches. May God bless them, and may they be enabled to do effective work for the Lord the coming year, in scattering seeds of truth.

While in this vicinity, I visited at the tent where Eld. Geo. Smith and Bro. Fredericksen were engaged in a series of meetings. They are located in a grove, near Taopi post-office, in the midst of a beautiful farming country. Sunday evening about 100 were present, and listened with deep interest. There are a number here who it is hoped will obey. These brethren feel of good courage in the Lord.

I am now at Webster, where brethren Chaffee and Newcombe are holding a tent-meeting. A good interest is manifested to hear, and some are deciding to obey. Calls for labor are coming from the country, and we trust a church will be raised up in this vicinity. A company of canvassers is located here, and they are scattering many seeds of truth in this vicinity. All seem of good courage.
W. B. WHITE.

ENCOURAGING WORDS FROM MUSKOGON, MICH.

ON arriving at this place, we found prospects gloomy indeed, being told by one who had charge of the canvassing company in this place last summer that times were much duller than they were at that time. We also learned that the Holland minister was very bitterly opposed to our work, and had warned his people not to receive into their houses anything from Battle Creek. We earnestly sought the Lord to give us wisdom and success; and soon after commencing our work, we learned that the only Holland minister living here, was away from town for a short time. This determined us to put in all the books possible before his return. We have now worked three weeks, and have taken, in all, 160 orders, most of them for "Thoughts on Daniel and the Revelation" in the Holland language.

Bro. Kellogg took three orders in one house; but the three who subscribed became prejudiced by being told that the book was "no good." They wanted their names crossed out, but finally agreed to pay one dollar, take one book, and have it examined by some competent person, who was to mark the places that were incorrect according to the Bible or history. Bro. Kellogg agreed to pay the dollar back if they furnished proof that the book made incorrect statements, and they agreeing to each pay the library price, \$2 00, if the book was returned without being marked. We were very anxious about this test case, and prayed over the matter. Providentially, the leading teacher who examined the book did not mark any mistakes; so all were pleased to get their books. One Hollander told my son that the minister had warned them six times against the book; another one, who had translated for Eld. Canright, said he would do all he could to prevent the sale of the book; but for all this, we are selling books right along, and have already delivered eighty-seven.

We feel very grateful for the success we are having, amid all the opposition. It is not pleasant to be continually contending against prejudice, yet we believe this is the Lord's work, and no man or set of men will be able to stop it until his object is accomplished.

We hope to accomplish something among the French in this place also, and to pick up a goodly number of Scandinavian subscriptions that were not secured last summer.
D. A. OWEN.

Aug. 5.

THE NEBRASKA CAMP-MEETING.

THE Seventh-day Adventists of Northwestern Nebraska convened at Ainsworth, to hold their camp-meeting for 1888. The grounds were well selected, being a slight elevation overlooking the town on the south, and Bone Creek on the north. The surroundings were pleasant and attractive.

The meeting was a successful one, considering the busy season of the year, and it proved a real blessing to the scattered brethren in this part of the State. Many came 200 miles to attend these meetings. God, by his Spirit, came in, leading many from the road of indifference and sin, to the Saviour; while others, who had grown wayward, were brought in closer relation to his divine presence. The meetings continued in interest from the very beginning. The subjects discoursed upon during the meetings, were doctrinal, intermingled with practical religion. Sabbath day Elds. Gardiner and Nettleton conducted revival services, calling upon all to join themselves to the Lord. A deep feeling of repentance, and a desire for a higher attainment in Christian experience, characterized all. Quite a number came forward for prayers, and to renew their covenant with God. Earnest and broken testimonies were given, and the love of God touched all hearts. The services on Sunday

were quite well attended from the town and surrounding country.

The subject of health and temperance received considerable attention. The talk was well calculated to bring out the dangers implied in the remarks of Christ, in Luke 21:34. On Monday afternoon a tract and missionary meeting was held, which proved to be one of the most interesting and profitable meetings at the camp. The secretary was present, and gave some very practical instruction upon the subject of "What is Missionary Work?" At the close, to each person present was granted the privilege of asking questions, and of relating short, personal experiences in missionary labor at home, among their neighbors. This meeting was timely, and well calculated to qualify each member for better work. A new society was organized of those present from Springview.

Just before the close of the day, eight persons went forward in the ordinance of baptism. The good meetings held, seemed to inspire all to attend, if possible, the State Conference at Grand Island, to be held Sept. 11-19.
GEO. E. LANGDON.

THE GEORGIA CAMP-MEETING.

The first camp meeting of the Seventh-day Adventists of Georgia, was held at Reynolds, July 18-25, 1888. The mayor of the city gave the free use of the public park, at the rear of the Baptist church. The friends of this church kindly gave us the use of their bell, seats, and lamps; they also postponed their annual revival effort, so that all could attend the camp-meeting.

Nearly all the brethren who attended the meeting, came before the time appointed, to assist in clearing the grounds, pitching tents, etc., so that almost everything was in readiness at the first meeting. As soon as our people began to arrive, the hospitable citizens sent in water-melons, fruits, etc., as a token of respect to the friends of those who have so faithfully lived out the truth for several years in this place. There were seven family tents, which, with the book and provision tent pitched near the entrance, formed a square. In the center of this was located the new pavilion.

On Wednesday evening, July 18, Eld. S. H. Lane opened the series of meetings, by giving a discourse on the rise and progress of the truth, noticing especially the advancement it has made through our camp-meetings,—from the first one held at Wright, Mich., in 1868, to those held at the present time in the various States. He also stated for the encouragement of the brethren, that the time is not far distant when hundreds of S. D. Adventists will attend these annual gatherings in Georgia. There were twenty-one Adventists at this meeting, and twenty-seven at the closing meeting.

The early morning meetings were characterized by an earnest searching of heart, and pleading for the blessing of God to attend the efforts made for the spread of the truth. The melting influence of the Spirit of God seemed to flow from heart to heart, as earnest testimonies were borne, uniting them more closely in the bonds of Christian fellowship. With tears, many expressed their gratitude to the Lord for answering their prayers during the past year, and permitting them to attend a gathering of this kind, and for the privilege of meeting so many of like precious faith, and of listening to the word from the living preacher.

The brethren and sisters resolved, upon returning home, to show their gratitude to God by living out the truth more perfectly than ever before. The preaching services were conducted by Elds. Lane and Godsmark, assisted by Brn. Hunt and Lastinger. A course of instruction was given in the canvassing work. Ten canvassers go from this meeting with the determination to aid in the promulgation of the third angel's message, by going from house to house, offering the precious light of present truth to those who are groping in darkness. An hour each day was devoted to the interests of the children, the kindergarten method of instruction being used. From twenty-five to thirty bright boys and girls not of our people were in regular attendance.

The Spirit of God seemed to attend the Sabbath meetings in a special manner. At the revival effort several came forward for prayers, some of whom were not of our faith. Four went forward in the ordinance of baptism, which was administered by Eld. Killen. A deep interest was manifested by the citizens of Reynolds and the surrounding country during the entire meeting, many attending the social, business, and preaching services.

On Sabbath and Sunday quite a number came from Butler, the county seat, and other neighboring towns. Much prejudice was removed, and many convinced of Bible truths. Near the close of the meeting, a Sabbath school Association, also a Health and Temperance Association, were organized, comprising the States of Georgia and Florida. Eld. I. E. Kimball, of Moultrie, Fla., was elected President of the S. S. Association, with Chas. F. Curtis as Vice-President, and Mrs. Chas. F. Curtis as Secretary. The Executive Committee consists of the President, the Vice-President, and the Secretary, with Brn. O. C. Godsmark and B. B. Newman.

On Wednesday morning the camp broke, all feeling that they had enjoyed a rich feast of the blessing

of God, and returning to their homes with a determination to attend the next Georgia camp-meeting, if their lives are spared.
CHAS. F. CURTIS.

THE VIRGINIA CAMP-MEETING.

In company with Brn. Underwood and Eldridge, I arrived at Woodstock, Va., Wednesday evening, Aug. 2. This is a village of over 1,000 inhabitants, situated about seventy-five miles almost directly south of Harper's Ferry. All this distance we followed the Shenandoah Valley, passing over the same ground where both the Confederate and Union forces marched and counter-marched many times during the war, and in the vicinity where several battles of greater or less magnitude were fought. At Harper's Ferry, John Brown's old fort still stands only a few rods from, and in plain sight of, the depot. It is a small, brick building, and is now preserved as a kind of relic.

Our camp was in a grove of large oak and pine trees, not far from the village. This same ground was once used as a camp for a portion of General Sheridan's army. The miniature stone arches where the soldiers cooked their food, may still be seen in numerous places on the ground. Brn. Huffman and Hottel had been holding a tent-meeting here for three weeks, so the camp-meeting was not entirely new to the people. We found the camp nicely arranged, and the work of fitting up the ground nearly completed, when we arrived. These brethren, with Bro. Nell and one or two others who came to assist them, had worked hard, and succeeded well in having everything in good order when the time came to begin the meeting. They deserve great credit for the thorough manner in which their work was done. I should judge there were about 100 encamped upon the ground, young and old. This was a large representation for this Conference. Each evening the large tent was well filled by those who lived in the vicinity, so that we had good congregations nearly all the time.

On Sunday the B. and O. R. R. Company ran an excursion train both ways to this place. Two good train loads came, and our congregation reached about 2,000. It is seldom that I see so large a congregation listen so patiently, and with such good order, as they did at this meeting. Nothing approaching rudeness or misbehavior was seen on the part of any who came. It is not surprising that God gave his servants great freedom while preaching to this people. The truth was set before them in a manner that forced from many the confession that what they had heard was indeed the truth; and as they bade us farewell, it was with a hearty, "God bless you," and with the oft-expressed wish that we could stay longer. We could not but believe that the truth had made some impressions for good upon their minds. We made many pleasant acquaintances among them.

In reference to the meeting and its results upon our own people, I wish I could report as satisfactorily as I can of the outside phase of it. The business part of the meetings passed off pleasantly enough; but among the older brethren and sisters there was not that depth of spirituality and power that we wished to see, and among the young there appeared to be an alarming indifference and carelessness. Thus it was not strange that there should have been a lack of freedom both in preaching and in the social meetings. Some radical changes need to take place in the Virginia Conference. They need to lay broader plans, and to push the work with more force and courage. We tried to advise them in regard to some things which needed correcting, but whether with any success, the future alone will tell.

There were one or two that desired baptism at this meeting, but it was thought best to postpone it till they returned home. Bro. R. D. Hottel was chosen State agent for the canvassing work, and will devote all his time to it the coming year. We believe we shall see an increase in labor, and a growth of the work the year to come. There has been some increase the past year.

We have just arrived on the Ohio camp-ground, with our hearts filled with hope, faith, and courage, in the work of God.
E. W. FARNSWORTH.

Special Notices.

TO NEBRASKA CHURCHES.

We have mailed you a few copies of our excellent *Camp-meeting Journal*, which we wish you to read, and then hand to your friends and neighbors. If you have a newspaper published in your town, ask the editor to publish as much of the *Journal* as he has space for, especially the first page. Do all you can to advertise the meeting; and as you read the *Journal*, we trust you will see additional reasons why you should attend, and do all you can to get others to do so.
NEB. CONF. COM.

WORKERS' MEETING FOR NEW YORK.

In the REVIEW of Aug. 7, reference was made by Bro. Brown, to the special features of the workers'

meeting which is to precede our camp-meeting in this State; therefore it is unnecessary for me to particularize, and I only wish to add that, with him, I am specially solicitous that there should be a general attendance of those alluded to. We hope, at these meetings, to mature plans that will greatly facilitate the work in our Conference the coming year.
P. Z. KINNE.

APPOINTMENT FOR CAMP-MEETING.

A CAMP-MEETING will be held at Good Thunder, Minn., beginning Sept. 19, and closing the morning of the 25th. This meeting is intended especially for the churches in the southern part of the State, and we hope to have a good representation from each. One day of the meeting will be devoted especially to Sabbath-school work, and other features will make the occasion one of interest and profit to those who may attend.

Those wishing to rent tents should write to D. W. Emerson, Box 1058, Minneapolis, Minn. We trust our brethren will see the importance of this meeting, and make a decided effort to be present.
A. D. OLSEN, for COMMITTEE.

TO THE BRETHREN IN SOUTHWESTERN KANSAS.

As the General Conference convenes so early this fall, there is not time for a fourth camp-meeting, so it is thought best to have a union camp-meeting, to be held at Aiken, McPherson Co., Oct. 3-8; and if the interest seems to demand, it will continue over the following Sabbath. This meeting will be held in connection with the German meeting, and in response to the call of the scattered brethren in that part of the State. Competent help will be in attendance, and it is hoped that Bro. Conradi may be there. We trust our people will duly prize the privileges of this meeting, and be greatly benefited by it.

C. A. HALL, Pres. Kan. Conf.

TO THE BRETHREN AND SISTERS IN NORTHERN DAKOTA.

HAVING been appointed director of this district, to fill the vacancy caused by the removal of Bro. M. M. Olsen to St. Paul, I am anxious to become acquainted with you and your wants, as soon as possible; and not being able to meet with many before the time of the General Conference, I would request that all scattered brethren and sisters communicate with me in regard to their condition and wants, that I may better know what course to pursue; and that intelligent plans may be formed for the advancement of the truth in our district. The crisis is just before us, and we must bestir ourselves, if we meet the mind of the Spirit of God. My address will be Box 606, Fargo, Dak.
BYRON TRIPP.

TO THE BRETHREN IN MAINE.

As the time draws near when the annual meeting of our people in this State will be held, these questions have suggested themselves to my mind: How many of our people in Maine are making preparations to attend this camp-meeting? How many are undecided about attending it, and halting between two opinions? To the latter we would say, Do you realize the importance of these annual gatherings, and how much you will lose if you neglect to attend them?

Aside from the preparation for our temporal comfort, a special preparation of heart is necessary, that we may be in a condition to make good use of the privileges of the meeting. These meetings come and go, and once past, they can never be recalled. If we do not rightly improve them, we are left in a worse condition spiritually than we were before. Great anxiety is felt that our coming camp-meeting shall be the most profitable of any ever held in Maine, and this may be the case, if each one will come prepared to do his duty. The great day of God is just at hand. The last message of mercy is being given. Let each ask himself the question, What am I doing to save the perishing? We want to see the cause in this State take advance steps.
S. J. HERSUM.

THE NORTH CAROLINA CAMP-MEETING.

AFTER consulting with some of the leading brethren of the State, it has been decided to hold the camp-meeting for this State at Hickory, Catawba Co. It was first thought to hold it at Lenoir, but after holding tent-meetings at Hickory for several weeks, quite an interest has been awakened; and from recent reports from the brethren laboring there, we learn that several families are on the point of deciding in favor of the truth. Also our tent and lumber are already there on the ground, and the meeting can be held with much less expense there than at Lenoir. On the whole, it has been thought best to make the change.

Those of our brethren who live in the mountains, will have but twenty miles farther to come, and I trust that none will stay away, on account of the difference in distance. This will be our first camp-meeting in this State. Our future work will depend much on the interest taken in this meeting. Instruc-

tion in church, Sabbath-school, T. and M., and canvassing work, will be given by those of experience, and none can afford to lose it. If our numbers are sufficient, and our finances adequate, we may organize a Conference. But if our brethren and sisters remain at home, nothing of this kind can be done. Let all begin now to make arrangements to come. There will be small tents furnished to those who wish to camp on the ground. Remember the time, Sept 11-18. All should be at the first meeting, Sept. 11. Elds. Lane and Marvin will assist in the meetings.

As many of our brethren in North Carolina do not take the REVIEW, will those who do, take it to their Sabbath-school or meeting, and have this article read to all?
J. M. REES.

WORKERS' MEETING FOR MISSOURI.

THE next annual camp-meeting for Missouri has been located at Kansas City, Oct. 2-9. A nice plot of ground, dotted with large trees sufficient for shade, has been secured, free of charge, in the eastern part of the city, a few blocks east of the Exposition Building, and lying between 12th and 15th Sts. The 12th St. cable line ends at the northeast corner of the ground, and has a nice depot for waiting passengers. The dummy line from Independence also has a depot at one edge of the ground. A walk of a block and a half will take one to the 15th St. cable line, and one of a few blocks north and west, to the 9th St. line. So the ground is accessible, and, at the same time, in a quiet part of the city. The large tent, 70 x 100 feet, will be pitched on the ground for meetings.

The workers' meeting will begin Sept. 27, and continue till the beginning of the camp-meeting. There will be little to do in the way of work on the ground, except to pitch tents, and to decorate the ground and large tents. We hope to make the meeting profitable in practical instruction, in doctrine, and in all branches of our work. Bro. S. N. Curtis, of the Pacific Press, Oakland, Cal., promises to be with us through the workers' meeting, to give instruction in canvassing and other branches of the work. The auditing will be done during the workers' meeting. All who have accounts against the Conference should send their report to the secretary of the Conference or to the writer, by Sept. 27.

The question, Who should attend the workers' meeting? will be asked by a great many. We will answer: 1. The Conference committee; 2. The camp-meeting committee. This committee should be on the ground as early as Monday, Sept. 24; 3. All ministers, licentiates, canvassers, and Bible workers who have been in the employ of the Conference during any part of the year; 4. All who expect to engage in the ministry, canvassing work, Bible work, or colportage work during the coming year; 5. All delegates who have been elected to represent their churches in the annual Conference, to be held in connection with the camp-meeting; all T. and M. directors, district secretaries, and librarians, and all church elders and church clerks; 6. All those who wish to get the benefit of the workers' meeting are cordially invited.

The workers' meeting held in connection with the camp-meeting at Carthage was a profitable one for all who attended it, and we hope to see the one in connection with our annual meeting much more profitable. The meeting has been placed late in the season again, after the rush of the busy time with the farmers is over. It has been located in the most central place for access from all parts of the State, that could be selected. The brethren north of the Missouri River, who have not been attending the meetings very largely for a few years past, on account of their being so far away, will now have opportunity to attend. Our annual camp-meetings become more and more important each year, and all Seventh-day Adventists should make a strong effort to attend, and to bring others with them to these meetings. We give notice of this meeting thus early, that all may have time to lay their plans to attend.

DAN. T. JONES.

THE COLORADO CAMP-MEETING.

DEAR BRETHREN AND SISTERS: The time for our yearly camp-meeting is rapidly approaching, and we feel deeply anxious that all our brethren and sisters in the Conference shall attend this important gathering. As it will thus accommodate the larger number of our people, it has been decided to hold the meeting at Denver, beginning Sept. 18, and continuing one week. There will be a workers' meeting for one week previous to the camp-meeting proper, and it is hoped that the delegates who have been elected to represent the churches, will be present at this workers' meeting. Church officers and other leading brethren should come to this meeting to assist in the preparation for the camp-meeting. There will be a large amount of work to be done in preparing for the meeting, and this should be shared by the many, and not by a few. Competent persons will be present to give instruction to church officers in regard to their duties. Bro. Curtis, from the Pacific Press, will be present to give instruction to our canvassers, and it is desired that all who are canvassing or expect to do so, should come to this preparatory meeting. We want to do a greater work than we have ever done in this line,

and we want our canvassers to be equipped for the work. Each librarian should bring his T. and M. books, that they may be compared with the State books, to ascertain whether they are correctly kept. Instruction will be given in keeping these books.

There will be a boarding-tent on the ground, where good hygienic board can be obtained at reasonable prices. Straw, fuel, etc., will be furnished on the grounds. Those who come, should, of course, provide themselves with quilts, bed-ticks, and such articles of clothing as they will need for cold nights. All who wish to rent tents can get them on the ground at a reasonable price. If any wish information regarding tents, let them write to me, or to Joseph Horner, 753 So. 12th St., Denver, who is the chairman of the camp-meeting committee. The railroad will give us the usual reduction in fares. More will be said on this point later.

And now, dear brethren and sisters, we trust that you are all planning to come to this meeting. We expect good help from the General Conference. Dr. J. H. Kellogg, from the Battle Creek Sanitarium, will be present to give instruction in the health and temperance department. We feel deeply anxious that our people shall not lose this opportunity to get the help that they so much need. Time is fast closing, and we fear all are not making that growth that will fit them to stand when the Lord shall come the second time. The cares of life and the deceitfulness of riches are taking the attention of many, and spiritual things are not appreciated as they should be. Those who are backslidden and careless, are the very ones that should come to this meeting, and are the ones that will be the most likely to stay at home. Brethren and sisters, we plead with you to put away your cares and duties for a few days, and seek the Lord with us, that we may have his blessing. Come at the beginning of the meeting, and stay till the close. Do not fail to bring your children, as children's meetings will be held each day. Come brethren, and bring the Saviour with you.
E. H. GATES.

TENTS FOR NEW YORK CAMP-MEETING.

TENTS can be ordered any time before Aug. 28, in season to secure them for the workers' meeting or camp-meeting. Address all orders to N. S. Washbond, 323 West Bloomfield St., Rome, N. Y.

M. H. BROWN.

THE WEST LIBERTY, IOWA, CAMP-MEETING.

THE usual reduced rates have been obtained on all the railroads of Eastern Iowa, in favor of those attending the West Liberty camp-meeting, held Aug. 29 to Sept. 5. Be sure to ask your agent for return certificate. It is hoped that all the brethren in Eastern Iowa will make a general effort to attend this meeting. We believe that it will be a profitable season.
IOWA CONF. COM.

THE VERMONT CAMP-MEETING.

ROUND-TRIP tickets for the camp meeting at West Randolph can be purchased for one fare, over the Passumpsic R. R. to White River Junction, from the following stations: Newport, Barton, Barton Landing, West Burke, St. Johnsbury, Wells River, and Bradford. At White River Junction, call for round-trip tickets to West Randolph. Tickets will be for sale Aug. 22 to Sept. 5.
T. H. PURDON.

NOTICE FOR INDIANA.

THE preparation of the camp-ground at Indianapolis, will begin Aug. 27. We would like to have each church send an active, willing laborer to assist in the preparatory work. The church should arrange to pay the expenses and time of the man sent. Usually a few are required to perform two weeks of hard labor before things are in readiness for the camp-meeting to begin. If we are well prepared for the meeting, it is much more pleasant for all concerned; and if each church does its part, the work will not be so hard for a few. We trust there will be no lack of promptness with any.
WM. COVERT.

REDUCTION OF FARE FOR THE NEW YORK CAMP-MEETING.

To secure reduction of fare on the N. Y. Central; Del. & Hudson Canal Co.; Del., Lack. & Western; N. Y., Ont. & Western; Og. & Lake Champlain; and Elmira, Cortland, and Northern, send for certificates with instructions, to F. M. Wilcox, Rome, N. Y. The instructions sent with each certificate tell how to use it in securing the reduction. Please remember: 1. The certificates are to be signed by the ticket agent when you purchase your ticket, and by yourself. You pay full fare in going; 2. Have it signed by the secretary, F. M. Wilcox, on the camp-ground; 3. The certificate thus signed, when presented to the ticket agent at Rome, on returning home, will enable you to secure a return ticket at one cent per mile.

Read your instructions carefully. They are plain,

and easy to be understood, but some are liable to get wrong ideas by a hasty or careless reading. Those living on the line of the West Shore will find it more convenient to take the N. Y. Central, because the West Shore does not pass through Rome.

If no further notice appears next week concerning the matter, those living on the R. W. & O. R. R. should send for certificates, and use them as directed. Those living on the Adirondack Road, should purchase round-trip tickets at North Creek or Riverside, for Saratoga, at half-fare rates, then use the certificates the same as others.

On reaching Rome, take the James and Madison St. horse cars to the corner of Elm and Madison Sts. They start from the north side of the R. R. depot. Bring all checks for baggage to the camp-ground, as by so doing you will get it carried much cheaper. The ground is located near the Deaf Mute Asylum, on Elm St., only a few steps from the street-car line, and one mile from the R. R. depot. Follow directions carefully, and you will have no trouble.
M. H. BROWN.

THE CAMP-MEETING AT HOMER, MICH.

WE feel a deep interest in the success of this camp-meeting, and wish to do all we can to induce our people to attend it, that they may be benefited. The local meetings appointed the present season in Michigan, were designed to add to the spiritual interest in the State, to give instruction that is much needed, to create a greater love for missionary work, and to place within the reach of many who could not attend the general camp-meeting, the privilege of such an occasion. We have found by past experience, that great benefit has been derived from such occasions. The backslidden have been revived, sinners converted, valuable instruction imparted, our zeal in the work quickened, and the cause of God greatly advanced by them. But surely these great results cannot be, unless the people attend.

The Michigan Conference committee, in consultation with other leading brethren, have appointed these meetings, hoping that the cause in the State would be greatly advanced thereby. How can we reach the people scattered through the State, in perhaps a hundred and fifty churches and companies, unless we hold such large gatherings? It would take from one to three years, for the Conference committee to visit all these, should they visit one church each Sabbath. All cannot attend the annual State meeting, late in the fall; so these meetings have been planned. The meeting at Homer is the last of the three local meetings. It is situated within the reach of many hundreds of Sabbath-keepers. It is within a few miles of Battle Creek, where there are nearly 1,000 Sabbath-keepers. Other churches are within a reasonable distance. There ought to be from 500 to 1,000 Sabbath-keepers there.

Some will say, "I want to attend the annual camp-meeting, and hardly think it is worth while to attend one of these smaller meetings. If I go to one, that will be sufficient." It is said in the Bible, that all the males in Israel were to appear three times before the Lord. Ex. 34:23. If this was necessary then, how much more necessary now, in these times of special peril. The current of the world seems to be sweeping large numbers of our people onward, into a cold, formal, worldly condition. Many are so spiritually dead that they have no realization of their need of such occasions. They would not be concerned, if they attended no meeting at all. The service of the Lord seems irksome, and hard. They feel more at home in pleasure-seeking, visiting, and other worldly occupations. What does this condition indicate?—It shows, beyond a doubt, that all such are in a backslidden condition, spiritually dying; that the love of the world and worldly things is stealing insiduously into the soul. Such need the benefit of this meeting as much as any can. David says, "A day in thy courts is better than a thousand," i. e., such a day is better than a thousand other days spent in worldly business. He loved the courts of the Lord. Why is it, brethren and sisters, that we care so little for such seasons?—Because our hearts are really not interested in divine things. Depend upon it, those who permit themselves to become careless concerning such meetings, are in great danger; and unless they arouse, and realize their condition, they will go further away from God.

We believe that many would be greatly profited by attending both of these camp-meetings, the one at Homer and also that at Grand Rapids. Our people need stirring up nightly, that they may realize the importance of the work of God. One meeting hardly suffices to awaken them out of the death-like sleep into which they are fallen. But surely those who cannot attend both of these gatherings, ought to attend at least one. It will be at a favorable season for many to leave home. Eld. Farnsworth will be present to assist the other laborers from our own Conference.

O, may the Lord stir up our hearts in this time of coldness and spiritual death! Come out to the meeting, brethren and sisters of Southern Michigan, and see if the Lord will not bless us, revive us, convert us anew, and restore to us the joys of his salvation.
MICH. CONF. COM.

News of the Week.

FOR WEEK ENDING AUG. 18.

DOMESTIC.

The Democratic campaign will be opened by Allen G. Thurman, at Port Huron, Mich., Aug. 23. A shark of the man-eater species, weighing 400 pounds, was caught on the Hudson River, at Cornwall, in a sturgeon net. Samples of gold from the Vermillion mine at Sunbury, Mich., assayed \$25,000 to \$75,000 a ton, at Sault St. Marie, Wednesday. The new Catholic church at Coleman, Wis., collapsed Thursday, killing one man, and crushing seven others so several may die. Gold has been found in Center County, Pennsylvania. The vein is about four inches thick, and will yield about \$100 to the ton. The neighborhood is intensely excited. Admiral Luce has received orders to proceed to Port au Prince, Hayti, to protect American interests in the Haytian waters, on account of the state of martial law that exists. Reports from New York, state that Thursday night the moon seemed to be covered with a snowy coating, and that the atmosphere about her appeared to be filled with a fiercely falling snowstorm, notwithstanding the unusual clearness of the sky. A heavy storm Sunday afternoon caused damage to the amount of \$30,000 in Schuylkill County, Pa.; and a new building at Providence, R. I., was undermined and fell, causing a loss of \$61,000. The funeral services of the late Gen. Sheridan were conducted by Cardinal Gibbons, in Washington, at St. Matthew's church, Aug. 11. The remains were interred in a grassy knoll in Arlington Heights. A heavy fire at Peoria, Ill., Tuesday, destroyed the wholesale agricultural implement houses of Martin & Co., and Kingman & Co., and the grain elevator of the Peoria and Pekin Railway Co., causing a loss of \$263,000. If the gun practice of the steel cruiser "Boston" is satisfactory, after she has shipped her 8-inch barbette gun, she will at once proceed to the fishing banks, to see fair play between American and Canadian fishermen. Frederick von Oberkampf, the mail-box robber, says there is an international band of mail thieves in existence. One Charles Edwards is implicated as at the head and front of the gang. The post-office authorities scout the idea. Notices have been sent to all Republican senators that they are expected to be in their seats on Friday, Aug. 17, to "sit out" the fishery treaty. It is proposed to bring the Senate to a consideration of the treaty, section by section, until that measure is disposed of. Officers of the "Q" Road have threatened to withdraw their trains from Clinton, Iowa, if the merchants continue to withhold their patronage. The railroad employees, on the other hand, say they will order their goods from Lyons, Iowa, if the Clinton merchants ship goods over the "Q" line. An east-bound Erie freight was wrecked near Shohola, N. Y., early Monday morning, by rocks washed down on the track, and a west-bound express train dashed into the wreck before it could be flagged; and the engine, baggage-car, a car loaded with horses, the smoker, and a day-car were thrown down an embankment eighty feet from the track. Eleven persons were injured, three fatally. One hundred and five lives were lost by a collision between the steamships "Geiser" and "Thingvalla," off Sable Island, on the morning of Aug. 14. A heavy rain-storm was raging at the time, which rendered objects a few feet distant indistinguishable. The "Thingvalla" struck the "Geiser" amidships, and the latter vessel sank almost immediately. The "Thingvalla" was very much damaged, and put into Halifax, after transferring her passengers and as many as were rescued from the "Geiser," to the steamship "Welland."

A dispatch from Wilkesbarre, Pa., dated Aug. 9, says: "It has lately become known to the police that a regularly organized band of dynamiters exists in this city. They hold regular meetings, and are possessed of considerable strength. A genuine sensation was caused this morning, when it was noised abroad that a bomb had been found under Williams Brothers' wholesale grocery house. It was seen by a number of citizens at Police Headquarters this afternoon. It resembles a small tin can, with screw top and soldered bottom. The finding of the bomb is more significant, since Mr. Williams, under whose store it was concealed, is a member of the City Council and Chairman of the Police Committee. Detectives are eagerly at work, and they hope to unearth the mystery, though as yet there is no clue."

FOREIGN.

General Von Moltke has been placed on the retired list of the German army. It is said that the English wheat crop will be one third less than that of 1887. The illness of the pope continues, but secrecy is maintained regarding his condition. Thirty convicts, en route to Siberia, made a desperate attempt to escape at Tashkend. Eleven were killed, ten wounded, and six escaped.

A magnificent artificial harbor for Buenos Ayres is now building, which is to cost \$20,000,000. The business district of Cayenne, French Guiana, has been burned, entailing a loss of \$2,000,000. The "City of Paris," another new steamship of the Inman Line, will be launched on the Clyde, Sept. 1. The Japanese government has decided to spend £10,000,000 during the next five years, in purchasing men-of-war. Paris journals say that the appointment of General Von Waldersee to be chief of staff of the German army, is a triumph for the war party. Emperor William said, at a breakfast given in his honor at Frankfurt, that 46,000,000 Germans would die, before a single stone of Alsace-Lorraine should be returned to France. A number of Italian troops were massacred at Saganeti by Abyssinians under command of Debeb. The treachery of members of the Assortin tribe caused the disaster. Rebels in Morocco ambuscaded Prince Muley and 200 cavalry, the whole force being massacred. The insurgents thus revenged the killing of the delegates whom they had sent to the emperor. The Spanish government is trying to induce the United States to reduce or abandon altogether, its claim for indemnity of \$1,000,000 granted to American citizens on account of losses during the Cuban war. Advices from Honolulu say that on July 24 the Legislative Assembly of Hawaii, passed a military bill over the king's veto. By this bill the naval establishment is abolished, and the army reduced to sixty-five men, exclusive of the military band. News from Valparaiso, S. A., states that on the morning of Aug. 11, the reservoir belonging to the Menas Brewery burst, flooding the principal streets of the city, and completely suspending traffic. It is reported that upward of 200 persons were drowned. The Cuban government reports that an agitation is being carried on in Cuba, with the assistance of influential American politicians, in favor of the annexation of Cuba to the United States. The Cuban situation is becoming extremely difficult, owing to the financial troubles, and the increasing agitation in favor of home rule. While General Boulanger was driving in an open carriage at Saint Jean D'Angely, Aug. 12, Professor Perrin, of the Lycee, fired five shots at him from a revolver. The man was arrested, but claimed that he fired the shots in self-defense, as a *mede* was at the time in progress between the adherents of the general, and his opponents, upon which he was finally released. Gen. Boulanger was not injured.

RELIGIOUS.

The annual camp-meeting of the Illinois State Holiness Association was opened at Decatur, Tuesday, and will continue nine days. *Il Secolo*, a philanthropic and moral, though not distinctively religious, journal published in Italy, has printed, and now announces for sale, an illustrated half-penny edition of the Bible. The eleventh conference of the Young Men's Christian Association of the world convened at Stockholm, Sweden, Wednesday. There were over 400 delegates in attendance. Dr. Von Scheele was elected President. A whaling vessel, "Queen of the Dart," has left Dundee, and before leaving the Arctic regions, will land two of her crew among the British Esquimaux, with the object of starting a Christian mission, in connection with the British Christian Polar mission. At Fall River, Mass., Sunday night, the police arrested thirty-three Hebrews, who were celebrating a wedding. They had been warned against dancing on Sunday. The entire party, including the groom and bride, were forced to spend the night in jail.

Appointments.

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

The next quarterly session of the Maine Tract Society will convene at Bangor, Sept. 2, 1888, at 10 A. M. MINNIE RUSSELL, Sec

The next annual session of the Maine Sabbath-school Association, will be held in connection with the camp-meeting at Bangor, Sept. 4-11. S. J. HENSON, Pres.

The next annual meeting of the New York T. and M. Society of S. D. Adventists, will be held in connection with the camp-meeting at Rome, N. Y., Sept. 11-18. P. Z. KINNE, Pres.

The annual session of the Nebraska S. S. Association will be held in connection with the workers' meeting and camp-meeting at Grand Island, Aug. 28 to Sept. 19. We hope to make this meeting of interest and profit to the S. S. workers of our State. Classes for superintendents, teachers, and secretaries, will be formed, and instruction given in their respective work. A question box will be prepared, and all questions on the S. S. work will receive attention. D. NETTLETON, Pres.

The annual session of the New York Conference of S. D. Adventists, will be held in connection with the camp-meeting, Sept. 11-18, at Rome, N. Y. The first meeting will convene at 5 P. M., Sept. 11. Let all delegates endeavor to be present at the opening meeting of the Conference. NEW YORK CONF. COM.

The next annual session of the Ind. S. S. Association of Seventh-day Adventists, will be held in connection with the camp-meeting at Indianapolis, Ind., Sept. 4-18. Instruction will be given for the benefit of officers and teachers, as well as all others connected with the work; and we hope to see our people take a deep interest in this branch of the third angel's message. B. F. PURDHAM, Vice-Pres. Ind. S. S. Ass'n.

The Nebraska H. and T. Society will hold its annual meeting in connection with the workers' meeting and camp-meeting at Grand Island, Aug. 28 to Sept. 19. Instruction will be given in this branch of the work. An H. and T. question box will be placed in a convenient place in the large tent, and all questions pertaining to this subject will receive attention at meetings held for this purpose. New officers will be elected, and such steps taken as will, we trust, put the society in a better working condition. We hope all who come, will take a part in helping to make this a meeting of interest and profit. DANIEL NETTLETON, Pres.

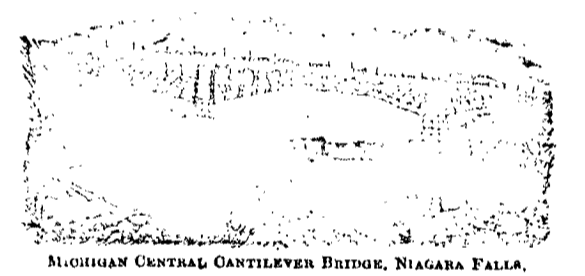
ADDRESS.

The P. O. address of Mrs. M. E. Bourdeau and Miss P. S. Bourdeau is 274 Champlain St., Battle Creek, Mich.

SPIRITUALISM—SATANIC DELUSION. A TRACT for the TIMES.

THIS little work is a scathing arraignment of modern necromancy before the tribunal of the Holy Scriptures and enlightened reason. The vile system is condemned out of its own mouth. (Should be circulated everywhere.) 32 pp., sent post-paid for 4 cts. Address: REVIEW & HERALD, Battle Creek, Mich.

Travelers' Guide.



MICHIGAN CENTRAL CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD. "THE NIAGARA FALLS ROUTE."

Table with columns for TRAINS EAST and TRAINS WEST, listing stations and departure/arrival times.

Connects with railroads diverging. *Connects with L. E. and W. and L. N. A. & C. *Connects with C. W. & M. *Connects with G. H. & L. and L. H. & M. R. *Connects with L. S. & M. R. and Grand Trunk. **Connects with T. A. A. and N. M. *Connects with railroads diverging and Steamboat lines. †Daily. All other Trains daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. O. E. JONES, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R.

Table with columns for GOING WEST and GOING EAST, listing stations and departure/arrival times.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pontiac Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. RENVE, Traffic Manager. W. J. SPICER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., AUGUST 21, 1888.

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LATE CAMP-MEETINGS FOR 1888.

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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, Hickory, " 11-18
Kansas, Neodesha, Wilson Co., " 13-23
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Kansas, (German), Aiken, McPherson Co., Oct. 3-8
Tennessee, Guthrie, Ky., " 2-9
Missouri, Kansas City, " 2-9
GEN'L CONF. COM.

An inquiry comes from a brother in Toledo, asking if the report is true that the editor of this paper has joined the Salvation Army. He says it is published in the papers there that the "editor of the Advent paper in Battle Creek, Mich., has joined the Salvation Army, causing a great sensation and excitement in that place." Bro. Conradi writes that the same report is appearing in the German papers in Europe. We long since learned that it is impossible to tell what ridiculous stories ignorance or malice will invent. In this case, they might just as well say that we had got astride a broom-stick and started for the moon. The position of the editor of this paper is just the same as it has been for the past thirty-five years, only "more so." We believe in such a "salvation" as the Bible brings to view—a salvation from sin here, and a salvation hereafter from the effects of sin as seen in disease and death, when this corruptible shall put on incorruption, and this mortal shall put on immortality; and we believe in seeking this "salvation" in the way which the Bible prescribes; not by jumping up and shouting, "I'm saved, and saved now, hallelujah," and supposing the work is then all done, but by coming into a state of acceptance with God by repenting of, and turning away from, sin, and maintaining that position by continuance in well-doing. We look upon this whole "salvation

army" movement, as a travesty upon religion, calculated to disgust sensible people, and make sport for the Philistines. We cannot believe that it is the Lord's way of carrying on his work, nor that it is calculated to result in any permanent good.

The Battle Creek church was favored last Sabbath with a discourse from Bro. W. B. White, of Dakota, from the words of Prov. 14:14,—"The backslider in heart shall be filled with his own ways." The speaker drew a most truthful picture of the course of those who are backslidden in heart, and yet are considered by others in fair spiritual condition. The failure to attend prayer-meeting, the waning interest in missionary work, the growing dislike to talk on religious subjects, and the tendency to slackness in family devotions,—all these and other indications of a backslidden condition were earnestly and faithfully pointed out to the deeply interested listeners. The picture drawn was so true to life, that none could well gainsay it, and it is to be hoped will prove a timely presentation of an important subject to the entire church.

Some who had hoped for pacific measures on the part of Germany, to assist in scattering the war-cloud of Europe, are destined to be disappointed, if the late speeches of the new Emperor William indicate the condition of that country's pulse. By all his public utterances since ascending the throne, he has given evidence of his love for war. Instead of recounting the achievements of science, industry, and art, he has talked only of the military greatness, and the exploits of the German arms. Whatever will arouse a warlike spirit in his subjects, this is his constant theme. If the strained relations that have so long existed between that power and France, do not culminate in open hostilities, it will be no fault of the young emperor. In such case, the whole war footing of Europe would be astir, as the complications of the surrounding nations are such, that none could long be silent spectators. The present outlook does not give great hope of a speedy advent of the millennium, so ardently looked for by many modern religionists.

The Roman Catholic Church does not believe in the maxim that "cleanliness is next to godliness," if its position is correctly stated by the Troy (N. Y.) Catholic Week. That journal has lately attempted to justify the control of the church over Italy, with the low sanitary condition of the Italian people; and this is what it says:—

So far as the Italian's sith is concerned, or his ignorance of the ordinary requirements of cleanly living, is the church accountable for that? Is it a part of church economy to teach how to scrub, make beds, cook, and eat with knife and fork? Religion has so little to do with these matters that the infidel will sometimes be a better housekeeper than the Christian. If cleanliness were next to godliness, many of our churches would be very profane places.

It is doubtless true that the Catholic religion, when it comes to questions of a sanitary nature, has "little to do with these matters;" but not so the religion of the Bible. One of the principal things which it enjoins upon every Christian, is that he cleanse himself "from all filthiness of the flesh and spirit." The application of a little true Bible religion would, we think, go farther than anything else toward working a transformation among the unsanitary swarms of such a city as Naples.

REDUCED RATES TO THE HOMER CAMP-MEETING.

It is expected that the usual reduction in railroad fares will be made to this camp-meeting in Southern Michigan, so the cost of attending it will be very small. We hope it will be a large meeting. There will be no business connected with it, so the opportunity of seeking the Lord will be excellent. Tents can be rented, and persons will be furnished with meals at reasonable cost. Let there be a large turnout from all the churches in Southern Michigan. Eld. Farnsworth, Prof. W. W. Prescott, and many of the ministers of the Michigan Conference will be present. It will be a rare opportunity to receive benefit. G. I. B.

THE PLACE OF THE NEXT ANNUAL CAMP-MEETING IN MICHIGAN.

AFTER careful consideration and investigation, the Michigan Conference committee have decided that it is best to hold our annual State camp-meeting at

Grand Rapids, on the same ground as last year. It is a central place, surrounded by a large and intelligent population. Quite a number have embraced the truth there during a comparatively recent period, who will need the benefit of such a meeting. It will accommodate our people perhaps as well as any point in the State. The grounds are dry and commodious. Our lumber is purchased, and piled up there, which will be a great saving of expense.

Let all, then, make their arrangements accordingly. We hope it will be a most successful and important meeting. GEO. I. BUTLER, Pres. Mich. Conf.

A SIGNIFICANT STEP.

The National Reform plant has at last taken root. For years its leaders have advocated, with little apparent headway, the necessity of a religious amendment to the United States Constitution, so that it might show to all the world that this is a Christian nation. They have sought alliance with every organization which they thought could help them ride their hobby to success, but until recently have not found any party willing to commit itself to that climax of folly. At last, however, the Christian Statesman of Aug. 16, prints a letter from West Virginia, saying that the sentiments of the National Reformers have been incorporated into the platform of the Prohibition party of that State, which was adopted at Parkersburg, July 31, 1888. The clause reads as follows:—

The Prohibition party of West Virginia, in Convention assembled, recognizing Almighty God as revealed in the person of his Son, Jesus Christ, as the rightful Sovereign of all men, to whose laws all human laws should conform, with a view to promote the peace, prosperity, and happiness of the people, do hereby make the following declaration of principles.

Then follows the indorsement of the platform of the National Prohibition party. But from the report of that meeting, the foregoing clause, recognizing Jesus Christ as the rightful Sovereign of nations, etc., was not indorsed by the convention without opposition. That, however, soon gave way, and the State Prohibition party of West Virginia stands committed to push along the car of church and state union, side by side with the National Reform party.

The matter will not rest here either; for now since the waters have been troubled, other States will vie among themselves for the privilege of first stepping down into the pool—not to be healed of an infirmity, as they vainly imagine, but to alienate from them those who are staunch prohibitionists, but who foresee the result of such an unholy alliance. This step of the West Virginia prohibitionists, is hailed with delight by the Christian Statesman, as an indication of approaching success. It is indeed a pointer to those who watch the signs of the times; for when a majority of the States shall have followed in the wake of West Virginia, and a general sentiment in that direction has been awakened, how natural will be the next step,—that of changing the National Constitution,—and then, dissenters can be dealt with by the law of the land, as in the days of papal supremacy. It will be interesting to watch future developments in connection with this, the latest phase of the National Reform work. J. O. C.

SMITH'S DIAGRAM OF PARLIAMENTARY RULES.

Complete and reliable; an original and unique diagram, showing at a glance the relation of any motion to every other motion. The most convenient in size and arrangement of any other publication on this subject, being the only one that by connecting lines directs the eye from any motion to the rules that govern it. Size 3 1/2 x 7 1/2, and only 1/4 inch thick, specially designed for pocket use. "Can be utilized by a presiding officer at a glance, and without the embarrassing delays necessary to consult ordinary authority."—Hon. David H. Jerome, Governor of Michigan. "After a careful examination of your 'Diagram of Parliamentary Rules,' I find it a most exhaustive and complete compendium of parliamentary law."—Benj. L. Hewitt, Speaker of the House of Representatives, Harrisburg, Pa. "I have examined your 'Diagram of Parliamentary Rules,' and find it a very useful and complete work. It is quite unique, and I have never seen Parliamentary practice put in a form at once so comprehensive, concise, and convenient for reference. It should have a very extensive sale."—Hon. E. S. Lacey, Member of Congress from Michigan. "In a subsequent letter ordering a number of Diagrams, Mr. Lacey says: 'They are highly prized by members of Congress who have them.'" "If any of our readers wish to 'get the best' they will send fifty cents to REVIEW AND HERALD Publishing Association, Battle Creek, Michigan, and get a splendid little book on Parliamentary Rules, which will be sure to give satisfaction. The manuals heretofore published need so much study to become acquainted with the rules, that only a few, comparatively, have ever acquired such a knowledge of the subject as to be at home as chairman of a meeting, or to know how to act as an active member of an assembly. With this diagram before him, a person need make no mistake on the most intricate points of Parliamentary practice, even though he has had little or no experience before."—Signs of the Times, Oakland, Cal. Price 50 cts. Address: REVIEW AND HERALD, Battle Creek, Mich.