

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 SAVIOUR IS COMING!

BY ALICE M. HARPER.

The Saviour is coming, go herald the cry,
O send the glad tidings to nations afar,
Yes, coming in glory to earth, from the sky,
Our blessed Redeemer, the bright morning Star.

He's coming with angels, in glory to earth,
In grandeur sublime, he is coming again,
In beauty and splendor; go herald it forth,
Ye servants of God, go sound it to men.

Go send it o'er ocean, the sea, and the land,
Go tell them the omens have all passed away,
That the Saviour is coming, is now near at hand,
O, joyfully tell them the good news to-day.

Go tell them the Saviour is coming once more;
Go publish the tidings; go tell it to men.
O hasten, and tell the glad news, o'er and o'er,
Ye nations of earth, he is coming to reign.

Yes, joyfully tell them the Saviour is near,
That soon he is coming to scatter death's gloom.
Those sleeping in Jesus, and friends held so dear
He then will awaken, from dust and the tomb.

Forever, at last, in the city above,
In the glad, welcome day, no more shall we roam,
'Tis there we shall praise the Redeemer of love,
In beautiful heaven, with angels at home.

Vernon, Mich.

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.

MARRYING AND GIVING IN MARRIAGE

BY MRS. E. G. WHITE.

THE testimony of Noah, in regard to the judgments that were to fall upon the antediluvian world, was not received by the people as the message of God. The servant of God gave to the transgressors of the law of Jehovah, a warning which announced that in one hundred and twenty years the world would be destroyed by a flood. His warning was scoffed at, ridiculed, and rejected. The preacher of righteousness was proclaimed to be an ignorant fanatic, who had no knowledge of the laws of nature. The wise men of that time argued that it was an impossibility for water to rise high enough to deluge the world. They reasoned from scientific principles, that the world could not be destroyed, and that no attention should be paid to the predictions of Noah. This philosophy, or science falsely so called, exalted the law above the Lawgiver, and things created above the Creator.

Unmindful of the solemn words of the man of God, the people of that age continued their course

of merriment, gratifying the desires of their carnal natures, and following the corrupt imaginations of their hearts. After rejecting the messenger of truth, they plunged more deeply than ever into the business of planting, and building, marrying, and giving in marriage. They spent the time of their probation as if it were one long holiday; and Noah and his predictions were the jest of the careless, wicked scoffers of the age. But while the people were lulled to sleep in the cradle of carnal security, the windows of heaven were opened, and the fountains of the great deep were broken up; and the prophecy was fulfilled, and "the world that then was, being overflowed with water, perished."

"As it was in the days of Noe, so shall it be also in the days of the Son of man." Then, the world was destroyed by a flood; in our day, it is to be destroyed by fire. The message of warning is going forth to the world, to prepare a people who will be saved out of the general ruin of earthly things. We are living in a very solemn time, and solemn thoughts should occupy the mind; the earnest inquiry should be made by every soul, "What shall I do to be saved?" The message that the coming of Christ is at hand, is not received. The thought that he is at the door, is not a welcome thought. As the message of the coming deluge was rejected, in the time of Noah, so the announcement of the final destruction of this world, is disbelieved. Thousands will reason after the same manner as did the people in the days prior to the flood. The message of truth is refused; and one turns away to his merchandise, another to his farm, another to his cattle, and another to the pleasures of life. While one is absorbed in business, and in the cares of this world, another is taken up with thoughts and plans for marriage, and he has no disposition to heed the warning of truth. He responds to the invitation of God to come, for the feast is now ready, "I have married a wife, and therefore I cannot come."

Christ declared, "For as it was in the days that were before the flood, they were eating, and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." He foresaw that men would be engaged in every selfish work, living without fear of God, eating, drinking, marrying, and giving in marriage, when the day of final judgment was about to break. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." And while they are crying, "Peace and safety," sudden destruction shall come upon them, and they shall not escape.

In the days of Noah, the earth was filled with violence. Is it not in a similar condition to-day? Of the vast population in the world before the flood, only eight persons were saved from the general destruction. In the days of Noah, the mass of mankind would not listen to the warning of the servant of the Lord. In our own day, the majority of men will "turn away their ears from hearing the truth, and shall be turned unto fables." In the time of Noah, the people were intensely worldly. They were without the fear of God. God was not in all their thoughts. They had no

care whether he approved their course or not. They were eating and drinking, marrying and giving in marriage, with no thought of their Creator, or of their responsibility to him.

There is in itself no sin in eating and drinking, or in marrying and giving in marriage. It was lawful to marry in the time of Noah, and it is lawful to marry now, if that which is lawful is properly treated, and not carried to sinful excess. But in the days of Noah, men married without consulting God, or seeking his guidance and counsel. So it is at the present day, marriage ceremonies are made matters of display, extravagance, and self-indulgence. But if the contracting parties are agreed in religious belief and practice, and everything is consistent, and the ceremony be conducted without display and extravagance, marriage at this time need not be displeasing to God. "But this I say, brethren, the time is short; it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away."

The fact that all the relations of life are of a transitory nature, should have a modifying influence on all we do and say. In Noah's day it was the inordinate, excessive love of that which in itself was lawful, when properly used, that made marriage sinful before God. There are many who are losing their souls in this age of the world, by becoming absorbed in the thoughts of marriage, and in the marriage relation itself. In the days of Noah the people indulged the appetite and the baser passions, until they were an abhorrence in the sight of the holy God. They became the slaves of that which was vile, and they made a god of this world. The inhabitants of the earth are doing the same thing to-day. Eating, drinking, and amusement are the supreme order of the time. Men do not manifest an interest in the things that pertain to their eternal welfare.

God has placed men in the world, and it is their privilege to eat, to drink, to trade, to marry, and to be given in marriage; but it is safe to do these things only in the fear of God. We should live in this world with reference to the eternal world. The great crime in the marriages of the days of Noah, was that the sons of God formed alliances with the daughters of men. Those who professed to acknowledge and revere God, associated with those who were corrupt of heart; and without discrimination, they married whom they would. There are many in this day who have no depth of religious experience, who will do exactly the same things as were done in the days of Noah. They will enter into marriage without careful and prayerful consideration. Many take upon themselves the sacred vows as thoughtlessly as they would enter into a business transaction; true love is not the motive for the alliance.

The thought of marriage seems to have a bewitching power upon the minds of many of the youth. Two persons become acquainted; they are infatuated with each other, and their whole attention is absorbed. Reason is blinded, and judgment is overthrown. They will not submit to any advice or control, but insist on having their own way, regardless of consequences. Like some epidemic, or contagion, that must run its course, is the infatuation that possesses them; and there seems to be no such thing as putting a stop to it. Perhaps

there are those around them who realize that, should the parties interested be united in marriage, it could only result in life-long unhappiness. But entreaties and exhortations are given in vain. Perhaps, by such a union, the usefulness of one whom God would bless in his service, will be crippled and destroyed; but reasoning and persuasion are alike unheeded. All that can be said by men and women of experience proves ineffectual; it is powerless to change the decision to which their desires have led them. They lose interest in the prayer-meeting, and in everything that pertains to religion. They are wholly infatuated with each other, and the duties of life are neglected, as if they were matters of little concern. Night after night, these young people burn the midnight oil to talk with each other,—in reference to subjects of serious and solemn interest!—O no. Rather of frivolous things, that are of no importance. Satan's angels are keeping watch with those who devote a large share of the night to courting. Could they have their eyes opened, they would see an angel making a record of their words and acts. The laws of health and modesty are violated. It would be more appropriate to let some of the hours of courtship before marriage run through the married life. But as a general thing, marriage ends all the devotion manifested during the days of courtship. These hours of midnight dissipation, in this age of depravity, frequently lead to the ruin of both parties thus engaged. Satan exults, and God is dishonored when men and women dishonor themselves. The good name of honor is sacrificed under the spell of this infatuation, and the marriage of such persons cannot be solemnized under the approval of God. They are married because passion moved them, and when the novelty of the affair is over, they will begin to realize what they have done. In six months after the vows are spoken, their sentiments toward each other have undergone a change. Each has learned in married life more of the character of the companion chosen. Each discovers imperfections that, during the blindness and folly of their former association, were not apparent. The promises at the altar do not bind them together. In consequence of hasty marriages, even among the professed people of God, there are separations, divorces, and great confusion in the church.

This kind of marrying and giving in marriage is one of Satan's special devices, and he succeeds in his plans almost every time. I have the most painful sense of helplessness when parties come to me for counsel upon this subject. I may speak to them the words that God would have me; but they frequently question every point, and plead the wisdom of carrying out their own purposes; and eventually they do so. They seem to have no power to overcome their own wishes and inclinations, and will marry at all hazards. They do not consider the matter carefully and prayerfully, leaving themselves in the hands of God, to be guided and controlled by his Spirit. The fear of God does not seem to be before their eyes. They think they understand the matter fully, without wisdom from God, or counsel from man. When it is too late, they find that they have made a mistake, and have imperiled their happiness in this life and the salvation of their souls. They would not admit that any one knew anything about the matter but themselves, when if counsel had been received, they might have saved themselves years of anxiety and sorrow. But advice is only thrown away on those who are determined to have their own way. Passion carries such individuals over every barrier that reason and judgment can interpose.

> Love is a plant of heavenly origin. It is not unreasonable; it is not blind. It is pure and holy. But the passion of the natural heart is another thing altogether. While pure love will take God into all its plans, and will be in perfect harmony with the Spirit of God, passion will be headstrong, rash, unreasonable, defiant of all restraint, and will make the object of its choice an idol. In all the deportment of one who possesses true love, the grace of God will be shown. Modesty, simplicity, sincerity, morality, and religion will characterize every step toward an alliance in marriage. Those who are thus controlled, will not be absorbed in each other's society, at a loss of interest in the prayer-meeting and the religious service. Their fervor for the truth will not die on account of the neglect of the opportunities and privileges that God has graciously given to them.

If men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated. Marriage is something that will influence and affect your life, both in this world, and in the world to come. A sincere Christian will not advance his plans in this direction without the knowledge that God approves his course. He will not want to choose for himself, but will feel that God must choose for him. We are not to please ourselves, for Christ pleased not himself. I would not be understood to mean that any one is to marry one whom he does not love. This would be sin. But fancy and the emotional nature must not be allowed to lead on to ruin. God requires the whole heart, the supreme affections.

The majority of the marriages of our time, and the way in which they are conducted, make them one of the signs of the last days. Men and women are so persistent, so headstrong, that God is left out of the question. Religion is laid aside, as if it had no part to act in this solemn and important matter. But unless those who profess to believe the truth are sanctified through it, and exalted in thought and character, they are not in as favorable a position before God as the sinner who has never been enlightened in regard to its claims. We are rapidly approaching the close of this world's history. Every moment is of the most solemn importance to the child of God. The questions that should come to every heart are, "Am I a Christian? Is the word of God my study? Is Christ dwelling in my heart by faith? Is the law of God the rule of my life? Do the searching truths I profess to believe, penetrate into the very secret places of my life? Do I carry out its principles in my business life? Is the influence I exert, having a saving power on those with whom I associate? Unless the truth does have a marked and decided influence upon the character and life of its recipient, it is not doing its office work in the life, as it should be; and those who are not being sanctified through obedience to the truth, must be converted, or they will be lost.

THE CHRISTIAN'S CONSOLATION.

BY C. P. WHITFORD.

SOMETIMES the pilgrim's journey seems dark and dreary. The many mistakes and failures of his life are vividly presented before his mind, until sadness and sorrow fill his heart. When almost upon the verge of despair, he remembers the words of our dear Saviour: "Let not your heart be troubled: Ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

With such consoling words as these, were the sorrowing hearts of the disciples cheered, as Christ was about to leave them, and return to his Father. Eighteen hundred years have passed away, and yet we, his children, are left to struggle on, surrounded by the fury of contending foes. The conflict is oftentimes fierce, and the pilgrimage toilsome. The world seems like a "waste howling wilderness;" yet as I fix my heart and hopes on high with Christ, I am comforted, as were the disciples of old, with the blessed assurance, "I will come again and receive you unto myself; that where I am, there ye may be also."

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9. Dear brethren and sisters, in making known "the power and coming of our Lord Jesus Christ," we have not taught "cunningly devised fables." The "sure word of prophecy," has been to us as "a light in a dark place." The way-marks toward the heavenly city have all been plainly pointed out, and our chart admonishes us that we are about to enter the portals of an eternal day. The better land is nearing; yes, it is almost in sight. Courage, then, my brother, my sister, only a little longer have we to endure hardness as good soldiers of the cross of Christ. Renew your consecration to God, engaging with fresh courage in doing valiant service for the great Captain of our salvation; and soon the city to-

ward which you have been journeying so many years, will greet your enraptured sight. Its golden gates will swing back upon their glittering hinges, and the righteous nations which have kept the truth, will be invited to enter in.

To have Christ with us in this world, is indeed a privilege; but to be with him in "the city of God," will be a triumph, yea, gladness untold. That will be the "rest" which remains for those who have labored, and suffered reproach, amid the wickedness of a weary world. It will be the home of those who have honored Christ in dens and deserts, in dungeons and in flames. It will be the camp of those, who, following a Captain that was made "perfect through sufferings," come to sing the song of victory on Zion's heights. "Weeping may endure for a night, but joy cometh in the morning." We are now in the valley and shadow of sighs. We shall then sit on the hills of sunshine and song. Rest shall refresh the wearied spirit, and gladness fill the sorrowing heart. Of such joys as await the saints of God, we can have no clear conception. Present joys are imperfect and disturbed. Heavenly joys shall need no improvement, and know no decay.

"There is the city, in splendor sublime,
O, how its turrets and battlements shine!
Pearls are its portals, surpassingly bright,
Jasper its walls, and the Lamb is its light.
Pathways of gold that blest city adorn,
Gilt'ring with glory far brighter than morn;
Angels stand beck'ning us onward to share
Glory unfading—we long to be there.

"There is the home of the pure and the blest,
There shall the weary be ever at rest:
There shall life's trials and sorrows be o'er,
There shall the gathered ones part nevermore;
There shall the blest be from death ever free,
There their Redeemer in glory they'll see;
Crowns of bright glory forever they'll wear;
O, to be with them!—we long to be there."

Dear brethren and sisters,—will you and I be there? or shall we fail to enter those celestial gates? When the groans of creation shall all be ended,—when tears shall be wiped from off all faces,—may we experience that joy that shall cheer the hearts of God's peculiar people, as they enter the city, prepared for all those who love him. But we should ever remember that if we would share Christ's future glory, we must taste the cup of his affliction, and count it all joy to bear his shame. We must be pilgrims and strangers here, if we would there have heavenly citizenship; and our present sorrows are needful to prepare us for our future joys. And if the pains that now afflict us, and the trials that detach us from the things of earth, tend to deepen our intimacy, and confirm our union, with him who was a Man of sorrows, and acquainted with grief, and so prepare us for the blessings of his presence,—then let us covet reproach, and glory in that cross which brings us so near to him who bore our griefs and carried our sorrows, in the days of his flesh.

But O, it is a saddening thought that many will be excluded; for sin shall have no entrance there. When the whole earth shall be filled with the glory of the Lord, its pollutions will all be gone. The awards that shall go forth from the great white throne, will then vindicate the violated law of God. There will be those who feared to do right, and who shunned the cross of Christ,—the faithless,—those who dare not believe in God, and obey his truth, rejecting the counsel of God against themselves,—all these, with the idolaters, the lustful, and the treacherous, will be shut out when the day of decision shall come. What an hour of mighty interest is that which shall decide our destiny,—insure our entrance to the heavenly home, or consign us to the perdition of ungodly men! And that hour draws near. It fleets along by day; it steals along by night. If we slumber, it slumbereth not. If we linger, it lingereth not. We may tarry, but it makes haste.

"On all the wings of time it flies,
Each moment brings it near."

In the midst of our supposed security, we may pass the decisive moment. It will then be too late to change. We rise to the heights of glory, or plunge downward to the depths of sorrow and despair. That day cometh; that doom is near. For yet a little while, the four angels are holding the four winds of political war and strife, that the servants of God may be sealed in their foreheads. We have only a little time left us in which to make wrongs right. Let us then give all diligence,

to "make our calling and election sure." Perilous times are just before us. Everything that can be shaken, will be shaken. The "image to the beast," against which the "third angel" is now raising the warning voice, is about to be formed in our fair land.

But the day of peace will dawn at last. The returning dove will bring the olive leaf above the assuaging floods of woe and strife. The great Peacemaker will stretch forth his hands above the world's tumultuousness, saying, "Peace be still;" and there will be a great calm, greater even than the tumult of the on-coming storm,—a calm wide as the universe, and lasting as eternity. "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." Such shall have palms of victory, and crowns that never fade.

DO THEY KEEP SUNDAY IN HEAVEN?

BY M. B. DUFFIE.

THE first verse in the Bible bears record of work done on the first day of the week. The great Jehovah began the creation of this, another world, on Sunday. We are told just what work was done on each of those days. What was accomplished on that first day?—A new earth, fresh from the hands of Omnipotence, its pathway lighted by the glory of his presence, is whirled into its orbit; "and the evening and the morning were the first day." The waters were divided, and the firmament made; "and the evening and the morning were the second day." The waters were gathered together and became seas; the dry land appeared; "and the evening and the morning were the third day." The sun, moon, and stars were assigned their places in the heavens; "and the evening and the morning were the fourth day." The fowls of the air and the denizens of the sea live, breathe, and move; "and the evening and the morning were the fifth day." The beasts came forth, the cattle, and every creeping thing, yea, man, creation's lord; "and the evening and the morning were the sixth day." This world's first week of toil now ends; the sun lights up its western slope; the new earth listens to its Maker's voice, and begins the observance of the Sabbath of infinity. The great Architect of the universe has completed another world; he pronounces it good, and rests from his labors.

Myriads of other worlds exist. Was there no need of rest when they were formed? Was the first Sabbath that came to earth, the first the spheres had known? Who dare assert no rest was found in heaven, until *this* atom of the universe was brought into existence, or that heaven was Sabbathless until that time?

We read that the Sabbath is to be kept by those who shall inherit the new earth. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:23. Will that day be Sunday? To those who hope for a home in the earth made new, those who desire to be in harmony with its inhabitants, and loyal subjects to its sovereign, this is an important question.

Unless the man of sin, who should seek to change times and laws (Dan. 7:25), who foisted upon the world a spurious Sabbath, did reach his hand to heaven, and wrest the ten commandments from the ark of the covenant, and with impious finger, efface its fourth precept, writing *first* in place of *seventh*, and unless the Lord of heaven has obeyed the mandate to recognize the "Christian" or "American Sabbath," in heaven also,—then the original plan is still in force, and the seventh day remains, as in the beginning, the Sabbath of heaven.

A great feast is soon to be given. All are invited, but only those having on the wedding garment will be made welcome; only those whose voices are attuned below, can join the anthem above, when the angel host shall strike their harps to sing the song of the redeemed.

—The young and middle-aged are frequently filled with discontent, and rail against life; but seldom is this the case with those who are full of years and the wisdom of age. They have been so long endowed with life, and it has taught and is teaching them so many lessons, that they cannot complain of it, still less condemn.

A LESSON FROM THE STARS.

BY TORIA A. BUCK.

"CANST thou bind the sweet influences of Pleiades?" Job 38:31.

I watched the stars in glory sit,
With purple ether wrapt around,
They are the fires the angels lit
On heaven's eternal camping-ground.
There was a calm on vale and sky,
A breathless silence in the air,
While trees, like men condemned to die,
Held up their leafless hands in prayer.

Upon the earth God's breath had blown,
And woke to life each vale and hill,
And nature heard; and sparkling shone
The brook that turned the silent mill.
I watched the sunshine glow and fade,
And down the heavens slowly die;
While soft the lengthening shadows made
A pathway up the western sky.

As bright the blazing splendor flew
In banners from night's lifted spars,
Far down the arch of heaven's blue
I saw the blood-red planet Mars.
There spake a voice, "My child, I stand
Wrapped in my crimson coat of mail,
I wave to thee my steel-clad hand,
Until the morning stars grow pale.

"Weep not, but dry those tear-wet eyes,
The thunders call to thee aloud;
And speak from the embattled skies:
'The stars still shine behind the cloud.'
Fear not, O maiden, but be strong,
I see thee gaze, and trembling stand;
And while the stars their notes prolong,
I wave to the my mailed hand."

When winter's snowy eagles shake
Their fleecy plumes in the air,
And lips that grieve, and hearts that break,
Look upward with a voiceless prayer;
I think, dear friend, of Him whose wing
Shelters in storms that wildest rave,
And doth divinest blessings fling,
With stars that shine upon thy grave.

His voice is still the voice of God;
And slowly up the shining arch,
So long by restless planets trod,
The stars resume their ceaseless march.
And best of all the gems that strew
Their dust beyond the sunset's bars,
To light the dome of heaven's blue,
I love the blood-red planet, Mars.

East Randolph, N. Y.

ITEMS OF ADVENT EXPERIENCE DURING THE PAST FIFTY YEARS.—NO. 3.

BY WASHINGTON MORSE.

AFTER the final disappointment in the autumn of 1844, the many thousands who had embraced the message of the close of time and the coming of Christ, were greatly perplexed to understand that wonderful movement. They could not find it in their hearts to renounce it as not in the order of God, and they were certain that they had been sincere in their adherence to the cause they had espoused. It was but natural that the masses should look to those who had been leaders in the work, for a consistent and conclusive explanation of the same, since the great central event that had been predicted, had not occurred. The leaders most keenly realized the situation in which they were placed, and many of them proceeded with diligence and earnest devotion to the task of obtaining the correct solution of the question.

It is not my purpose to consider the various interpretations that were given by different individuals, as time passed on. Suffice it to say, that the explanations were varied, and each new theory advanced had more or less adherents. We were in much the same situation that the disciples were, after Christ's crucifixion and burial. They knew not what to do. Upon one occasion, several of them were together, when Simon Peter said, "I go a fishing;" the others replied, "We also go with thee." And so it was with the disappointed Adventists after the time passed. Some went in one direction, and some in another; some adopted one line of interpretation of the movement and its result, and some another.

But standing forty-four years this side of that memorable date, there is an explanation of that entire movement, that appears to me harmonious, consistent, and conclusive,—an explanation that enables those who passed through that remarkable experience to comply fully with the exhortation of the apostle: "Cast not away therefore your confidence." Heb. 10:35. I fully believe that it is

the will of God, that we should not cast away the confidence that was had in that movement by those who were in it; but that we should cherish it, knowing that our work was in the order of God, and that the faith we exemplified, "hath great recompense of reward."

A brief statement of the interpretation that I have referred to, may be of interest at this point, although I doubt not most of the readers of the REVIEW are already familiar with it.

1. In Rev. 10:5, 6, is this testimony: "The angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that *there should be time no longer*." As is the case in several other instances in the Bible, I understand the angel here mentioned, to symbolize a dispensation of God's providence, carried forward in the earth by chosen agents at a particular period of time, for the accomplishment of specific purposes. The work here brought to view, is the proclamation, upon the authority of the Creator himself, that "there should be time no longer." It is susceptible of the clearest demonstration, that prophetic time is here intended. The great Advent movement of 1840-44 was in exact fulfillment of this prophecy. We proclaimed the close of the 2300 prophetic days, this being the longest specified period of prophetic time brought to view in the Scriptures, and a period reaching to a later date than any other that is given. There cannot be found in God's word a period of prophetic time, accompanied by data for ascertaining its beginning and close, that extends this side of 1844. Our proclamation was made upon the authority of the immutable word of God, and stands upon record as the only proclamation of the kind regarding the close of the 2300 days that had been made, up to that time.

2. The angel brought to view in Rev. 14:6, 7, had a world-wide message, "saying with a loud voice, Fear God, and give glory to him; *for the hour of his judgment is come*." This was emphatically the burden of our proclamation. We called upon men in a most earnest manner, with a veritable "loud voice," to "fear God," for the time of his judgment would come with the close of the 2300 days. And that was just what did begin then, and what was signified by the cleansing of the sanctuary, in the statement of the angel, "Unto two thousand and three hundred days; *then shall the sanctuary be cleansed*." Then commenced the investigative judgment,—the work of examining the cases of all who, since the foundation of the world, have entered the kingdom of grace. This work is for the purpose of ascertaining who of all that vast number are entitled to have their sins blotted out, and their names retained in the Lamb's book of life. This work commenced upon the cases of the dead, and will pass to the living when the cases of the dead are disposed of. It was God's purpose that the world should be warned of the commencement of this great work of judgment, and such a warning had to be given, in order to fulfill the prophecy of Rev. 14:6, 7. It has always been God's plan to warn mankind regarding any great work that is to be accomplished, in which they are concerned.

3. In Dan. 7:9-13, the opening of the investigative judgment is brought to view, and one feature is mentioned thus: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days." By the "Ancient of days," we understand is meant God the Father, who presides during the investigative judgment; and the coming of Christ to him signified the entrance of our Saviour upon his work as our great high priest in the holy of holies of the heavenly sanctuary—the work of cleansing the sanctuary, that commenced in 1844, at the close of the 2300 days. This work of cleansing the sanctuary decides who are to be the subjects of Christ's everlasting kingdom. Thus is it seen that a literal "coming" of Christ occurred at the close of the prophetic time, just as we preached. The "coming," however, was to the investigative judgment, and not to this earth.

4. In Rev. 14:8 a message is represented as going forth to the world, the burden of which is, "Babylon is fallen, is fallen." This message was to "follow" the one that proclaimed the hour of God's judgment at hand. By the term "follow,"

I understand is meant that it would be subsequent to, and also that the work here brought to view would cover practically the same territory as that covered by the work previously mentioned. In Rev. 18:1-5, the proclamation of the fall of Babylon is again referred to; and here the exhortation is added, "Come out of her, my people." Precisely such a work as is here indicated, commenced in the early summer of 1844. The preaching of the judgment hour message and the proclamation of Christ's second advent near, had been going forward for several years, and opportunity had been afforded the world to see that God was in the movement; that he set the seal of his Spirit to it. But the religious world rejected the message, and began to indulge in scoffs, sneers, and jeers at those of their brethren who had embraced it. Within a few months after the cry of "Babylon is fallen, Come out of her my people," commenced, fully 50,000 Advent believers severed their connection with the various religious denominations with which they were connected, and stood a united band on the special doctrines of the close of time and the coming of Christ. Such another proclamation, accompanied by such an exodus from the religious denominations, is not upon record. We affirm that the movement was in the order of God, and in direct fulfillment of prophecy.

5. In the parable of the ten virgins (Matt. 25:1-13), those who went forth to meet the bridegroom are represented as slumbering while the bridegroom tarried. Afterward, a cry was made at midnight, "Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." It would be difficult to conceive of a more complete fulfillment of this parable, than was witnessed in the experience of the Advent believers in 1844. By the slumbering, was signified our failure, up to about the middle of the summer of 1844, rightly to comprehend the reckoning of the time. We had computed the time as ending with the close of 1843, Bible reckoning, which was March 21, 1844. It was not until July that we discovered that the decree to restore and build Jerusalem did not take effect until the autumn of the year of its issuance, and that consequently the 2300 years would not end until the autumn of 1844. Our eyes had been holden, that we should not see that point until God's own good time. When we did see it, we made that identical cry, "Behold, the bridegroom cometh; go ye out to meet him." The wonderful awakening that then occurred, the renewed activity with which the Advent believers engaged in their work, was fitly symbolized by the words of the parable, "Then all those virgins arose, and trimmed their lamps."

6. The angel whom John saw proclaiming that time should be no longer (Rev. 10:1-6), had in his hand a little book. The one who was represented as receiving the little book from the hand of the angel was told to eat it; and that it should be sweet as honey in his mouth, but very bitter in his belly. Did space permit, I might adduce conclusive evidence, showing that the little book here mentioned was none other than the book of Daniel. It was from that book that we obtained a knowledge of the ending of the 2300 prophetic days, whereby we were led to believe that Christ's coming was to occur in 1844. That doctrine was very precious to us; and the completeness, energy, and devotion with which we espoused the cause, was fitly characterized by the illustration of eating the book. It was bread and meat to our hungry souls, and the joyful anticipations that we experienced could not be better expressed than by the term, "sweet as honey." But when we had fully partaken of that precious experience, there came the disappointment that was indeed "bitter" to our souls. I fully believe that our experience was in exact fulfillment of the prophecy regarding the little book.

With these explanations of the features that I have mentioned, all that pertained to that great movement is easily accounted for. It was necessary that prophecy should be fulfilled. When Christ was making his triumphal entry into Jerusalem, and the disciples began to shout, "Blessed be the king that cometh in the name of the Lord!" the Pharisees wanted them rebuked for making such a disturbance. Christ replied, "If these should hold their peace, the stones would immediately cry out." Luke 19:37-40. The Lord will see to it, that the inspired predictions of his proph-

ets are all fulfilled. If they are not fulfilled by one agency, he will raise up another.

The fact that Christ's disciples did not understand that he was to be crucified, does not prove that they made a mistake in following him; neither does the fact that we did not perceive the precise nature of the event that was to transpire at the ending of the 2300 years, prove that our work was not of God in proclaiming the end of time and the coming of the Saviour. It must be evident to all candid observers, that had we fully and clearly understood the nature of the event that was to transpire at the close of the time, we could not have gone forward in a manner to fulfill the prophecies. No proclamation, short of the one that was given, could have arrested the attention of the world as it was needful that it should be secured, in view of the importance of the prophetic time that then closed, and the work of the investigative judgment that then commenced.

But those who began the proclamation of the first and second angels' messages—for the great movement of 1840-44 was only the commencement of those proclamations—did not then realize that they were fulfilling prophecy. Had they realized it, their work would have been merely mechanical, devoid of the life and energy that characterized it. Had Christ's disciples realized that they were fulfilling prophecy, they could not have shouted as they did when he made his entry into Jerusalem, riding upon the humble beast. The very fact of our misconceptions in the matters wherein we erred, was in the order of God. Upon no other hypothesis can they be explained. Had we not at first stumbled in computing the time, there could not have been the "Midnight Cry." Had we known the precise nature of the coming of Christ that was to occur at the close of the time, there would have been no disappointment, and Rev. 10:9, 10, concerning the eating of the little book, the sweetness in the mouth, and the after bitterness, would not have been fulfilled. Had our eyes not been holden from an understanding of the third angel's message of Rev. 14:9, we never could have begun the proclamation of the first and second. Had we been permitted to read and understand Rev. 10:11, "Thou must prophesy again before many peoples, and nations, and tongues, and kings," we could not have fulfilled previous portions of the same chapter.

I bless the Lord that it is not necessary to cast away our confidence in that great movement. We can adopt the language of Peter, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." 2 Pet. 1:16. Likewise of 2 Tim. 1:12: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Mankato, Minn.

IS IT REAL?

BY T. E. ROWEN.

God has promised to those who love and serve him in this life, a home beyond the grave. And although he has so described this home to us in his word, that we may form quite correct conceptions of it, still many seem to entertain mystical ideas regarding it, forgetting that it will be real, beautiful, and homelike. Christ tells us that in his Father's house are "many mansions." The Emphatic Diaglott reads, "In my Father's house are many dwellings." Hence we conclude that where God resides, are many homes, or dwellings.

After Jesus rose from the dead, his disciples thought him a spirit. "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit." Jesus desired to take this false impression from their minds. He asks them, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

If Christ ascended into heaven with this sinless body of flesh, and he is the type of all the resurrected saints, then certainly this part of the inhabitants of heaven will possess bodies that may be touched, handled, and seen. Those who are living when Christ comes, meet a change of body from

mortal to immortal. "In a moment, in the twinkling of an eye," says Paul, "we shall all be changed." The living saints, then, will also have bodies of flesh, free from sin, when they ascend to meet their Lord. If such are the dwellers in the new earth, they will certainly have occasion for homes there. Has God promised them? In Isaiah, speaking of their happy state, the Lord says, "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." By this, God would have his people form conceptions of the future life, by the pure and beautiful things of earth. "Plant vineyards," "build houses,"—both of these occupations are familiar to us here, and best of all, the redeemed shall forever enjoy the efforts thus put forth.

A beautiful city, beyond the comprehension of the human mind, is to be the capital of the new earth. This is composed of materials that are known here on earth. The streets are made of pure, transparent gold; its walls composed of stones most precious; and from beneath the throne flows the peaceful river of life. On its banks grows the tree of life, the fruit of which is used to perpetuate the life of the redeemed. Beasts, kind and gentle, and such as are known to us in the present state, will do their part in making the new earth seem real to the saved. The child may caress those which now are ferocious, without fear or injury. Will not these scenes described in God's word, be real? Will there not be animals and beautiful landscapes, in paradise, such as are familiar here, only far more beautiful? God's word declares there will be.

O, may we improve well the little time granted us to secure a clear title to an everlasting home, real and glorious, in the earth made new! Our Saviour will make this earth his home; and surely if we are his, we shall desire to be with him. "And there shall be no more curse; but the throne of God and of the Lamb shall be in it." "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." Let us seek diligently to make our "calling and election sure."

BROAD AND LIBERAL.

BY EUGENE LELAND.

In a discourse on the Sabbath question, delivered recently by the resident M. E. minister in a place where a series of meetings was being held in an S. D. A. tent, the remark was made, that we should take a broader, more liberal view of the Sabbath question, and not be so strenuous about the particular day. It occurred to me at once to see how broad and liberal the minister would be on the question; and sure enough, before he finished the discourse, he was pleading forcibly for legislation in favor of Sunday observance.

Those who observe the first day of the week, always plead for broader and more liberal views of this question, when the lack of evidence for the observance of the day, is presented before them. They would have us just broad and liberal enough to keep Sunday; and I suppose the Mohammedan would have us broad and liberal enough to keep Friday; the Chinese would have us broad and liberal enough to keep no Sabbath at all. And I am afraid that by trying to please all of them, we should become so broad and liberal that there would not be room enough for us in the kingdom of God.

We should be just as broad and liberal as God would have us be; and that is just broad and liberal enough to keep the seventh-day Sabbath according to the commandment.

Millington, Mich.

—If men would consider the end of sin, they would shun the beginning of it.

—No one who has carefully studied the life of Christ, can fail to be impressed with the promptitude and appropriateness with which he answered all the caviling questions that were put to him. The answers came to his lips instantly, without any apparent effort, showing that in him dwelt "all the treasures of wisdom and knowledge."

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.

HE CHOSE THIS PATH FOR THEE.

He chose this path for thee;
No feeble chance, no hard, relentless fate,
But love, his love, hath placed thy footsteps here.
He knew the way was rough and desolate,
Knew how thy heart would often sink with fear;
Yet tenderly he whispered, "Child, I see
This path is best for thee."

He chose this path for thee,
Though well he knew sharp thorns would tear thy feet;
Knew how the brambles would obstruct the way,
Knew all the hidden dangers thou wouldst meet,
Knew how thy faith would falter day by day,
And still the whisper echoed, "Yes, I see
This path is best for thee."

He chose this path for thee,
And well he knew that thou must tread alone
Its gloomy vales, and ford each flowing stream;
Knew how thy bleeding heart would sobbing moan,
"Dear Lord, to wake and find it all a dream."
Love scanned it all, yet still could say, "I see
This path is best for thee."

He chose this path for thee,
What need'st thou more? This sweeter truth to know
That all along these strange bewildering ways,
O'er rocky steeps, and where dark rivers flow,
His loving arms will bear thee "all the days."
A few steps more and thou thyself shalt see
This path is best for thee.

—Union Signal.

MISS SUSAN'S HOME MISSION.

I.—GOING ABROAD.

"AND so you really are going at last, Miss Susan?"

I had come from quite a distance on the other side of the scattering country parish to see Miss Susan Mildmay, hearing that she was going away as a missionary. I was just in time, for I found the dear little spinster surrounded by bags and boxes, waiting for the stage which was to carry her over the first dozen miles of her long journey.

"Yes, indeed," she said, with a smile, "I've always had it on my mind to go, you know. I thought I'd do it when I was a girl—when father and mother were strong, and there seemed plenty of the others to take care of them. But it was not laid out for me. All the others married or died, and so here I've been. Father lost his health; and when he was taken, there was poor Mark. Now they've all done with me; and it seems exactly as if Providence was opening the way for me, for I've had the chance to let the little house with the furniture just as it stands. So I've been for the last six months winding up and getting ready. And," she straightened herself up with a smile, brushing away the tear which had come with the memory of poor Mark, "there's work in me yet, I'm only forty-three, and strong and hearty."

"I should think, Miss Susan," I said, "that you would need a little rest before going to work again."

"Rest? Bless your heart, dear, it rests me to work. Perhaps it makes you laugh to think of my going for a missionary; and no wonder if it does, I'm sure. When I used to think of it when I was young, I always laid out to do a great deal of studying, and fit myself for it. But I have n't had the chance of that, you see. The years have gone and gone, and I have n't had time. You would n't think I was the sort to go on a mission, now would you?" she asked, with a laugh.

"I'm not so sure of that," I said.

"Well, I had about made up my mind long ago that the Lord did n't want me for that branch of his work. But," she brightened wonderfully as she went on, "since Mr. Vernon went out last year, he's been writing to me pretty regular; and you'd be surprised at some of the things he says. Says they want just such work as I could do, as bad as they want preachers. Says they want somebody to teach those poor creatures that it's nice to be clean and to wear decent clothes—"

"He must be a very sensible man," I said.

"Yes—and says," Miss Susan grew more ani-

mated and earnest with every word, "that it is n't much good to tell the poor souls about the love of Christ till they learn that love is a good thing. How can they learn to love their Saviour till they learn to love each other?—till they know there's something better than going to war, and torturing their prisoners, eh?"

She grasped my hand, and looked into my face with beaming eyes.

"Miss Susan," I said, giving her dear hard-working hand a re-assuring clasp, "if Mr. Vernon wants some one to go and tell people how to love each other, he can't do better than to send for you."

"Any one can do that, you know," she went on. "And it's a wonder," her voice softened, "if I can't whisper something about the love of Christ too—eh, dear?"

"Ah! Miss Susan, I shall see you bringing your own stars for the King's crown."

Tears came into her eyes, but she had no time to shed them, for a few kindly neighbors were beginning to gather, to wish her Godspeed on her journey.

II.—ALTERED PURPOSES.

"There's the stage coming," cried some one. Miss Susan grasped her bags, others carried the boxes to the gate, and we watched the approach of the lumbering vehicle, through a cloud of dust.

The driver drew up, but instead of looking inquiringly for a passenger and concerning himself about Miss Susan's baggage, he busied himself with lifting from the stage two children, who came toward her, each carrying a small bundle of clothing. The older one, an unattractive looking boy, gazed half curiously, half defiantly around, but the little girl, several years younger, looked from one to another of the strangers about her with a wistful, pitiful little face.

"Here's a letter for Miss Susan Mildmay," said the boy. "Isaac Barry was our father, and he's dead."

"Isaac Barry dead!" exclaimed Miss Susan, coming forward in surprise and dismay.

She opened the letter, and read what some of the shrewder of her neighbors had already guessed. Her cousin, Isaac Barry, had sent his orphan children to her to be cared for.

"It takes my breath away," said poor little Miss Susan, sinking down on a garden bench, with a look of helpless bewilderment.

"I suppose you might as well go on," said some one to the stage-driver. "She can't go to day any way."

"Nor any day, I'm afraid," said another, as Miss Susan took the neglected looking little girl in her arms and cried, thinking of her cousin Isaac.

There was quite a season of subdued excitement among the neighbors, and at length one of Miss Susan's friends came to her.

"Seems to me, Miss Susan, it's a great pity for all your plans to be tipped over this way. Isaac Barry has a brother out West that ought to take these children. It's his duty, not yours."

"May be so," said Miss Susan, "but John Barry isn't that sort of man. He would n't do it unless he had to; and if he had to, he might not always be kind; poor fatherless and motherless children!"

"And you're going to give it all up?"

"Yes, the Lord's laid out other work for me, you see. I guess Mr. Atkins'll give up the lease of the house when he knows how 't is."

She gave one look at the distant stage coach, and carrying the poor little waif who had come to her arms, turned her back upon hopes and plans and went again into the little house.

"Well, said old Farmer Ryder, a staunch friend of Miss Susan's, as I walked with him through a quiet country lane, when the neighbors took leave of her half an hour later, "if I had n't always believed there was a heaven for some folks, I'd believe it when I look at Susan Mildmay."

"How is that?" I asked.

"Why, you know some o' these science folks tell us there isn't anything but this life—that such as it is, we just live it out, and that's an end o' the whole business. But don't talk to me! Now here's Susan been a convenience for other folks all her life. Nobody's ever thought o' what she'd like; it's always been what did others like her to do for 'em. She's worked and worked, year in and year out, first of all for her parents—and there

was n't never any one harder to do for'n her father when his health give out. She was to marry Seth Marsh—good fellow Seth was—but she could n't leave the old folks, so after waiting till he got tired, he went off and married some one else. And when her parents died, there was her brother Mark—weak-minded, and desperate hard to get along with. And then the Lord took him away; and now't she was just going to have the desire of her heart, that no-account cousin o' hers has up and died, and left these young ones for here to take care of. No, sir," the old farmer gave a vigorous stamp, "don't tell me there ain't a chance somewheres for such as her."

After that day, my way lay for many years far from the country neighborhood.

"How is Miss Susan getting on with her family?" I sometimes asked in writing to friends. And the answer came in varying tones: "Having a tussle to get some kind of decency into those ill-brought-up children." "Having her poor, gentle little life bothered out of her by that scape-grace of a boy."

Long afterward the word came: "It really seems as though Miss Susan was managing to infuse some of her own grace into the spirit of that boy. For years all the neighbors held up their hands over his pranks, wondering what kind of an end he would come to, and thinking the very best thing he could do, would be to run away and leave her in peace. But a marvellous change has come over him, and he's joined the church, and now Miss Susan's talking of mortgaging her little place to get him educated. A shame, folks say, but he's a bright young chap, after all."

III.—FOURTEEN YEARS AFTER.

Fourteen years after the day I had seen Miss Susan turn from her cherished plans, to give a home and a mother to two homeless and motherless children, I found myself at church in a town not very far from where she lived.

A young minister in the pulpit so held my attention that I could scarcely follow out my desire to try if I could find a few familiar faces in the congregation. His earnest face and voice gave fullest evidence that his whole heart was set upon his Master's business, and he was listened to with more than usual interest.

Among those who seemed absorbed in his eloquently-given message, was one whose face seemed to bring me a flavor of memories of long ago. I could not get a fair sight of the eyes intently fixed upon the speaker, but surely I could not be mistaken in the mouth, with its lines of patient peace. Thinner of face and grayer of hair than of old, I still held to my opinion, and felt no surprise when the eyes, beaming with a wealth of unspoken content, were turned upon me in the vestibule at the close of the service.

"Miss Susan Mildmay!" I exclaimed.

"Yes, it's me," was the glad response. "And how long it's been,—and how good it seems to see you! And—this is my boy."

What a fullness of satisfied, gratified love and pride was crowded into her tone, as she placed her hand on the arm of the young minister, who had come quietly to her side. I saw him lay his own over it, as he bowed to me.

"What!" I said, "not the boy who came to you that day?"

"Yes, that very boy, Isaac Barry," said Miss Susan, in a flutter of delight. "Yes, I remember, you were there that day. Dear me—so long ago! And you haven't heard, have you?" went on the dear little soul, in a half whisper, as the young man's attention was claimed by others, "no, you've only just come, so of course you have n't—that Isaac's going for a missionary—and I'm going too!"

"You, Miss Susan!"

"At last! There's work in me yet, and Isaac says there's plenty of just such work to be done as I can do. And O," she rapturously clasped my hand, "do n't you remember the time I thought the Lord was ready for me out there, and he wasn't? No, dear, he wanted me here, yet. Sometimes (I can confess it now) I used to get almost discouraged with Isaac. And then I used to say to myself—sharp: 'Susan Mildmay, you setting up to want to go and look after lost sheep, when the sheep are at your very door—and not half such forlorn, miserable sheep as you thought of tackling out there, either. I'm ashamed of you!'

And then I'd take courage and go on. And now look!"

"Miss Susan," I said, "if that boy of yours brings a thousand stars for the Master's crown, every one of them will owe their brightness to you."—*Sydney Dayre, in New York Observer.*

Special Attention.

THE TERRIBLE STORM IN LOUISIANA.

ANOTHER solemn reminder that we are standing amid the closing scenes of earth's sad history, has just visited this State, in the way of one of the severest storms in the annals of disaster. It forcibly calls to mind Acts 2:19. Wind, rain, and tide were the elements of destruction. Several hours before the storm came on, the sky was overcast with scudding clouds, and the very atmosphere seemed charged with an uncertain, ominous foreboding. The storm came on gradually, and subsided in the same manner.

The night was intensely dark; this, with the howling wind, the driving torrents of rain and the swaying and breaking of trees produced a weird experience never to be forgotten. Sturdy old forests, that had braved the storms of many generations, were compelled to yield to the pressure of this one, and were thrown together, like masses of tangled reeds. Houses, fences, and out-buildings in some localities were entirely swept away. Many hundreds are homeless and suffering. Several lives were lost, the exact number is not known. Much of Louisiana is remote from the lines of travel, and all never will be known. The swamps became filled with leaves and poison vines; and as the waters recede back into the rivers, these give the streams a murky hue. The fish are dying in great numbers; and as we looked upon the troubled waters, with their floating carcasses, we were reminded of Rev. 16:3, when the second plague will be poured out. The damage to the shipping at and near New Orleans, was very great, probably to the amount of \$300,000, though the estimates vary.

The steamer "Keokuk," remembered no doubt by many on the Upper Mississippi, and one upon which some of the "Testimonies" were written, was torn from her moorings and sunk. Other steamers were damaged, and many small vessels and barges were sunk. Throughout the doleful night, the screaming whistles of distress could be heard, calling in vain for help. In the garden districts, the people were driven, in the darkness, from their homes to the swamp, by the rising waters. No pen can picture the painful anxieties of these parents and children, clinging to the cypress trees, and longing for day. Shortly after their departure, their homes and gardens were flooded with eight feet of water. The farming season has been an excellent one,—corn, cotton, and rice promising one of the largest yields ever experienced, but now desolation marks all. How true the words of the wise man, "Thou knowest not what a day may bring forth."

The following are a few of the many incidents of the storm, clipped from the *Times-Democrat*:—

Everywhere devastation met the eye; pecan trees and giant oaks that had braved the storms of centuries, succumbed to the fury of the gale; orange groves were totally destroyed, while acres of the green fruit could be seen floating upon every sheet of water. Whole fields of corn and rice were washed away by the salt water, and scarcely a living thing is to be seen, belonging either to the animal or vegetable kingdom. On Little Caillou, we saw where seven residences in succession had been blown down, not a thing remaining to mark the spot where they once stood, except one stove and a cistern. One house was blown from Terrebonne Bayou across the marsh for two miles; it crossed two bayous, and was located by the wind on Little Caillou, without being injured to any great extent. We saw families from Bayou Salé that had lived for three days on the corn that was floating around them, the mothers taking the grains and chewing them up for their younger children. They were in a most pitiable condition, nearly nude, the waves having deprived them of almost all the clothes on their backs.

There is scarcely a home on Little Caillou, from Lacache Canal to the Gulf, a distance of thirty five miles. Where happy, though humble, homes once stood, is now one waste of stagnant water. The poor have certainly been severely chastised, and though temporarily relieved from want, what the homeless beings are to do until the busy season begins, is a matter of serious conjecture. At one place a woman and seven children crossed the bayou on the roof of a house, and spent the night in the marsh. After all our meander-

ing through the desolate regions, we spent the night at Mr. Charles Daspit's residence on Little Caillou, where the ladies made another distribution of clothing to 104 persons camped in Mr. Daspit's out-buildings. Here we saw suffering that brought tears to our eyes; and had not timely aid been sent, they would have starved. In Mr. Daspit's yard, the water was ten feet deep, and sixty-four persons sought refuge in his garret, a room about twenty feet long and ten wide, while the waves dashed up to the roof of the house; and had it given way, there was not a boat on the place in which they could have saved their lives.

Words cannot express the state of affairs, and it was something pathetic to see the gratitude of these poor people, even for the smallest favors. After giving away several hundred suits of clothes, the ladies and myself again embarked on the "Flying Cloud" for our return trip to Terrebonne Bayou. Here, again, we met the saddest sight I ever witnessed—a mother, perfectly insane over the loss of three children. She was a resident of Lower Grand Caillou, and was alone with her little children, the father being out on the island fishing when the storm commenced. The floor of the house was all that was left of her home, so she and her children floated off on it, and were lodged in the branches of a wax tree. She thinks the two youngest were drowned by the rain, which came in such torrents that a grown person could hardly live through it. She tied her dead children's dresses together, and put her seven-year old boy in the branches of the tree, and while appealing to the little fellow to hold on, he also fell dead in her arms. The mother was found by a rescuing party, clinging to her three dead children, but it seems her reason is hopelessly gone.

Another said that as soon as he perceived the coming of the water, he hurried his mother, wife, and six children on to the bed, but hardly had he placed the last one, when the tide was upon them. He then got them upon the rafters;—and the house being partly celled, they found a resting-place. The waves seemed to come from two directions, breaking over the building, and reaching them under the roof. The house withstood the storm, but it was not until Tuesday that aid came to him, and for many hours his children were crying for bread. He told of a neighbor, a woman, who tried to reach a tree with her four children; three were drowned, one clung to a branch, as did the mother; but the wind was swaying the tree so that the near branches continually struck them, and the next morning the child died. A little farther down the bayou, dwelt a family of nine. The father succeeded in gathering a few planks, placing them across the rafters, and there they sought shelter, not before bringing within doors a favorite horse. Nearly all night the man held the animal's head above water, but finally becoming exhausted, he was obliged to let him drown. In the meantime, his house had become unroofed and, as the narrator expressed it, "the rain came down like heavy shot." Soon the house was washed out into the bayou, and after floating about for some time, was blown into the woods. The family was in a starving condition when rescued.

THOS. H. GIBBS.

New Orleans, La.

THE OPIUM TRAFFIC IN SAN FRANCISCO.

[The following is part of a paper read before the late session of the International Missionary Union, at Bridgeton, N. J., by J. G. Kerr, M. D., of Canton, China. It shows how, while the warfare with the drink traffic is being waged with varying success, the demon of intemperance is stealthily bringing a new force upon the field, which must be met and conquered before this great enemy of the family and the home can be overthrown:—]

"The object of this paper is to call attention to the preparation of opium for smoking, and the importation of the extract for smoking, into California. Opium is produced in India, and its growth, preparation, and sale is a monopoly of the British Government, the revenue in India amounting to many millions of dollars annually. This opium is imported into China through Hong Kong, a British colony, and here a large quantity undergoes the process of "cooking," or the preparation of the smoking extract; and the sale of the monopoly brings a large revenue to the colony. The smoking extract is also prepared in the Portuguese colony of Macao, forty miles west of Hong Kong. The "cooking" of opium, or the preparation of the smoking extract, is a pharmaceutical process which requires great skill and care, and only skilled workmen are employed. Large copper pans and charcoal furnaces are employed, and the utmost vigilance must be used to prevent burning, which even in one pan, would involve the loss of many dollars.

"The smoking extract prepared in Hong Kong and Macao, besides supplying local consumption, is exported in large quantities to Australia and California, for the use of Chinese immigrants in those countries. That prepared in Hong Kong is quietly taken on board the steamers there, and attracts no attention. But when the Macao article is exported, the steamers must call there. These lines were written on the local steamer, leaving Macao for Canton, and the chief officer remarked to me, 'There is an American mail steamer over here for

opium. Nothing ever brings them here but opium.' Ten days ago a missionary friend was leaving for home on the Pacific mail steamer, 'City of Peking.' He came from Hong Kong to Macao to say good-bye to friends there, and as I was visiting a member of our mission who was ill, I was glad to meet our friend at this parting interview. He returned to Hong Kong, went on board the steamer, and found she was to call at Macao. He came ashore and spent the night, and we made arrangements for him to return to the 'City of Peking' with the opium, which was to be part of the cargo. The agent and officers had kept very quiet about the intended call of the steamer at Macao (the newspapers had no hint of it), thus showing that they had a consciousness of the disreputable character of the business they were engaged in. This opium, which was taken to the 'City of Peking,' was contained in about 250 boxes (more or less), and each box held 100 small copper boxes, hermetically sealed, in each of which were five taels, equal to six ounces and two drams of the smoking extract. The value of the opium in each one of these copper boxes at the manufactory was \$5.60, and each wooden box (about one foot by one foot and twenty inches) was \$560. Supposing the total number of the boxes taken at Macao on board the 'City of Peking' to have been 250, the total value of the opium was \$140,000. To this must be added the freight, insurance, duty at San Francisco, to give the full value of this precious cargo when delivered on the shores of our happy country.

"The average amount of opium smoked by one man in a day is three drams. Each of the copper boxes contains fifty drams; at three drams per day, this would last sixteen days. This cargo contained 25,000 copper boxes of fifty drams each; and at the rate of two boxes per month for one man, would supply 1,041 men one year, or 2,082 men six months. The custom-house records at San Francisco will show how much of this opium for smoking is imported, and an approximate estimate can thus be made of the number of men who are slaves to this habit."

Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—Gen. 43:11.

—"Tread not upon the flowers,
While looking at the stars."

—"Politeness is to do or say
The kindest thing in the kindest way."

—"Fear is the tax that conscience pays to guilt"
—W. Sewell.

—"The Scriptures, like Ezekiel's waters, have their shallows and their depths, so that children may bathe, and adults may dive."

—"Holiness consists of two things, two endeavors—the endeavor to know God's will, and the endeavor to do it when we know it."

—"The true Christian is like the sun that pursues his noiseless track and everywhere leaves the effect of his beams in a blessing upon the world around him."—Luther.

—"The struggle of the pulpit to please the pews ought to stop at certain well-defined limits. Its proper use is to help the preacher to the ears of the people; it should be arrested when this rhetorical purpose is accomplished. There are pews that want to be pleased—just pleased, straight through to the end of the sermon; and there are preachers whose highest ambition is to please with every sentence, and with every thought. The taste of such pews is unhealthy, and the pleasing qualities of such preachers out of place. Put the standard of preaching as low as possible, assign it merely the duty of promoting the proprieties, decencies, and honesties of life; and even on this lowest possible theory a sermon which can be described best as a "pleasing discourse," "a discourse that greatly pleased the people," is a very melancholy parody of the real business of preaching."—*Zion's Herald.*

The Mission Field.

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

THE TRUTH IN OTHER LANDS.

TROPICAL AUSTRALIA.

It may not be generally known that Queensland extends northward to within about 600 miles of the equator. Not only, however, is this true, but also the fact that nearly the entire colony lies in the torrid zone. It covers 680,000 square miles, being eleven times larger than England and Wales, or nearly ten and one half times larger than all New England. Like New South Wales and Victoria, its eastern portion is very mountainous, the ranges traversing the country from north to south nearly parallel with the Pacific, and at a distance of from fifty to seventy miles from the coast. West of the main range, numerous smaller ones run in all directions, stretching away for hundreds of miles, and not only diversifying and beautifying the country, but forming fertile valleys of valuable pasturage for the extensive flocks and herds of the squatter.

Out of these valleys flow numerous streams which unite to form several good-sized rivers, and thus furnish a water supply to the country. Passing on, the country spreads out into rolling plains, thinly timbered, but covered with an abundance of rich feed for cattle and horses. On the eastern slope of the mountains, looking toward the ocean, much of the country is broken and hilly. Here is found heavy timber and plenty of grass, and nearly all the land is fit for cultivation.

Brisbane, the capital of the colony, is beautifully situated in the extreme southeast, on an elbow of a river of the same name, about twenty miles from its entrance into Moreton Bay. This bay is about sixty miles long and twenty wide. It is well dotted with islands, a few of which are of high land and capable of improvement. One of these is called St. Helena, from the fact that a black man who had received the name of Napoleon, was placed upon it as a punishment for some crime.

The climate of Queensland, is, of course, quite warm, though it is said by those who have long lived there, to be healthful, and conducive to long life. The heat in the extreme north of the country is not so oppressive as its latitude would seem to indicate. It is said to be warmer at times in Sydney, Adelaide, or even Melbourne, in summer, than in this district. This is owing to a prevailing trade-wind from the southeast, which brings cooling draughts from the ocean, over the country. The soil varies from a light, quick loam to that composed of the richest vegetable mold. Its range of products is great. On the same farm are sometimes grown corn, peas, potatoes, oats, coffee, sugar-cane, flax, cotton, peaches, oranges, apricots, figs, grapes, pine apples, and bananas.

From Wide Bay, a little over 100 miles north of Brisbane, to the northernmost extremity of the continent, extends a great coral reef, which renders the navigation of the coast extremely dangerous. These reefs are so high that no vessel can cross them, except at intervals where nature has seemed designedly to leave narrow passages for that purpose. Coasting vessels generally keep between these reefs and the shore, as that is considered safer than to attempt a passage outside the great barrier. Inside the reefs, the water is always comparatively calm, which is considered an advantage in navigating that part of the coast.

From Sydney to Brisbane the distance is about

600 miles, and by steamer is nearly a two days' passage. While one may go overland by train from Adelaide to Melbourne, and from there to Sydney, I believe that no railway trains have yet been run from Sydney to Brisbane, though such a service has been contemplated for some years. But should such an enterprise be carried out, it would be hard to choose between routes; for while one might dread the sickness of a sea voyage, and for this reason prefer to journey by land, he would find few comforts for a long journey, on the railways of Australia.

The cars there are, according to the English custom, divided up into little compartments, running from one side to the other, and only wide enough for two seats facing each other. You enter these from a side door, and are shut away from every other part of the car, without even a bell-rope passing through the apartment, for you to pull, in case of accident, or disturbance by drunken fellow-passengers. Before the train starts, the "guard" collects the fares, and you are then



VIEW IN BRISBANE, AUSTRALIA.

shut up to your own musings, or to the study of the physiognomy and clothing of your opposite neighbor, whose knees touch your own.

One may be annoyed by indecent language or the fumes of whisky and tobacco, or in danger of being robbed if alone in the apartment with some ruffian, but no assistance is to be obtained. No water-tank is provided, nor any of the other conveniences always found on American cars. Then, again, one must look after his own baggage. No checks are given for it, but the owner must see to its being put on the train, and be present on its arrival at its destination, to remove it, or it will be taken to some general store-house as lost baggage, and sold, unless called for within a certain time.

The sugar plantations are worked by the natives of the tropical islands. For a small sum, they are induced to go there in large numbers, where they often remain for years. On some of the plantations, it is said, there are employed as many as 600 of these Kanaka laborers. Three years ago, it was estimated that there were 32,000 of them employed in different parts of Australia.

While the interior of Queensland is but an arid desert, there seem to be, underneath the soil, hidden rivers and lakes, which if properly utilized, would convert the entire country into a rich and fruitful region. Within a year or two, the idea of having artesian wells in that section has been agitated, and some experiments have been made that may finally solve a knotty problem, which has troubled many minds. Between 700 and 800 miles northwest of Brisbane are the Barcaldine Downs, where thousands of sheep and cattle have perished from drouth.

That part of the country is exceedingly rich, and the absence of water has been its principal drawback. Last November, the Government closed a contract with a party, to bore for water. The work was immediately begun, and a depth of over 100 feet was reached at the end of the first twenty-four hours. After this the boring was more diffi-

cult, and four weeks were required to reach the depth of 650 feet. At this point, water was struck, which spouted up with irresistible force. At last accounts, it was found impossible to control the supply; and the order of things in that hitherto dry district has been materially changed. Now creeks flow steadily through the low-lying country, furnishing an inexhaustible supply of the needed moisture for purposes of agriculture.

It is evident that a great subterranean reservoir exists, which it was only necessary to tap, in order to set at liberty a copious supply of water. The experiment will prove a new era in the resources of that country; for one attempt having proved successful, the matter will not be dropped until a vast system of irrigation from artesian wells shall have been brought into use. If a proper estimate has been placed upon the supply of water thus discovered, Central Australia will prove to be one of the richest countries in the world. It is stated that each gallon of water per day thus provided is equal in value to an additional sheep. One station

has already demonstrated the matter, by providing a well which flows 40,000 gallons per day, thereby enabling the proprietor to keep 40,000 more sheep than his ranch could before sustain.

Of course, this new water supply will so change the condition of the country that it will become an inviting place for many an honest toiler, and this in turn, will make it an enterprising field in which to introduce the truth. Every one of this vast army of shepherds ought to have the truth, either from the mouth of the living preacher or at the hands of the canvasser. The city of Brisbane, with its 50,000 inhabitants, has been canvassed for

"Thoughts on Daniel and the Revelation," but that is only a beginning in the colony. There are thousands of Germans in colonies located in that rich and prosperous country, who ought to have the truth. The hardest question now to be settled, is, who will be found to fill the almost innumerable openings that present themselves? May God help our people to see the needs of the cause, and lead numbers to fit themselves to step into some of these places which so urgently invite our labors.

J. O. CORLISS.

VIRGINIA TRACT SOCIETY.

Report for Quarter Ending June 30, 1888.

No. of members.....	40
" reports returned.....	11
" letters written.....	47
" " received.....	31
" missionary visits.....	506
" Bible readings held.....	25
" persons attending readings.....	4
" subscriptions obtained.....	6
" periodicals distributed.....	154
" pp. books and tracts sold, loaned, and given away.....	70,679

Received on account and sales, \$97.21; on first-day offerings to foreign missions, \$3.81.

AMY A. NEFF, Sec.

—Never lay too great a stress upon your own usefulness, or perhaps God may show you that he can do without you.

—God is always punctual to his time. Though his promised messages come not at the time we set, they will certainly come at the time he sets; and that is the best time.—*Matthew Henry.*

—When we meet with the little vexatious incidents of life, by which our quiet is too often disturbed, it will prevent many painful sensations, if we only consider how insignificant this will appear twelve months hence.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPTEMBER 25, 1888.

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

THE INDIANA CAMP-MEETING.

As promised last week, we here offer a few more remarks upon the Indiana camp meeting; though as the meeting was not entirely finished when we left, others will speak of its close.

At our last writing the attendance was quite small, and was expected to increase as the meeting progressed; and it did increase somewhat, so that on the Sabbath, there were perhaps three hundred or more present. If all could come so as to be present from the commencement of a meeting, it would be better. If a meeting increases in interest and power, as it ought to do, from its beginning to its close, its later interest depends largely on what has been said and done in the meeting up to that time; and those who enter the meeting for the first time at this point, are not, of course, prepared to enter into its spirit; and as the general rule is that they who come late, go home early, their position all through is pretty much that of mere spectators, and they receive but very little practical benefit from the meeting.

We have never yet known of one who, in words, dissented from this view of the subject; yet many show by their actions that they consider something else of more importance to them than the success of a meeting in these closing moments of time, held by a people who alone hold many essential truths relative to the close of our world's history, and of more importance than a revival of their spiritual condition by such an occasion. Surely it ought to be something very urgent and insurmountable to outweigh considerations like these. But when sifted to the bottom, it is too often found that the hindering cause was some matter of convenience or worldly interest.

Another danger incident to putting off a start to a meeting till late in the week, is that a failure to make connection somewhere, or a little delay of the cars, is liable to delay one's arrival till after the Sabbath has commenced, as was the case with quite a number at the Indiana meeting. We say nothing of driving long distances Sabbath morning, just to be present at the meeting on that day. When reduced to that alternative, it is a question whether one would not do better to remain at home entirely, that his animals might have an opportunity to rest, as well as himself.

The evil of late arrivals and early departures, in connection with our camp meetings, is one against which no remedy seems as yet to be effectual. Presidents of Conferences, Conference committees, and ministers, cannot control it. The scores of exhortations given every season in the REVIEW against it, do not arrest it. We can think of but one remedy for this matter, and that is to have a vivid sense of the fact that the message to the Laodicean church applies at this time, seize upon the soul of this people; to have them feel that it is of the first importance to get out of the condition described in Rev. 3:17, and procure the gold tried in the fire, the white raiment, and the unction from above, that we may be prepared for the crisis before us; and that to avail ourselves of every means which will assist us in this work, should come first and foremost in all our plans. "Seek ye first the kingdom of God [a fitness for that kingdom], and his [God's] righteousness [that is, perfection of character in our sphere of action]; and all these things [things necessary for our present existence] shall be added unto you."

During Thursday and Friday, the 13th and 14th, there was evidently an influence present which interfered seriously with the freedom of the meeting; but on the Sabbath, a better turn of affairs was secured, and a precious victory was the result. Bro. Rupert and Corliss spoke in the forenoon and afternoon respectively, and the Lord gave them a testimony which reached the hearts of the people. With great freedom they spoke on the duties which pertain to practical godliness, and the signs which will mark a living Christian. Bro. Corliss's subject was the power of God, by which alone we can be kept unto the day of salvation. As a person may enjoy the impressions

made by the vivifying sunshine or the aroma of flowers, as they steal, with subtle tread upon his senses, but cannot formulate them into words, so the influence of such a meeting as was enjoyed upon the Sabbath, may be felt and experienced, but cannot well be described. More than fifty came forward for prayers, when opportunity was given. A much-needed spirit of confession came in, to a considerable extent, the burden of which was that God had been robbed in tithes and offerings, accompanied with a pledge that this should be so no longer. We trust these pledges will be faithfully kept, not only for the financial good of the Indiana Conference, but more especially for the good of the individuals themselves.

When the Saviour, speaking of tithing, says that we "ought" to be careful and prompt in that duty (Matt. 23:23); when the Lord through a prophecy, referring beyond all question to the last days (Malachi 4), says, "Bring ye all the tithes into the storehouse," and challenges us thus to prove him, and see if he will not open the windows of heaven and pour us out a blessing such as we have not room to contain, what shall we conclude? Shall we decide that we are to have the same blessing whether we do the things pointed out or not? If the conditions mean nothing, why are they expressed? If they do mean anything, what estimate do we place upon the promised overflowing blessing? Is it worth more to us than the paltry sums called for from us in tithes and offerings, or not? Can we suppose that God, having offered blessings upon certain conditions, will then stultify himself by pouring out the blessings just the same, though we, in our selfishness and worldliness, trample the conditions on our part into the dust? God is the great giver,—an infinite and constant giver. He gives many things for a time unconditionally—life and its blessings, and the opportunity for repentance, conversion, pardon, and salvation. But can we expect that he will continue the peculiar gift of the divine regenerating Spirit upon hearts that are inert and unresponsive? Does not the farmer look for returns from the soil which he carefully tills? and expect fruit from the trees which he trims and guards, and nourishes? And if he finds no returns, if his land remains barren, and his trees fruitless, will he take it all as a matter of course, and go on just as cheerfully, laying out expense and bestowing labor year after year in their behalf? No one will hesitate about the answer to such a question. But how about God when our hearts remain hard and callous and unfruitful under the wooings of his Spirit, the invitations of his mercy, and the commands of his power? There is a withholding that tendeth to poverty; and we are satisfied that, not in Indiana only, but in many Conferences, the Lord is withholding many blessings from his professed people, because they are withholding from him his due.

There have been some encouraging features in the work in Indiana the past year, the only discouraging part being here, as elsewhere, the thought of what apparently might and should have been done, that is not. Quite a hold is being obtained in Indianapolis for the truth, a mission house, combined with a meeting house, having been built there. But as we did not have the privilege of seeing this, we cannot speak from observation.

The Indiana Conference and other organizations held their yearly meetings on this occasion. Officers were elected, and other business harmoniously transacted. We believe the effect of the meeting will be good on those who attended, and hope that the spirit of it will be carried to many who were not present. Baptism was to be administered on Monday; but the number of candidates we have not learned.

"HATH EVERLASTING LIFE."

We are happy to receive from the pastor of a U. B. church in Pennsylvania, an inquiry concerning the meaning of the expression that stands at the head of these lines. He states that he has been reading the work, "Man's Nature and Destiny," with considerable interest and an unbiased mind; but there are some passages which seem to him to stand opposed to the view advocated in said book; and hence he says:—

We should be very glad to learn how you dispose of such passages as John 5:24; 11:26, etc. According to the Saviour, the believer "hath everlasting life," "is passed [or hath passed] from death unto life," "shall never die," and "though he were dead, yet shall he live." But according to your theory, this cannot be true, as everlasting is not attainable until the final resurrection.

The rule we seek to follow in the interpretation of Scripture, is to allow the Bible to explain itself, passages in one portion of that word coming in as complements of statements in other portions, which by themselves might seem ambiguous or obscure, but which, taken in connection with these other modifying statements, are shown not to be so in reality. This we feel to be a safe rule; for the same Spirit of inspiration, which is not yea and nay, runs through it all; and when all its testimony is taken together, we have one harmonious whole.

In regard to the time when the followers of Christ shall be made immortal absolutely, we have many direct statements. Thus Paul in 1 Cor. 15:51-54, says: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

To the Thessalonians (1 Thess. 4:14-18) the same apostle testifies that the trump of God is to sound at the time of Christ's appearing in the clouds of heaven; that the dead in Christ are then to be raised from the grave; and that we who are living at that time, shall be caught up together with them to meet the Lord in the air, and "so shall we ever be with the Lord."

To the Philippians (chap. 3:20, 21) he further declares that when Christ shall come from heaven, he will change our vile bodies, fashioning them like unto his glorious body; and then we shall be fitted to dwell with him in his presence and in his kingdom.

These texts state very clearly what change must take place in us before we become immortal, and when that change is to be accomplished; it is at the last trump, when Christ shall appear. Not till then do any (as the general rule), either living or dead, go to be with him; not till then do any put on incorruption and immortality, and thus have everlasting life in the absolute sense.

What interpretation, then, shall be given to certain passages, like those referred to by our correspondent, which speak of the believer as if he already had everlasting life?—It is evident that these must be taken in a modified sense; for those we have quoted, and multitudes of others of the same purport, are too plain and explicit to be taken in any other than their most literal meaning; and if the texts now under notice, are allowed to contradict them, we are involved in hopeless confusion.

Let us see, then, if the Bible gives us any rule by which this latter class of texts may be interpreted in harmony with the first. In Rom. 4:17, Paul lets in a flood of light upon the situation by this reference to Abraham: "(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not, as though they were." That is to say, when God has formed a purpose concerning anything, that purpose is so sure, that he may speak of it as already accomplished or existing, though in reality it may lie far in the future. Thus Christ is spoken of as a lamb slain from the foundation of the world. Rev. 13:8. That is, when the plan of salvation was formed, on the fall of man in Eden, that plan involved the sacrifice of the Son of God. The purpose that he should be slain was from that moment as steadfast as the earth, and as sure as time. Hence he is spoken of as slain from that time, although more than four thousand years elapsed before he actually died on Calvary.

So in Isaiah (chap. 9:6) there is a prophecy of the birth of Christ which was to take place more than seven hundred years after the prophecy was written; and yet it is expressed in the present tense, thus: "For unto us a child is born; unto us a son is given," etc. It is spoken of thus, because it was just as sure as if it had already taken place. Here, according to Paul's rule, that which "was not," is spoken of as though it "were," because it was to come. By the same rule, Abraham, Isaac, and Jacob are spoken of as living (Matt. 23:33), because in the purpose of God they are sure to live again. Thus Christ proved to the Sadducees the resurrection of the dead.

Just so in the case before us. God has purposed that those who believe in his Son shall have everlasting life; and it will be noticed that this everlasting

life is predicated *only* of those who believe in Christ. Hence those who believe in Christ are said (in anticipation) to have this life; for so long as they maintain their connection with him, this hope is sure to them.

That this is a correct view of the subject is positively proved by 1 John 5:11. Here the apostle says: "And this is the record, that God hath given to us eternal life." So far this record is parallel with John 5:24: "He that believeth . . . hath everlasting life." But in what sense is it given to us? and in what sense do we now have it?—The next clause (1 John 5:11) tells us: "And this life is in his Son." So this life is not in us; we do not yet have it in our own possession; it is in the Son; and if we have a vital connection with him, we have this eternal life in purpose or anticipation. Hence the next verse reads: "He that hath the Son hath life; and he that hath not the Son of God hath not life." And so if at any time we apostatize from Christ, and lose our connection with him, we lose this eternal life. Therefore no man hath immortality by nature: it all depends on Christ.

John 11:26 demands independent notice, as it is a text of another nature. Jesus is here talking of the resurrection of the dead, and of course carries our minds forward to that event. "He that believeth in me, though he were dead, yet shall he live." When shall he live?—In the resurrection at the last day. Then Jesus adds: "And whosoever *liveth* and believeth in me [when?—at the time just spoken of when the dead believers are made alive, he] shall never die." He will be among those spoken of in 1 Cor. 15:52, who at that time will be changed and made immortal without seeing death.

That the two classes, the righteous dead and the righteous living, are included in the testimony of John 11:25, 26, and that the time referred to, is when the righteous dead are raised and the righteous living are changed, is evident. For those referred to in verse 25 as having believed in Christ, and yet being dead, are such, of course, as believed on him while they were living, before they died. But if verse 26 is to be taken in an unlimited sense, applying to all time, it would include those mentioned in verse 25, as well as all others, and hence they ought never to have died; and it would be impossible to have a class who have believed in Christ and yet were dead, needing to be made alive in the resurrection at the last day. From this consideration we think it will be apparent to all, that our Saviour here refers to a particular time; namely, the time of his coming and the first resurrection. At that time, all in their graves who have believed in Christ during all the ages past, shall be made alive; and those who are living at that time, and are found believing in Christ, shall never die, but step over the grave into eternal life, by the great change from mortal to immortality. Blessed prospect for the living! Blessed hope that we have reached the generation in which we believe it will be fulfilled!

We shall be pleased to consider any other queries which may arise in the mind of our correspondent.

BUDDHISM VS. CHRISTIANITY.

THE New York Sun speaks of having received the first number of the *Bijou of Asia*, a paper established in Kioto, Japan, last July, for the express purpose of propagating the Buddhist faith in Christian countries; in other words, to convert Christendom to Buddhism. It is printed in English type, the same as any ordinary English periodical, and makes its appearance without apology of any sort, as if it came in answer to a clearly recognized demand of the times.

"In the leading article," says the Sun, "the design of the publication is freely and frankly stated." It indulges in a survey of the four great religions of the world,—Mohammedanism, Brahmanism, Buddhism, and Christianity,—speaks of Christianity as "now rapidly declining in Europe and America," and accordingly looks for the time to come, ere long, when "the Christian faith will disappear, or at least will receive transformation;" when, as "religion is indispensable for man as long as his nature lasts," "a higher and a purer religion" must take its place, by which, of course, is meant Buddhism.

To us, such a mission perhaps appears like the veriest hight of folly and presumption. It may seem to us like an effort wholly without any call, and hopeless from the start. But the surprising truth of the matter is that there exists, in the very midst of this en-

lightened country, a sentiment which regards such an enterprise with favor, and stands ready to furnish it substantial aid, as shown by the publication of extracts from many letters from America, urging the publisher to persist in his purpose, and calling for direction and assistance in the "missionary" work.

The present chief seat of Buddhism in America is the refined and "cultured" city of Boston, Mass. Here exist, it is said, quite a community of those who prefer to kindle their torches at the "light of Asia," rather than at the sun of Christianity; and from their midst come urgent appeals to the *Bijou* for missionaries from Japan, who shall be qualified to admit members into the Buddhist church. To all of which the editor of the *Bijou* listens very seriously, and in reply promises to publish books and translate Buddhist works "for the American benefit."

Thus it seems not improbable that, with the development of activity and zeal which the establishment of the *Bijou of Asia* has occasioned among its supporters, we shall see ere long the American Buddhist church take its place alongside our regular orthodox denominations, while Christian missionaries to India and Japan will pass on their way the missionaries sent out from those countries by the *Bijou* to look after the spiritual interests of America. When people get so cultured and æsthetic that they sigh for something higher and purer than Christianity has to offer, they might as well go over to Buddhism as any place we know of. And if Catholicism can flourish here, why may not Buddhism also? Certainly it has as much in reason to recommend it.

L. A. S.

THE NEED OF AN OPEN BIBLE.

A LATE number of the *Catholic Mirror*, of Baltimore, Md., replying to one of its Protestant contemporaries, attempts to prove that Italy is in no particular need of the Bible as an elevating force, in her present state of moral, mental, and physical degradation. It may be worth while to notice a few of the arguments adduced, which at first glance might seem vested with a certain degree of plausibility. The *Mirror* says:—

1. What do we behold as the fruits of an open Bible amongst our own people? Do we not see the sacred text wrested and contorted to suit the view and purpose of every "crank" who seeks to prey upon the ignorance of those he can induce to follow him? Do we not see thousands stray away from the fundamental principles of Christianity, because of their claim to interpret the Scriptures according to the light of private judgment? Do we not see doubt and uncertainty superseding faith and conviction; the gradual transition of this free and easy style of Christianity into hopeless and helpless agnosticism; the drying up of the springs of spiritual life; the growth of indifferentism and materialism at the expense of sectarian Christianity? These are the things we see around us every day, and they are direct fruit of that Protestant luxury, an open Bible, without proper guidance in its interpretation.

That the Protestant world is split up into numerous sects and divisions, is only too true; but that this is the result of access to an open Bible is a most unwarrantable assumption. The reason of the unity of faith in the masses of the Catholic Church, is not that they are denied access to an open Bible, but that they are intellectually bound in the chains of ignorance and superstition. Among heathen nations there is an equal diversity of religious belief, which is certainly not the result of access to an open Bible. On the contrary, such access, furnished by Protestant missionaries to their lands, is resulting in a giving way of these sects and divisions, to a common union upon the simple but powerful truths of the gospel. The truths of God's word, which set forth the way of salvation, are comprehensible to the simplest minds. They are not truths to be received blindly, without any exercise of the intellect, as are the dogmas put forth by the Romish Church. God himself has given us the invitation, "Come now, and let us reason together." The religion Rome furnishes has nothing to do with reason. It does not enable one to comply with the command of the Scriptures, to be ready always to give a reason of the hope that is in him, because it is not a hope with which reason has anything to do. It is simply a blind obedience to the dictates of a man-god, a complete enslavement of the spiritual and mental faculties to the dictates of the priest; and as soon as these God-given faculties begin to assert their rights, whether the individual has had access to an open Bible or not, there is a drawing away from Rome, toward a higher and more consistent form of belief.

One great reason of these divisions among the Prot-

estant bodies is that they each have more or less of the errors of the Catholic Church clinging to them. Had the separation from Rome been complete, there is reason to believe that the unfortunate multiplication of Protestant sects would never have taken place. Sectarianism springs from religious error; and had all this error been eliminated in the separation, there would have been little which could have served as a basis for division.

But the *Mirror* is true in saying that "an open Bible, without proper guidance in its interpretation," is a natural cause of division. This all must admit; for man is not, of himself, capable of discerning spiritual truths. They are to the natural man only "foolishness." But this guidance is not to come from the pope, but from the Holy Spirit, according to the promise of Christ that this Spirit, which he would send from the Father to his disciples, should guide them into all truth. And it must be evident that the Spirit of God was not given to operate independently of the word of God, but to guide men into an understanding of the truths which it reveals.

2. Christ bade his apostles, to "go . . . and teach all nations," and he refers those who were to embrace this doctrine, not to a book, but to the living voice of his apostles and of his church. "He that heareth you heareth me." In fact, for twenty years after our Lord's ascension, not a single book of the New Testament was written. During that time it was, of course, impossible for a Christian to appeal to the Bible and the Bible only, as Protestants do now, for the very simple reason that the New Testament did not exist. Many truths, therefore, had to be accepted by the faithful, for which no proofs from written pages could be adduced. Had our Lord meant that his church should be guided by a book alone, it is reasonable to suppose that he would have taken care that Christians should be at once provided with sacred writings. It is upon these reasonable grounds that the church maintains that the word of God is contained not alone in the Bible, but is preserved by apostolic tradition, and that it is incumbent upon the Christian to receive the one and the other with equal veneration and respect.

If it had been in accordance with the plan of God that his word should be preserved by apostolic tradition, and that this tradition should be received with full veneration and respect, there would have been no occasion for the Bible at all, since from the Catholic stand-point, it was not meant to be placed in the hands of the masses, but only to be expounded by those commissioned to hand down the traditions of the apostles, which being of equal authority with it, would have done just as well in its place. It seems reasonable, also, that if God's word was to have been handed down by tradition, he would have chosen some more trustworthy medium than that furnished in the Roman Catholic pontiffs. But it is a fact that God has never, in any age of the world, allowed his word to be handed down by tradition in the way to which the *Mirror* has reference. Only those who have been under his direct inspiration have been commissioned to expound his will to others, independent of any written expression of it. It is true that from Adam till the time of Abraham, a period of nearly 2,000 years, there was not, so far as we know, any written expression of God's will in existence; but the great age to which man then lived, made the preservation of his word by tradition a vastly different matter from its preservation in the same way during the nearly equal period which has elapsed since the first advent of Christ. In that early age of the church, this could have been done by only three persons; viz., Adam, Methuselah, and Shem; but since the beginning of the Christian dispensation, scores of generations have elapsed, none of which have been so well fitted to hand down a knowledge of the divine will as were Enoch and Noah, who "walked with God." And the very reason Abraham was chosen, was that he, unlike other men around him, would "command his children and his household after him," in the ways of God. But from the time of Abraham, this plan began to prove inadequate; for in Egypt the people of God all but lost a knowledge of his will, and on their deliverance from bondage, this was made known to them in a special manner through Moses. It would seem that from this time, with the people of God separated from all the earth, and hedged about by ceremonies and practices peculiar to themselves, the knowledge of God's will might have been intrusted to tradition, if such a plan could under any arrangement of circumstances, still prove feasible; but, contrary to this, Moses carefully wrote all these instructions in a book, which was placed in the ark for preservation by the Israelites through all their generations. And when in after days they departed from God and were to be brought back to the path of obedience, they were re-

mind of their duty by having read to them the book of the law, as was done in the days of Ezra, Jehoshaphat, and Hezekiah. In no case did they depend upon tradition for a knowledge of the duties essential to salvation. The great rule of life, the ten commandments, they had ever with them, guarded with special care, to observe and to perform which, constitutes, we are divinely told, "the whole duty of man."

That the great truths of Christ's first advent, death, and the resurrection were proclaimed to the world by his apostles before any portion of the New Testament had been written, is a slim foundation upon which to base the system of tradition perpetuated by the Catholic Church. So long as those who had been eye-witnesses of these events remained upon the stage of action, the proclamation of the gospel was attended with little danger of false teaching, but when they passed away, this knowledge was committed to their successors in the form of the writings which they left. And so far as a knowledge of moral duty was concerned, this had been revealed to the world ages before, in the Old Testament Scriptures, the truths of which the New Testament but reiterates in a clearer form. The world was not left, even in the days of the apostles, without a written word to which appeal might be made on every question of moral duty. An infallible rule had been given, by which all that claimed to come from God could be tested. Whenever there might be any doubt in the matter, the inspired direction was, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." And when this rule is applied to the teachings of Rome, and it is found that she does not speak according to this word; when it is found that she has departed from the rule of life as laid down both in the Old Testament and in the New,—the rule which she herself acknowledges to be correct,—it is the most conclusive evidence that the Scriptures were necessary as a revelation of God's will to man, and that the perpetuation of this knowledge could not safely be intrusted to tradition.

8. But that the study of the Bible is by no means indispensable to faith is manifest, otherwise a great part of the human race would have been left without the means of grace until the invention of printing.

That a great part of the human race should have found it difficult to obtain copies of the Bible, owing to the difficulties attending their earlier production, is no more an evidence that the Bible was unnecessary than the fact that a great part of the human race to-day, are and have been without a knowledge of the gospel, is evidence that the gospel is not necessary to salvation. That the invention of printing was not discovered sooner than it was; and that former ages of the world have not in many other respects been favored to an equal extent with the present age, does not cast discredit upon any of the means of grace which the world enjoys to-day, or in any way detract from their importance. It does not belong to us to question why the order of God's providence has been as it has, or to draw inferences from things we cannot understand.

For an illustration of the blessings which follow in the wake of an open Bible, we have but to look to those countries to which it has come in the past, and which have received it, notwithstanding the opposition of the Romish Church, comparing their condition with that of the countries which thrust it from their midst, or with heathen lands in which it was never known. No description of the contrast need be given. And that the same blessings would have resulted to Italy, had she followed a similar course, there is no visible reason to doubt. The progress she has made since casting off the political yoke of Rome has been great; but freedom from spiritual bondage, which an open Bible alone can give, has ever been foremost among the conditions which give rise to national prosperity and greatness. It would be to the interest of Italy and of every other priest-ridden land, could they be made to realize this truth, and act accordingly.

L. A. S.

A CONFERENCE SCHOOL IN MINNESOTA.

At a meeting of the General Conference Committee, held last April, it was deemed advisable that one or more Conference schools should be opened this year in such Conferences as seemed to be ready for such a move. At its annual meeting, held in connection with the camp-meeting at Minnehaha Falls, last June, the Minnesota Conference considered the matter, and re-

quested the Conference Committee to arrange for opening such a school at Minneapolis, as soon as practicable. The President of the Conference, Eld. A. D. Olson, and the writer have been in correspondence since that time, and have endeavored to follow out the recommendations of the General Conference Committee in the matter of the establishment of new schools among us. Plans are now so far perfected that the following announcements can be made:—

TIME.—The school will open about the middle of November, and will continue six months. It will be impossible to begin earlier this year, as the buildings to be used by the school will be occupied during the General Conference. The definite date will be announced in due time.

STUDIES.—As soon as possible, three departments will be established,—primary, intermediate, and grammar,—each embracing three years of study, and the whole furnishing a preparation for the English Course of Battle Creek College. In these departments, reading, writing, spelling, drawing, geography, grammar, composition, arithmetic, elementary science, and U. S. history will be completed. In addition, if there is a demand, a few higher studies, such as physiology, civil government, and beginning algebra, may be taught. Bible study will be pursued in each grade. General instruction and practice in physical culture and vocal music will also be given throughout the school. Three teachers, at least, will be employed from the beginning. More will be engaged if needed.

TEACHERS.—Prof. C. C. Lewis, for more than three years one of the instructors in Battle Creek College; will be the principal of the school, having been released from his former position for that express purpose. He will be assisted by Miss Elsie M. Westphal and Miss Sarah E. Peck, both of whom graduated at Battle Creek College last June, and have had successful experience as teachers. These teachers not only have the ability and experience to meet the demands usually made upon instructors in such a grade of work, but they are, we believe, persons who fear God and love his truth, and who will feel a responsibility for the welfare of the souls of the youth committed to their care.

TEXT-BOOKS.—As far as will be best, we desire to use the text-books already owned by a majority of those who will attend. To this end, as well as to aid in preparing for the classification of the school, all who expect to come are requested to write immediately to C. C. Lewis, Box 1058, Minneapolis, Minn., giving information upon the following points: age, occupation, length of time you want to attend school, studies you have pursued, how far you have gone in each, what studies you wish to pursue this year, and what text-books you now have.

Other announcements will be made in due time. Bro. Lewis would be glad to correspond with those who are interested in the success of this enterprise, that he may, as far as possible, become acquainted with the wants of the school before it begins.

Personally, we feel a deep interest in this our first Conference school to be established this side of the Rocky Mountains. We have tried to give substantial evidence of this, by sending one of our own tried helpers, to have charge of the work, and by providing him with such assistants as we should have used ourselves, had it not been for this new demand upon us. We commend the school to the brethren of the Minnesota Conference, as worthy of their support, and trust they will remember it in their prayers.

W. W. PRESCOTT, Educational Secretary.

—No matter how good old hay may be, sheep will leave it for green pasture, however poor. The hay may be more nutritious, but they will turn from it to nibble the green grass.

Christ's sheep act very much in the same way. They will go away from an able, dry sermon, to hear young boys and girls who have recently tasted the joys of salvation, tell what the Lord has done for their souls. Such preferences may seem like perverseness, but there is no help for them. We preachers will have to submit. Our only way to keep the attention of the people is to have something good and fresh for them. We must ourselves go on into green pastures, and they will readily follow us there. A preacher who steadily grows in spirituality will not grow wearisome. A dry soul cannot but be dry in expression. He who can hardly endure himself because of his spiritual deadness, ought not to wonder that the saints do not care to hear him preach. "Feed my sheep."

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—A. C. CHAPMAN.

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.

802.—THE "MEAT" AND "DRINK" OF COL. 2:16.

What is meant by the "meat" and "drink" of Col. 2:16?

W. T. D.

Evidently the meat and drink offerings of the ceremonial law. This is rendered conclusive by the expression, "Which are a shadow of things to come," of verse 17. Ordinary eating and drinking, under the old dispensation, was not a shadow of anything that was to come; but the meat and drink offerings of the ceremonial law were.

803.—THE BIBLE IN THE PUBLIC SCHOOLS.

What position does the S. D. Adventist denomination hold regarding the use of the Bible in the public schools?

J. M. K.

We are not aware that the above question has ever been before the General Conference for action; but should it be presented, there is no doubt that the decision would be unanimous in favor of the use of the Bible in the public schools.

804.—THE NEW BIRTH.

Please give clearly and concisely your understanding of the full significance of J. 3:5—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

N. L. Mc.

By the new birth we understand is meant the entire change necessary to fit us for a residence with the saints in heaven. It consists of two parts: First, a moral change wrought by conversion, and a Christian life. (In this is included repentance, baptism, and the performance of the duties incumbent upon Christians in this dispensation.) Second, a physical change at the second coming of Christ, whereby, if dead, we shall be raised incorruptible, and if living, we shall be changed to immortality, in a moment, in the twinkling of an eye.

805.—INSPIRATION OF THE BOOK OF JOB.

What evidence may be presented to show that the book of Job was inspired?

J. F. J.

1. It is found in the canon of the Jewish Scriptures to which the Saviour gave his sanction as inspired. Dr. Albert Barnes says, "There is the same authority,—arising from the opinions of the Jews, from the existence of manuscripts, from the ancient versions, from repeated quotations, from extended commentaries, and from the enumeration of the books of divine inspiration in the ancient catalogues,—in favor of the book of Job, which there is for any one of the books of Moses or of the prophets." 2. It is quoted in the New Testament as of divine authority. Compare Job 5:13 with 1 Cor. 3:19, and Job 39:30 with Matt. 24:28 and Luke 17:37. These are by no means all the considerations that may be presented in proof of the inspired character of the book of Job, but they are sufficient to satisfy all reasonable minds.

806.—TO FALL INTO THE HANDS OF THE LIVING GOD.

Please give an exegesis of Heb. 10:31.

M. L.

The text reads thus: "It is a fearful thing to fall into the hands of the living God." The apostle undoubtedly alludes to the choice of David. See 2 Sam. 24:14. The idea of the statement is, that to fall into the hands of the Lord, after having despised his mercy and rejected his salvation, is indeed a fearful thing. The fear of such a fate should deter one from the commission of that which will bring it. The phrase "living God" is used in opposition to idols. God always lives, and his power is capable of being always exerted. A man who inflicts punishment will die; but God will never cease to exist, and the punishment that he will inflict upon the finally impenitent, will be as enduring in its results as God himself. To fall into the hands of God for the purpose of punishment—which is the idea here intended—is "fearful," (1.) because he has all power, and can inflict just what punishment he chooses; (2.) because he is strictly just, and will inflict the precise punishment merited by the criminal; (3.) because he lives forever, and the results of his inflictions are unchangeable; (4.) because the actual inflictions of punishments which have occurred, as coming from God's hand, show what is to be dreaded. The destruction of the antediluvians, of the cities of the plains, of Babylon, and other examples that might be mentioned, stand as so many instances which give emphasis to the text under consideration.

Progress of the Cause.

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

THE MASTER'S QUESTIONS.

"If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor." John 12:26.

Have ye looked for sheep in the desert,
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and the darksome street?
It may be ye'd see in the gloaming,
The print of my wounded feet.

Have ye folded home to your bosom
The trembling neglected lamb?
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of man was among them—
He had nowhere to lay his head.

Have ye carried the living water,
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus makes thee whole?"
Have ye told my faltering children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shore of the "golden land?"

Have ye stood by the sad and weary,
To smooth the pillow of death,
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt when the glory
Has streamed through the open door,
And flitted across the shadows,
That I had been there before?

Have ye wept with the broken-hearted,
In their agony of woe?
Ye might hear me whispering beside you,
"Tis the pathway I often go!"
My brethren, my friends, my disciples,
Can ye dare to follow me?
Then, wherever the Master dwelleth,
There shall the servant be!

—Selected.

THE WORK IN AUSTRALIA.

THE work of S. D. Adventists in Australia has been in progress three years. The force of workers has been small. The very long distance which separates them from the home work and the source of supplies, has made communication difficult, and has retarded progress. But the efforts put forth have met with success. We could not but contrast the circumstances under which we landed here, with those which attended the landing of the pioneers in this work. Then no one awaited their coming with earnest anticipation, and no one greeted them with joy and fraternal affection. Those who first learned of them, repulsed their efforts, and raised a cry of warning. Now we meet a church of 120 intelligent and earnest people, who love the truth as fervently as any people do.

In no city in the world, of so large proportions, I think, have the same efforts produced an equal result. We do not have to master the difficulties of a foreign language, nor contend, to any great extent, against the barriers of caste and conservatism in society. The national prejudices which exist everywhere are no serious obstacle here. The people, though much attached to the church and religion of their ancestors, are religiously inclined, and in accepting the truth, most generally accept it wholly. Those features of our faith over which people usually stumble, if they stumble at all, are readily received and believed by our people in these colonies.

Besides the church at Melbourne, there is one of about thirty-five members at Ballarat, a large mining town 100 miles interior; one of forty-five at Adelaide, and one of about thirty in Hobart, Tasmania. Besides these numbers, there are others in each of these cities who are observing the Sabbath, and several smaller companies at different points. So that the number of Sabbath-keepers at present is about 350. These brethren evince a good degree of the missionary spirit, and are willing and anxious to do what they can. Fifteen names have been added to the church at Adelaide within two years, though they have been visited but once by a minister during that time.

A general meeting is called to convene in Melbourne Aug. 29, at which time it is purposed to consider the organization of a Conference and tract society. The past season has been a prosperous one, and the most discouraging feature, as we look ahead, is the lack of laborers for the wide and fruitful fields which await, and are loudly calling for, faithful workers.

The publishing work, the right arm of our strength everywhere, is gradually building up. The people who have embraced the truth so far, are not able to make large donations for erecting institutions, and no special effort has ever been made in America, to provide for the printing work here. So far, with the help of a few individuals and the home cause, just at the start, it has depended solely upon its own resources, and it has enjoyed some success, so that a substantial business, though not of large proportions, has been built up.

Space has been secured in the Exhibition building, and our publications and work will thus be extensively advertised, and we hope great good may come from this enterprise. Our books have met with a good sale in the hands of efficient canvassers, and this branch of the work will receive especial attention. The outlook is encouraging, and I can say, that if there has been any disappointment in our experiences thus far in Australia, it is on the bright side. The country and the people are certainly calculated to make a favorable impression at first, and I anticipate that the impression will remain. We feel an utter dependence upon God, and hope we may have an interest in the prayers of his people.

G. C. TENNEY.

SOUTH AFRICA.

IT is now a little more than seven months since I landed, with my family, at the Cape Town docks. At the close of the tent-meeting which was then in progress, we rented a hall, where services were held from one to three times a week, and still continue to be held on Sunday evenings. The interest is better at the present time than it has been before, since the close of the tent-meeting. Our congregations are not large, about forty or fifty, usually, but those who do come are quite regular in attendance. There are several in the valley of decision, trembling under the cross. It is a cross, too, for men to obey the truth here. When a man is thrown out of employment for the truth's sake, he is largely at the mercy of the people. There are so few avenues open, in which a man can find employment sufficiently remunerative to give him a good living. To depend on "odd jobs," as many of our brethren do in America, would soon bring a man to want; for the "odd jobs" are taken by the natives, at starvation prices.

Fourteen adults are now obeying the truth, as the result of the labor in this city. We have regular Sabbath meetings, a Sabbath-school, and a weekly prayer-meeting. Two members of the Baptist church, a deacon and a local preacher, are fully with us on the theory of the truth; but how they can follow their convictions, is the question they are now considering. They seem like honest Christian men, and we have hope that they will yet walk in the light, and throw their influence wholly on the side of truth. I feel so anxious to be living so near to God that I can prevail with him in behalf of these halting ones. Satan is determined that the truth shall not get a foothold in this city, but the God whom we serve, and whose message we bear, is stronger than the enemy; and in his name we will labor on, believing that he has a people in these colonies who will accept the message.

The Dutch paper, controlled by the Dutch Reformed Church, has recently noticed our work, misrepresenting us, and denouncing us as "heretics." A reply was furnished the editor, but he refused to publish it. It was then taken to another Dutch paper, and printed, with a foot-note by the editor, censuring Editor No. 1, for his injustice and lack of courtesy. A minister of the same church is discussing the Sabbath question in his pulpit. Some of his members tell me that "he is getting into the mire," but they hope in his next discourse he will produce some Scripture to sustain Sunday-keeping. Since his sermon was preached, one of his members, meeting me on the street, asked for some reading matter on the subject. Surely, "we can do nothing against the truth, but for the truth." Several members of his church are keeping the Sabbath, and this is doubtless the reason he is attempting a defense of Sunday-sacredness.

Our book-sales have been good, considering the difficulties under which we labor. Every person who solicits orders for books or papers, is required to pay a "hawker's license," which is £3 (fifteen dollars), per year for each district in which he works; or £10 (fifty dollars) a year for a general "hawker's license," allowing the holder to travel anywhere in the colony. Every depository is required to pay £3 for the privilege of selling books and papers. We have adopted the plan of lending tracts, and have thus found several persons who have become much interested in the truth. We have also been mailing papers to other parts of the colony. Several have responded to letters written, expressing their appreciation of the papers, and inclosing stamps in payment of postage. Postage is very high: four cents for letters, two cents for postal cards, and a cent an ounce for papers and books.

We now have a list of nearly 400 paying subscribers for the *Good Health*, and about fifty for the *Present Truth*. The Dutch paper does not come regularly, for which reason we have not felt free to push the

canvass for it. People here are very suspicious of American agents, and we do not want to promise them what we are in doubt about fulfilling. We hope, by right-dealing to establish a reputation which will give us the confidence of the people. The *Bijbel Lezer* is well liked by those who have read it; and I feel sure that when we can insure the paper to come regularly, we can obtain many subscribers for it. We are sending papers to seventeen public libraries and reading rooms. There are three canvassers in the field at the present time, all selling "Thoughts on Daniel and the Revelation." One of them, in less than a month, his first work, too, took eighty-seven orders for the Dutch edition, and thirteen for the English edition.

We have not seen as much accomplished during the first year of the work in this field, as we had hoped to see, and yet the seed has been planted in hundreds of families, and we trust that fruit of it will be seen in the near future. We are all of good courage, and shall continue to sow the good seed, looking to God for the increase. We are glad for the assurance that we have the sympathy and prayers of our brethren at home, but above all, we are thankful for the goodness of God, and the assurance of his love and care. We hope to so live and so labor that we may at last hear the "well done."

Bro. Boyd is still in Wellington, but expects soon to go to the "diamond fields," where he probably will hold a tent-meeting as soon as the weather will permit. While attending the funeral of his little daughter a few days ago, I read a letter from a young man who has recently embraced the truth in Hopefield, a small country town fifty or sixty miles from Wellington. He is engaged as a teacher in the Dutch Reformed Church, and is highly educated. He attended a few meetings at the tent last summer, and became interested in the truth. He bought several books, and has since been reading. Bro. Anthony recently spent nearly two weeks with him, for the purpose of instructing him more fully in the truth. At the end of the interview, he was fully decided to obey the truth, and wrote to Bro. Boyd to that effect. His wife is wholly with him. They expect to be thrown out of their position in consequence. We hope they may be of service to the cause in some way. He is a young man of good reputation, and is well known all through the colony, and also in Transvaal and the Free State. We begin to see many omens of good, for which we thank God, and take courage.

IRA J. HANKINS.

Aug. 14.

WEST VIRGINIA.

FLEMINGTON.—Since our last report, the interest here has continued about the same. The attendance ranges from 150 to 400. Four opposition sermons have been presented by prominent men, which, however, availed nothing for the Sunday cause, but only served to strengthen the cause of truth. About fifteen have already decided to obey, and we hope for many more. Our donations thus far have amounted to over twenty-five dollars, and our sale of literature, mostly tracts, twenty dollars. We praise the Lord for such a blessed truth, and for the victories gained.

W. J. STONE.

M. G. HUFFMAN.

WISCONSIN.

MILWAUKEE.—Eld. Schultz being suddenly called home, left here Aug. 6. We feel grateful for his visit, but wish that he might have remained longer. After his departure, it was decided that my brother should come here to assist in the work. The interest has been good, from the first. We have been holding meetings every evening and Sabbath afternoon, in the German language. Sabbath morning and Sunday afternoon the services have been in English. Some have decided to obey all of God's commandments, and others are making arrangements to do so. We have delivered seventy-seven discourses, and have received thirty dollars in donations. Our views on the nature of man were received favorably, by those interested. We are of good courage, and labor on in hope.

F. H. WESTPHAL.

COLUMBUS AND LUCAS.—After the curiosity of the people at Columbus was satisfied, our congregations became small, and but little interest was manifested; so it was thought best to close our effort there. Three, however, began to keep the Sabbath. Bro. Westphal being called to Milwaukee, to help in the German work, it was thought best to close our tent labor for the season.

Aug. 24 to Sept. 2, I was with the church at Lucas. This church has been sorely afflicted with internal strifes, but I hope those days are in the past. There was a good turn-out of the scattered brethren, also of those not of our faith. Two have recently accepted the truth, and others are almost persuaded. On the last Sabbath, the Spirit of the Lord came near. Many hearts were made tender, and the discouraged and backslidden found light and hope. Some confessed that they had been robbing God in "tithes and offerings," and promised to be more faithful. Seventy-five dollars were pledged on the depository fund.

W. W. SHARP.

MICHIGAN.

GRAND RAPIDS.—The tent-meetings at this place closed Sept. 9. While the interest here this season has not been great, yet several individuals have taken hold of the truth, and the cause in this city has steadily advanced. On the 2d, seven were baptized in Reed's Lake, and others will soon be ready to go forward in this ordinance. Eld. Van Horn was called away Aug. 12, to attend camp-meetings in this and other States, so we have been deprived of his labors since that time. We expect that the coming camp-meeting will be a source of much good to the cause in this place. The work has evidently become established here, and we hope it may not be hindered in the future, but continue to advance.

Sept. 17.

W. C. WALES,
F. D. STARR.

THE CAMP-MEETING IN SWITZERLAND.

THE first camp-meeting of the Central European Conference was held at Tramelan, Switzerland, Aug. 17-27. At the last session of the Conference, it was decided to hold such a meeting; but not long after the close of the Conference, it became evident that most of the brethren in the churches were not in favor of having a camp-meeting. It was feared that it would not only be a failure, but a disgrace to the cause. Arguments against the meeting ran about like this: such a gathering may do good in America, but it would not help the cause here. Our brethren are poor, and cannot afford to attend two general gatherings in a year—we have houses in which to live; why forsake them, and go into the woods? We have meeting-halls large enough to hold such a meeting; then why be to the expense of another place? We fear that the meetings will be disturbed and broken up, and thus, much harm will be done to the cause, etc. Such convictions were entertained by many, and the rest would not consent to attend the meeting. So general was this feeling that the question of holding a meeting at all was seriously considered. But finally it was decided to go ahead, and give the matter a trial. Accordingly, arrangements were made, and a place selected in Lower Tramelan. Here were some of the first Sabbath-keepers in Europe, and it therefore seemed a fitting location for the first camp-meeting.

Before a public meeting can be held in this country, permission to do so must be obtained from the city authorities. As no such gathering as a camp-meeting had ever been held here, the city would not take the responsibility of giving the desired permission, without consulting higher authorities. The highest officer in the district was consulted, and he, in turn, took advice of the authorities at Berne, the capital. After all this delay, permission to hold the meeting was refused. Application was at once made at Upper Tramelan, with but little hope of success; but contrary to the expectation of many, permission was promptly granted. In the meantime, the newspapers took up the matter. At first, unfavorable reports were circulated. The newspaper men seemed to feel as though they must say something on the subject. But they knew so little about it that it was amusing to read what they had to say. In some respects, their reports were false, and this opened their columns for rectification, and the opportunity was quite freely used. Hence, before the meeting opened, it had been advertised in the newspapers, from Basel to Geneva. At the latter place, a religious weekly inserted nearly the whole of our four-page circular to the churches, regarding the camp-meeting.

As the time of the meeting drew on, much interest had been awakened; and as some were preparing to go, others began to catch the spirit. At the opening meeting, Sabbath, Aug. 18, a goodly number were present. A special effort was made to seek the Lord at the very beginning, and a good move was made. Although the workers' meeting was not advertised for the public, on Sunday the citizens of Tramelan filled the largest tent, and continued to come till the close of the meetings.

Every evening, and on Sundays, separate services were held in French and German. Eleven discourses, covering the main points of present truth, were delivered in both French and German, to congregations ranging from 200 to 700. Contrary to the expectation of many, the best of order prevailed, the whole congregation remaining almost motionless from the beginning to the close of each service. All on the grounds were unusually quiet, and those present who had attended camp-meetings in America from the time that they were first held, say that they were never present at a more orderly meeting. The citizens were very curious, going from one tent to another, looking into every part of them. Although the camp was very ordinary in appearance, they expressed themselves as well pleased with it. The camp was located on the mountain-side, in a fine grove of tall pines and hemlocks, which afforded a deep shade all day. The wooded mountain-side stretched far above, and in the valley below, at a distance of twenty minutes' walk, and in plain view, lay the two Tramelans. Winding paths led from both cities direct to the encampment. Near the time of service, these paths were dotted, all the way along, with groups of

people coming to the meeting, bringing to mind vividly the descriptions of Israel of old going up to the feast of tabernacles.

The camp was composed of two large tents, 40 x 60 and 30 x 50, and six family tents, averaging 12 x 17. Over 200 of our people were in attendance. This was the largest gathering of our people ever held in Central Europe. About sixty were encamped on the ground, and the remainder lodged in the city. The citizens cordially opened their doors, and furnished rooms free to all that could not be accommodated in the camp. Those in attendance were from Switzerland, Germany, and France. There were also four present from Scandinavia, including Eld. O. A. Olsen.

The last Sabbath of the meeting was a day long to be remembered. In the forenoon, 210 took part in the Sabbath-school, and after this, separate services were held in French and in German. At the afternoon service, all came together, and Bro. Olsen spoke from Rev. 14: 9-12, through interpreters, to the French and Germans. Although much of a speaker's force is always lost through interpretation, the Spirit of the Lord was present to impress the solemn and stirring words spoken. At the close of the service, at the first invitation and without urging, the majority of those present rose for prayers, many seeking God for the first time, and others, who had gone so far back as to give up the Sabbath, starting again. The voice of unrestrained weeping gave evidence that sin-burdened hearts were yielding, and that the Lord was working for his people. After prayer, the two nationalities separated for social meeting, and many earnest testimonies were borne. On Sunday, Bro. Conradi baptized thirteen.

During the meeting, travelers from abroad visited the camp, including two members from the Council at Berne, and some from France. One of these was from Paris, and another had come to Switzerland to study its religious phases. Reports of the meeting, prepared by our people, were sent to many papers, and so far as seen, these have been printed without change. At the closing meeting, Monday morning, about 100 were present. A good spirit prevailed, and the people could not speak enough in praise of the meeting and its good results. All felt that no event had occurred in the history of the work in Central Europe, that had had such a widespread and deep influence for good, on both our people and the public. Before the meeting took place, it seemed to cause a depression among our people that was quite general; but, be it said, to the praise of the Lord, the tide was most completely turned, and at its close, many thanked us for going ahead with the meeting when they were opposed to it.

All go to their homes filled with fresh life and courage. The meeting gave a new idea of the character of our work, and raised the standard of the message as nothing else could. The Lord, in a most gracious manner, showed his approval of this method of carrying on his work. By many special providences, we could see that the hand of the Lord was over the work, and guiding it to his glory. The meeting was far better than we had had faith to believe it could be. Twenty-five colporters were present, and much time was spent in the interest of their work; other branches of the work also received attention. The donations at the meeting quite fully covered the expenses, which were much lightened by the faithful and untiring efforts of the church at this place. Tramelan has quite a strong temperance society, which runs a temperance restaurant in the interests of its work. This society put up a stand on the camp ground for the accommodation of the public, and thus did much for the meeting.

At the closing meeting, an expression was taken, and all voted heartily for another camp-meeting next year. We cannot think of our good meeting and its great benefit to the cause here, without deep feelings of gratitude to God for what he has been pleased to do for us in this effort. We believe that there are better days in store for the cause here, and we enter the work with renewed courage.

H. P. HOLSEN.

THE MAINE CAMP-MEETING.

This meeting was held Sept. 4-11, in the city of Bangor, on the same grounds occupied last year. No workers' meeting preceded, but the faithful camp-meeting committee, with a few of the ministers and others, had been at work for a few days, so that at the time appointed, the meeting began with things in fair readiness. The writer left the Vermont meeting in time to reach here for the first meeting; but Eld. Underwood and Bro. Morrison came a day later. The meeting started off well, with a good spirit of freedom, which continued and increased, to the close.

On Friday evening, the whole camp was taken by surprise, but happily so, by the arrival of Elds. S. N. Haskell and G. W. Caviness. This added new power to the meeting, and every heart was filled with cheer and courage, as Eld. Haskell presented the progress of the message in foreign fields. Prof. Caviness labored in the interests of the South Lancaster Academy, and with some success. Bro. E. M. Morrison worked with his usual zeal and earnestness, to put

new life into the canvassing work. A few persons had met with good success the past year, which proved that our publications could be sold in the State of Maine. Others were encouraged to take hold in this branch of the work, and no doubt much more will be done the coming year than in the past.

The business was all done harmoniously. The labor put forth the past year has resulted prosperously. The tithes have been sufficient to pay all claims on the Conference. The first-day offering, for the support of the foreign work, has been heartily taken hold of, and Maine bids fair to do her part to help on this branch of the cause. Eld. J. B. Goodrich was again elected president of the Conference. He and his associates in office are all true men, who will unitedly work for the good of the cause in this State.

The devotional meetings all tended to a higher spiritual work, and we think some advancement was made in this direction. It is only to be regretted that so few of our people were present to share in these blessings. There are between 400 and 500 of our people in the Maine Conference, and not half of them were at the meeting. The servants of God sent by the General Conference, would need to put forth no greater effort to give instruction to 500 or 1,000, than to one half or one fourth that number. There is therefore a great loss sustained by those who do not plan to attend these meetings.

The children's and youth's meetings, conducted by sister Morrison and the writer, were seasons of much encouragement. When the Sabbath came, about twenty-five were ready to come forward and seek the Lord. About twenty-five improved this season, and were blessed by the effort they made. On Sunday the attendance of those not of our faith was quite good, and all listened with marked attention and interest. Especially in the evening, when Eld. Underwood spoke with freedom and power on the National Reform Association, and their efforts to amend the Constitution of the United States, the people showed a deep interest. On the whole, this camp-meeting was a good one for the cause in Maine. I have no doubt that ministers, workers, and people will all go from this meeting with new courage to push on the third angel's message.

I. D. VAN HORN.

THE ILLINOIS CONFERENCE PROCEEDINGS.

THE eighteenth annual session of the Illinois Conference was held at Oak Ridge Park, Springfield, Ill., Sept. 4-11, 1888.

FIRST MEETING, AT 9 A. M., SEPT. 4.—The President, Eld. R. M. Kilgore, in the chair. Fourteen churches were represented by twenty-one delegates. The minutes of the seventeenth annual session were read and approved.

On motion, it was voted that the usual committees be appointed by a committee of three, the Chairman to appoint two others to act with himself. The Chair named A. O. Tait and Lewis Johnson.

Adjourned to call of Chair.

The committees were announced at a later meeting, as follows: On Nominations, H. V. Weaver, J. H. Bennett, Alfred Nettleingham; on Resolutions, A. O. Tait, G. H. Rogers, Wm. T. Hibben; on Licenses and Credentials, L. Johnson, Geo. B. Starr, A. Hobbs.

SECOND MEETING, AT 9:30 A. M., SEPT. 6.—The Committee on Resolutions presented the following partial report:—

Whereas, There is a great want of laborers in our Conference, and but few are engaged in spreading the message; therefore,—

Resolved, That we will humble ourselves in the sight of God, and cry to him, that he may send more laborers into the great harvest-field; and further, that we will do our duty in paying an honest tithe for the support of faithful, well-directed labor.

This resolution was spoken to by Bro. Wright, Vickery, Craw, Kilgore, Butler, Farnsworth, and others, and earnest and instructive remarks were made.

Adjourned to call of Chair.

THIRD MEETING, AT 9:30 A. M., SEPT. 7.—Two additional delegates, representing two churches, took their seats. The resolution pending, was carried. The Committee on Resolutions reported further, as follows:—

Resolved, That Article 2, Section II. of the State Conference Constitution be so amended as to read "five" instead of "three," as regards the number of the Executive Committee.

Adopted.

The question arising as to the advisability of having an itemized statement of the business of the Auditing Committee read before the Conference, Eld. Butler and others made some profitable remarks, showing that such a step could result only in evil.

The Committee on Resolutions further reported:—

Resolved, That we, as a Conference, express our appreciation and approval of the good work accomplished by the Battle Creek College during the past year.

Resolved, That we recommend that as many of our young people as can do so consistently, avail themselves of the opportunities afforded at the College, to secure an education that will fit them for the duties of life, and especially for the work in which we are engaged.

Both resolutions were adopted, and the meeting adjourned to call of Chair.

FOURTH MEETING, AT 9:30 A. M., SEPT. 9.—The Committee on Resolutions presented the following:—

Resolved, That we indorse the following recommendation passed by the last session of the General Conference:—

"We recommend, That our people everywhere literally carry out the advice of the apostle Paul in 1 Cor. 16:2: 'Upon the first day of the week let every one of you lay by him in store as God hath prospered him,' as a weekly free-will offering in behalf of the foreign mission work. This is to be laid aside each week at home, and at the end of each quarter to be paid to the church treasurer, to be forwarded by him to the State treasurer."

Eld. Butler made some stirring remarks, showing that the spirit to carry the truth to every nation is the true spirit of the third angel's message. Interesting facts were related by him, showing the progress of the work. A communication from W. C. White, Foreign Mission Secretary, was read, giving a general view of the foreign work, the rapid growth of laborers in those countries, and containing interesting extracts of letters from Eld. Conradi, which gave special information of the work in Germany, Holland, Russia, and other countries. The resolution was adopted by a rising vote of the congregation, and the meeting adjourned to call of Chair.

FIFTH MEETING, AT 5:30 A. M., SEPT. 10.—The Committee on Nominations reported as follows: For President, R. M. Kilgore; Secretary, Geo. B. Starr; Assistant Secretary, Lillie E. Froom; Executive Committee, R. M. Kilgore, A. O. Tait, L. Johnson, A. Craw, A. Hobbs; Camp-meeting Committee, Alfred Foreman, Wm. Hibben, A. Cash, Edwin Butts, R. Vickery. The report was adopted. The Committee on Resolutions further reported:—

Whereas, Diligent efforts have been made by the State Conference Committee during the past two or three years, to establish efficient missions in Chicago and other cities; to build a mission house in Chicago; to work among our churches to bring about greater efficiency, and a better degree of union in their midst; and to encourage the canvassing work throughout the State; therefore,—

Resolved, That this Conference heartily indorse these efforts, and advise the present administration to labor for the same important objects.

Eld. Butler spoke at length on the principles involved in the resolution, giving valuable counsel and advice. Bro. Craw and Andrews spoke in harmony with the resolution, and meeting adjourned to call of Chair.

SIXTH MEETING, AT 9:15 P. M., SEPT. 10.—The following privileged motion was adopted:—

Resolved, That we, as a Conference, express our grief at the sudden death of Eld. B. F. Merritt; that we regret the loss sustained by the Illinois Conference, and hereby extend our sympathy to his afflicted family and friends.

The resolution pending at the last meeting, indorsing the policy of the Conference Executive Committee, was then further considered, and indorsed by a rising vote of the congregation. The following resolutions were then adopted:—

Resolved, That we recommend all our churches to deed their church property to the General Conference Association of Seventh-day Adventists.

Whereas, We recognize in the canvassing work an important branch of the cause of God, and a school of development for other branches of the same; therefore,—

Resolved, That we recommend those who contemplate becoming ministers or Bible workers, first to gain an experience in canvassing.

Resolved, That we, as a Conference, will awake to our responsibilities, in regard to the support of our city missions, by rendering that liberal financial aid, which will place these missions in a position above embarrassment.

The Committee on Licenses and Credentials reported as follows: For Credentials, R. M. Kilgore, Geo. B. Starr, R. F. Andrews, A. O. Tait, G. H. Rogers, E. O. Hammond, L. D. Santee, L. Johnson, C. H. Bliss; for License, Paul Gros, Emil Johnson; Missionary License, Wm. Haskell, Charles Sturdevant, A. Craw, Mrs. Geo. B. Starr, Mrs. Agnes B. Tait, Susie Hoxie, Christina Nelson, Lillie E. Froom, Della Hicks, Mrs. Ida Hibben, Hattie Fitzgerald, Hattie Ohm, Marthine Sorenson.

The report was adopted, and meeting adjourned *sine die*.

R. M. KILGORE, Pres.

Geo. B. STARR, Sec.

THE ARKANSAS CONFERENCE PROCEEDINGS.

THE first annual meeting of the Arkansas Conference of S. D. Adventists, convened at Springdale, Aug. 22, 1888.

FIRST MEETING, AT 10 A. M.—Eld. J. P. Henderson in the chair. Prayer by W. J. Kerr. The names of churches were called, and nineteen delegates came forward, representing seven churches. The churches at Mt. Pleasant, Star of the West, and Malvern were not represented. It was voted that all visiting brethren and all others in good standing, be invited to take part in the deliberations of the Conference. Minutes of meeting held May 15-22, 1888, for the purpose of organizing a Conference, were read and approved.

Important remarks in regard to the work already

accomplished, and the needs of the cause for the future, were made by Eld. J. P. Henderson. It was voted that the Chairman appoint the necessary committees, which were subsequently announced, as follows: On Nominations, S. Simonds, P. M. Ownbey, Amos Titus; on Resolutions, Eld. D. T. Jones, W. J. Kerr, H. M. Scoles; on Licenses and Credentials, Eld. R. M. Kilgore, Wm. Martin, G. Phillips; on Auditing, J. A. Summerville, Thos. Phelan, J. B. McConnell, J. H. Morgan, J. M. Pool, G. W. Lollar.

SECOND MEETING, AT 9 A. M., AUG. 23.—The report of the Committee on Resolutions was called for, and the following was presented:—

Whereas, God has so blessed his work in the State of Arkansas, that it has grown into a Conference; and,—

Whereas, The organization of a State Conference places new responsibilities upon those in the State to bear burdens in supporting the truth; therefore,—

Resolved, That we thank God for the prosperity that has attended his work in our State, and gladly and cheerfully accept the burdens and responsibilities of a Conference, pledging ourselves to make every reasonable exertion, both by personal effort, and with our means, to forward the cause of present truth.

Whereas, A resolution was adopted at the organization of this Conference, touching the work already begun in the city of Little Rock; and,—

Whereas, The importance of Little Rock as a center for the work in our State, is readily seen; therefore,—

Resolved, That we indorse the resolution passed at the organization of this Conference, and instruct the officers to carry out the provisions of that resolution as soon as the way opens to do so.

Resolved, That we indorse, and pledge ourselves to carry out, the plan recommended by the General Conference, to make offerings on the first day of each week, for the support of our foreign missions. (Year Book, p. 45, Resolution 4.)

Whereas, The canvassing work is a means whereby valuable and necessary experience may be gained; therefore,—

Resolved, That we recommend all who wish to engage in any branch of the Lord's work, and are not otherwise employed by the Conference, to engage in canvassing, until the Conference gives them other work to do.

Resolved, That we indorse the tithing system as the Lord's plan for supporting his work.

Whereas, The work is languishing in our State for the want of means, which would be supplied if tithing were strictly practiced by our people; therefore,—

Resolved, That we individually pledge ourselves to pay an honest tithe, and as far as we can do so, to instruct others in the tithing system as taught in the Scriptures, and urge upon them the duty of carrying it out.

The above resolutions were considered separately, and after important remarks by Elds. Kilgore, Jones, Starr, Henderson, and others, were adopted.

THIRD MEETING, AT 10:30 A. M., AUG. 25.—The Committee on Nominations presented the following: For President, Eld. J. P. Henderson; Secretary, E. B. Young; Treasurer, Wm. Martin; Executive Committee, Eld. J. P. Henderson, P. M. Ownbey, Wm. Martin, Allen Meeks, W. J. Kerr.

The report was adopted, and the nominees elected to their respective offices.

The Committee on Licenses and Credentials reported, recommending for Credentials, Eld. J. P. Henderson; for License, E. B. Young, and W. J. Kerr.

The report was adopted.
Adjourned *sine die*. J. P. HENDERSON, Pres.
E. B. YOUNG, Sec.

TEXAS H. AND T. SOCIETY PROCEEDINGS.

THE ninth annual session of this society was held at Terrell, Texas, Aug. 15, at 10 A. M. President in the chair. Prayer by Eld. Kilgore. Mrs. M. Cruzan was chosen secretary *pro tem*. The reading of the minutes of the last session was waived. The Chair was empowered to appoint the usual committees, which were afterward named as follows: On Nominations, W. T. Drummond, J. M. Huguley, A. A. Gregory; on Resolutions, W. S. Cruzan, W. T. Johnston, R. M. Kilgore.

The Committee on Nominations reported for Secretary and Treasurer, Jessie Gorrell.—Elected.

Moved by Eld. Kilgore that W. S. Cruzan act at Vice-President. This motion carried.

The Committee on Resolution submitted the following:—

Whereas, The health and temperance work has been neglected the past two years in our State; and,—

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

Resolved, That we will arouse ourselves to the importance of this branch of the cause.

Resolved, That we express our thanks to God for the special light that has been shown to us, and pledge ourselves by his help to walk in it.

Resolved, That it is the duty of every S. D. Adventist to sign and sacredly keep the tetotal pledge.

These resolutions were considered separately, and afterward adopted. The session covered two meetings.

Adjourned *sine die*. W. S. GREER, Pres.

Mrs. M. CRUZAN, Sec. *pro tem*.

THE H. AND T. WORK IN GEORGIA AND FLORIDA.

ONE pleasant feature of the work that I found upon coming South, was that those who first labored in these States had not neglected to present the matter of health and temperance, which is so closely connected with the work of the third angel's message. Nearly every Sabbath-keeper here had signed the tetotal pledge, the most of whom were faithfully living out its requirements, and enjoying its blessings. The *Good Health* is doing a good work here. The ready manner in which the Southern people subscribe for this valuable periodical, goes to show the intelligent demand there is for a journal of this nature. The testimony of those who have canvassed both in the North and in the South for this work, is that the Southern people subscribe much more readily than do those of the North.

At our late Georgia camp-meeting, steps were taken to organize the work in the States of Georgia and Florida. Accordingly, a president from Georgia was elected, and a secretary from Florida. This will unite the interests of the two States, which would certainly seem consistent, from the fact that they are so connected in both the Conference and T. and M. work. We look for much good to be accomplished. The almost universal use of tobacco, snuff, coffee, and pork opens up a remarkably good field of labor in the health cause. It has been my privilege to speak a number of times, in different parts of the State, upon this all-important subject; and I was pleased to find the people so deeply interested, and so eager to learn. We look for the blessing of God upon this branch of the cause in the South.

O. C. GODSMARK.

MAINE H. AND T. SOCIETY PROCEEDINGS.

THE Maine Health and Temperance Association held its tenth annual session on the camp-ground at Bangor, Sept. 10, 1888. Prayer by Prof. Geo. W. Caviness. The report of the last annual meeting being called for, was read and accepted. The Chair having received authority to appoint the usual committees, the following were announced: On Nominations, W. J. Dunscomb, I. C. Choate, Geo. W. Howard; on Resolutions, S. J. Hersum, Geo. W. Howard, Henry Moody.

The Nominating Committee being called upon, presented for consideration the following names: For President, R. S. Webber; Secretary, W. J. Dunscomb. On motion, these names were considered separately, and the persons elected.

The Committee on Resolutions submitted the following:—

Whereas, We believe that in order for the people of God to be sustained to pass through the seven last plagues, and not fall thereby, they must be a temperate people, in the broadest sense of the term; therefore,—

Resolved, That in order to escape those things that are coming on the earth, we must carry out the principles of the temperance reform in all its parts, and induce all others to do so.

This resolution was adopted, after remarks by the President and Eld. S. J. Hersum, showing that temperance is placed in the ladder to Christian perfection; that it is one of the fruits of the Spirit; and hence indispensable to the people of God.

The meeting adjourned *sine die*.

R. S. WEBBER, Pres.

H. C. GILES, Sec.

Special Notices.

WEST VIRGINIA, NOTICE.

BRO. B. B. JOHNSON, who was elected State treasurer, has returned from the West, and will again attend to the duties of that office. Church treasurers or scattered brethren who have tithes or first-day offerings in their possession, should forward the same to him at Kanawha Station, Wood Co., West Virginia.

W. J. STONE.

THE CAMP-MEETING AT SULLIVAN, IND.

THE time for this meeting to be held, Oct. 1-8, is nearly here. All S. D. Adventists in Southwestern Indiana should plan to be in attendance, as it is to be at a time convenient for all. We shall gladly welcome any from Illinois who can come. There will be tents on the ground to rent, at reasonable rates. All should bring plenty of bedding and heavy clothing. Come at the beginning and remain to the close.

WM. COVERT.

TO DIST. NO. 4, MAINE.

DEAR BRETHREN AND SISTERS: The time of our quarterly tract and missionary meeting is drawing near, and we should consider it of much importance. Let us therefore begin to lay our plans to attend this meeting. Let us also pay our indebtedness on periodicals at this time, as there are accounts that have

been running for some length of time which should be paid. Brethren, let us come to this meeting, prepared to work for the Lord, and for the advancement of his truth. All that can do so, should attend.
GEO. W. HOWARD.

NOTICE FOR DIST. NO. 8., KANSAS.

THE librarians of this district should send all their orders for books and tracts to me, at Hutchinson, Kan.
MATTHIAS A. PATTON.

News of the Week.

FOR WEEK ENDING SEPT. 22.

DOMESTIC.

—There are fourteen Catholics in the House of Representatives.

—Cleveland has begun the trial of its five anarchists who displayed a red flag on Labor Day.

—There are 7,000,000 children of school age in the United States who are not reached by the influence of the Sunday-school.

—Seven houses were wrecked at Mammoth Springs, Ark., by a cyclone Thursday. Trees were blown down, crops reported ruined, and several persons injured, but no one was killed, as far as known.

—The Women's Christian Temperance Union of New Hampshire are making arrangements to open a home for intemperate women. The State legislature has granted the sum of \$5,000 to start the work.

—Surgeon General Hamilton has telegraphed the Secretary of the Treasury that there are rumors of cases of yellow fever at Welborn and Fernandina, Fla., and that the sea-board is alarmed, owing to the refugees' breaking through the sanitary patrol at Hendersonville.

—The report that Texas has raised the quarantine against New Orleans, is declared to be false, it being maintained that there are cases of yellow fever in the latter city. Reports were also current at Austin, Texas, Tuesday night, that four cases of fever had developed at Galveston.

—A tropical fruit trust has been organized in New Orleans, with a combined capital of \$19,000,000. The intention is to purchase the entire cargo of tropical steamers. Six million dollars have been advanced by London capitalists, to build railroads in Honduras and elsewhere, so as to concentrate the yield of fruit at a small number of shipping points.

—Reports from the yellow fever district in the South reveal a terrible state of affairs, owing to the spread of the epidemic to various points in the line of flight of the Jacksonville refugees. Several towns in Mississippi and Alabama are infected, and the consternation is great. Shotgun quarantine has been established at several points, and between Harrison and Vicksburg, Miss., the frightened people tore up part of the railroad track, to compel trains to stop and take them to a place of safety. At Jacksonville the daily average of new cases has been about 120, with a corresponding increase in the death rate, the epidemic reaching its highest point on Tuesday, when 150 new cases were reported, and twenty deaths. Isolated cases of the fever have been reported at Louisville, Ky., St. Louis, Mo., New York City, and Washington, D. C.

FOREIGN.

—Six hundred thousand Frenchmen own shares in the Panama Canal.

—The volcano on the Island of Stromboli is in a state of active eruption.

—China has to raise \$32,500,000 to repair the levees on the Yellow River, and the money is secured by stopping all official salaries for two years.

—A dispatch from Brisbane, Queensland, says: "Two warehouses in Eagle St. were destroyed by fire on the 19th, causing a loss of \$2,000,000."

—During the last twenty-four years, 2,400 bulls and 1,700 horses have been killed in bull fights in the City of Mexico. Two picadores have been killed by the bulls in that time.

—At a large meeting in St. Johns, Tuesday night, resolutions were passed against sending delegates to negotiate terms for the admission of Newfoundland into the Dominion of Canada.

—The recent seizure of a Greek vessel at Chios has been the subject of protests by the Greek Government. The Porte refused to give a satisfactory reply, and accordingly a Grecian fleet has been dispatched to Turkish waters.

—An International Conference is announced to be held in Belgium at an early date, to devise measures for the suppression of the slave trade; and Pope Leo has signified his willingness to accept the honorary presidency of the same.

—Eighty-one passengers, mostly emigrants and six members of the crew of the steamer "Sud America," from Montevideo, are reported lost, as the result of a collision with the steamship "La France." Twenty bodies have been recovered.

—A hurricane passed over the Bahama Islands Sept. 2 and 3, destroying a score of houses at Ragged Island, and

wrecking all the shipping. The water rose four feet above the average spring tides, and 60,000 bushels of salt were washed away. A number of vessels are missing, and their fate is unknown.

—The Cologne Gazette says it is rumored that the King of Greece intends to abdicate in favor of his son. It is stipulated that Princess Sophie, who is to marry the crown prince of Greece, shall not change her religion. The Greek law does not require the queen to belong to the Greek Church. Princess Sophie has commenced learning the Greek language.

—The steamer "Gaelic," from Hong Kong and Yokohama, reports the Mayon, an old volcano in the Philippine Islands, as in a violent state of eruption in July. It is thought that over a hundred persons were destroyed by lava and ashes. Further particulars of the floods in Gifu show that terrible distress has been caused, and 150 lives lost.

—The expeditions for the relief of Stanley in Central Africa have not thus far been attended with flattering prospects of success. Major Bartellot, head of one expedition, was shot by his Arab carriers on July 19, and Professor Tannielson, head of another party, has died of African fever. Meanwhile, it has become pretty certain that Tippu Tib, the Arab chief with whom Stanley negotiated, is guilty of treachery, if he is not in actual alliance with the slave dealers.

RELIGIOUS.

—Sunday marriages are null and void in Pennsylvania.

—An effort is being made to establish an Italian Methodist church in New York City.

—Boston now has thirty-three Catholic churches, and the thirty-fourth will be erected this fall.

—It is reported that there are 48,258 Methodist churches in the United States, employing 28,323 ministers.

—An Anti-Sunday Traveling Union has existed in this country for about four years. It has now about 6,000 members.

—There are eight mission ships now cruising in the North Sea, each a combination of church, chapel, temperance-hall, and dispensary.

—The Boston Evangelical Alliance is making an effort to secure the restoration of "Swinton's Outlines of English History" to the text-books used in the Boston public schools.

—From South Africa comes the news that a new church of Talus has adopted the regulation: "No member of this church shall drink the white man's grog nor native beer, nor touch it with his lips."

—The "union" formed among the "evangelical" population of Holland for the establishment of what are known as Bible Schools, has now 441 such schools, with 71,000 scholars, representing a capital of \$2,000,000.

—The African Methodist Episcopal Church, whose General Conference was recently held at Indianapolis, reports a membership of 403,351, and the amount of money raised for all purposes during the year 1887, at \$1,064,569. There are 3,394 churches and 660 parsonages, valued at \$5,340,880. There are 17,000 stewards, 14,190 stewardesses, and 14,778 class-leaders.

Appointments.

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

THE quarterly meeting for Dist. No. 9, Kansas, will be held at Valley Center, the second Sabbath in October. All the librarians of the district are requested to be present.
T. B. DEWING, Director.

THE quarterly meeting for Dist. No. 2, Neb., will be held with the Blue Valley church, Oct. 13, 14. Eld. H. Shultz has promised to be with us. Let all librarians send or bring their reports.
JOHNSON BUCKLEY, Director.

I HAVE arranged to hold quarterly meetings with the following churches:—
Wellsville, N. Y., Oct. 13, 14
Shingle House, Pa., " 20, 21
Blockville, N. Y., " 27, 28
We shall be glad to see a good attendance at these meetings.
L. A. WING.

PROVIDENCE permitting, the quarterly meeting for Dist. No. 1, Kan., will be held at Alton, at their usual place of worship, Oct. 13, 14. We hope to see all librarians present, with a full report from their respective societies, and prepared, as far as possible, to settle all indebtedness to the district. May the blessing of the Lord attend our meeting. It is time now for earnest work.
T. P. FINCH, Director.

PROVIDENCE permitting, I will meet with the church at Mt. Pleasant, Iowa, Oct. 6, 7; and as this is the time for the church quarterly meeting, we hope the members of the church will try to be present, and report personally, as far as is practicable. Absent members will please report by letter. The ordinances will be celebrated, and there will be an opportunity for baptism. We would hereby request all the members of the Mt. Pleasant T. and M. Society to fill out the blank in the member's pass-book, and hand it to the librarian at this meeting.
C. A. WASHBURN.

Obituary Notices.

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

THE RESURRECTION.

A paraphrase of 1 Corinthians 15.

"WHEN the last trumpet's awful voice
This trembling earth shall shake,
When opening graves shall yield their charge,
And dust to life awake;
Those bodies, that corrupted fell
Shall incorrupted rise,
And mortal forms shall spring to life
Immortal in the skies.

"Behold, what heavenly prophets sung,
Is now at last fulfilled,—
That death should yield his ancient reign
And vanquished quit the field.
Let faith exalt her joyful voice,
And thus begin to sing:
O grave, where is thy triumph now!
And where, O death, thy sting!

"Thy sting was sin, and conscious guilt
It was that armed thy dart;
The law gave sin its strength and force
To pierce the sinner's heart;
But God, whose name be ever blessed,
Disarms that foe we dread,
And makes us conquerors when we die,
Through Christ, our living head."
—Copied from the Psalter of the Kirk of Scotland.

HALL.—Died near Ithaca, Mich., of consumption, Sept. 8, 1888, sister Esther M. Hall, aged 65 years and 2 days. She embraced the Adventist faith under the labors of Elds. Lawrence and Van Horn, when the tent was at Ithaca some twenty-five years ago. Remarks by the writer, from Rev. 22:12.
A. O. BURNELL.

FOSTER.—Died at Cedar Lake, Mich., Sept. 18, 1888, Daniel J. Foster. He began to keep the Sabbath under the labors of Bro. S. M. Butler some two years ago. Those acquainted with him observed a radical change in his life from that time forward. Remarks from Rom. 8:11, by the writer.
A. O. BURNELL.

HAACKENBERG.—Fell asleep in Jesus, near Good Thunder, Minn., Sept. 16, 1888, little Alma, daughter of H. and Carrie Haackenberg, aged six years. While the hearts of the fond parents are rent with anguish, yet they mourn not as those who have no hope, but are resolved that this affliction shall only draw them nearer to God, and lead them to a preparation to meet their loved one in the morning of the resurrection. Brief remarks by the writer, from Jer. 31:15-17, to a sympathizing company of friends and neighbors.
F. A. LASHLEE.

MELTON.—Died at Chanute, Kan., Sept. 11, 1888, Bro. I. P. Melton, aged 47 years. He was born in Jackson County, Ark., and was converted and joined the Presbyterian Church at the age of fifteen. He afterward united with the Missionary Baptists, and began to preach for that people at the age of twenty-two. He embraced the truths of the third angel's message at Chanute, about two years ago, and just prior to his death had been actively engaged in a series of meetings. His sufferings, which lasted only about twenty-four hours, were borne with patience and resignation. He was a kind husband and father, and leaves a wife and three children to mourn his loss. Services by the writer, from Matt. 13:28.
W. W. STREIBER.

BOYD.—Died in Wellington, South Africa, of measles and croup, Aug. 7, 1888, Ethel Sisley Boyd, daughter of C. L. and Maud S. Boyd, aged about three and one half years. Ethel's sickness was of short duration. She was just recovering from the measles, when she had a severe attack of croup, which speedily resulted in death. On the morning of the 16th, Bro. Boyd, thinking that she was getting over the measles nicely, came to Cape Town on business, and to lay plans in reference to the future of the work here. On Tuesday morning he received a dispatch that Ethel was worse. He took the first train home, but before he reached there, Ethel had breathed her last. The parents feel this stroke most keenly, yet they bow in submission, realizing that soon the power of death will be broken, and the grave will give back its sacred treasure. It seemed especially sad to lay her away in this distant land among strangers, but we are cheered with the promise that the Lifegiver will come to this as well as other countries, and that his coming is near. This affliction gives us all new interest in that grand event, the proclamation of which has brought us to this foreign land. A physician of Wellington kindly offered his family vault as a receptacle for the corpse; and there the little sleeper was laid away "for a little moment, until the indignation be overpast," when we hope that parents and children, with all who love the Saviour's appearing, may meet in the reunion of God's people. Words of comfort were spoken by the writer.
IRA J. HANNAHA.

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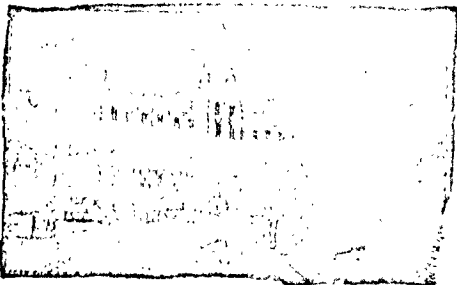
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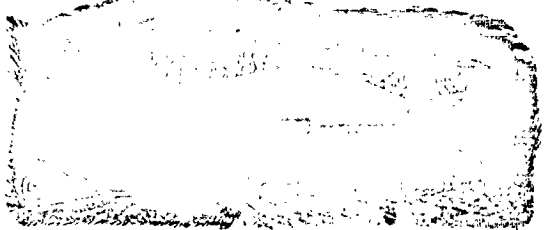
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Chicago	6:00	9:00	10:10	10:10	11:27	6:00	6:45
Michigan City	7:25	11:05	12:15	12:15	11:27	6:50	7:35
Niles	8:37	12:10	1:20	1:20	12:55	7:50	8:35
Kalamazoo	10:20	1:33	2:43	2:43	1:27	8:40	9:25
Battle Creek	11:15	2:15	3:25	3:25	2:15	9:35	10:20
Jackson	1:20	4:15	5:25	5:25	3:15	10:30	11:15
Ann Arbor	2:43	5:30	6:40	6:40	4:40	11:40	12:25
Detroit	4:10	6:45	7:55	7:55	6:10	12:50	1:35
	P. M.	P. M.	P. M.	P. M.	A. M.	A. M.	P. M.

STATIONS.	Mail.	Day Exp's	Chgo Exp's	Pinto Exp's	Kal. Exp's	Local Pass.
Detroit	7:30	9:10	10:20	10:20	11:30	6:45
Ann Arbor	8:50	10:40	11:50	11:50	12:55	8:00
Jackson	10:13	11:45	12:55	12:55	1:55	9:15
Battle Creek	12:00	1:23	2:33	2:33	3:35	10:30
Kalamazoo	12:50	2:04	3:14	3:14	4:15	11:40
Niles	2:27	3:27	4:37	4:37	5:35	12:50
Michigan City	4:48	5:48	6:58	6:58	7:55	2:00
Chicago	6:10	6:40	7:50	7:50	8:50	3:15
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GOING WEST.					STATIONS.		GOING EAST.				
Chgo. 1:55.	Mail.	Day Exp.	Week- Exp.	6.Crk Pass.			Mail.	Mail Exp.	Active Exp.	Bus. Pass.	Day's Pass.
	am	am	pm	pm	Dep.	Arr.	pm	am	am	pm	am
6:55	7:15	8:10	4:10		Port Huron		10:20	1:16	7:35		10:50
7:28	8:31	9:34	5:40		Lapeer		8:42	11:57	6:17		9:17
8:05	9:10	10:15	6:20		Flint		7:55	11:27	6:40		8:40
8:43	9:50	10:58	7:29		Duraud		7:05	10:58	6:03		8:05
9:21	10:30	11:38	8:26		Lansing		6:20	10:07	6:03		7:35
10:07	11:00	12:06	9:08		Charlotte		5:40	9:37	6:02		7:05
11:30	11:45	1:15	10:05		D } BATTLE CREEK {		5:45	8:56	2:35		6:50
6:30	am	12:05	1:20	pm			5:40	8:50	2:30		am
7:15		12:50	2:21		Vicksburg		2:52	8:11	1:41		
7:25		1:00	12:32		Schoolcraft		2:40		1:33		
8:15	Shut	1:50	1:47	Acc.	Cassopolis		1:59	7:56	12:30		Acc.
8:50		2:30	4:07		South Bend		1:50	8:26	12:00		Val.
9:05	am	3:43	5:30	am	Haskell		11:54				
10:20	7:25	4:40	6:00	6:55	Valparaiso		11:40	5:30	10:30	3:40	7:00
12:00	10:00	6:25	9:10	9:45	Chicago		9:06	8:25	8:15	1:15	4:25
pm	am	pm	am	am	Arr.	Dep.	am	pm	pm	pm	pm

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The Review and Herald.

BATTLE CREEK, MICH., SEPT. 25, 1888.

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

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LATER CAMP-MEETINGS FOR 1888.

CALIFORNIA, (State meeting) Oakland,	Sept. 20-Oct. 2
Michigan, (State meeting), Grand Rapids,	" 25-Oct. 2
Indiana, Sullivan,	Oct. 1-8
Arkansas, Malvern,	" 2-8
Kansas, (German), Aiken, McPherson Co.,	" 3-8
Tennessee, Guthrie, Ky.,	" 2-9
Missouri, Kansas City,	" 2-9
Wisconsin, Boscobel,	" 3-9
GEN'L CONF. COM.	

Battle Creek College opens the present term with over three hundred students, a larger attendance than ever before in the history of the institution, at this season of the year.

In accordance with our usual custom, we omit one issue of the REVIEW during the general Michigan camp-meeting, to give the office employees opportunity to attend one occasion of this kind during the season. As this meeting occurs Sept. 25 to Oct. 2, there will be no paper next week. The next issue will be dated Oct. 9.

"THE CARS IN PROPHECY."

We have received from the author, Eld. D. T. Taylor, a copy of a pamphlet entitled, "A Chariot of Fire. The Cars in Prophecy and History; with the Wonders of Rapid Traveling, and Significance of the Modern Railway System."

As indicated by its title, this pamphlet advocates the idea that the remarkable prophecy of Nahum plainly points to the steam-cars of our time. While this seems too plain to be questioned, we have seen expositions of that prophecy, wherein there was so strong an effort to make an application of every minute particular, that it threw over the whole subject the air of fancy. The work before us takes a more careful and conservative view, only the more striking views of the prophet, according to the rule of primary and secondary application, being applied to modern times; and abundant argument being presented to show that many things contained in that

and other prophecies, could not, by any degree of accommodation, be applied to the condition or achievements of the ancients, but are met in the most striking and accurate manner by the wonderful inventions of the present generation, as respects the means of rapid locomotion by land and sea. And this is strongly set forth as a sign of the approaching end of the age.

A feature of the pamphlet which seems to us of particular interest and value, is the large amount of statistics presented relative to the inception, growth, and present marvelous proportions of this modern railway wonder. Our readers have often been favored with the results of Eld. T.'s painstaking diligence in the compilation of statistics, which finds another interesting field in the subject before us. The work is written in a clear and impressive style, consists of 168 pages, and is sent postpaid for 25 cts. Orders may be sent to this Office.

A BOOK ON PROPHECY.

"PROPHETIC LIGHTS" is the name of one of the neatest books that has ever been issued by the Pacific Press Publishing Company. It contains 180 pages, 4 1/2 x 7 inches in size, with five full-page engravings, and numerous smaller ones. The book is devoted, as the name indicates, to a consideration of some of the lights that shine from the Bible for the instruction of men during the night of time. Each chapter is complete in itself, yet there is a general connection. Beginning with some of the prophecies concerning the first advent of Christ, and their fulfillment, it takes up some of the prophecies concerning nations, that have been fulfilled in a remarkable manner, and then presents other predictions from the same word, which, from a knowledge of the past, we are sure must also be fulfilled to the letter. No theories are advanced, but every prophecy noted is explained by the plain declarations of the Bible itself, and history. The illustrations are all new, and were designed especially for this book. Each one is a study in itself, and aids much in making the Scripture narrative or prediction more vivid. Every one who has seen the book is delighted with it. It is in two styles of binding, paper and cloth. The paper edition is intended solely for circulation with the *Signs of the Times*. Price in cloth binding, with original design in cover, embossed in gold and jet, \$1.25. Address all orders to Pacific Press Pub. Co., Oakland, Cal., or to your State T. and M. secretary.

"FATHERS OF THE CATHOLIC CHURCH."

The above is the title of a new book just issued by the Pacific Press Publishing Company, Oakland, Cal., and one which should have a wide circulation. In it is found a brief examination of the "falling away" of the church in the first three centuries, and of the causes which led to the great apostasy. People who have listened to learned discourses about the Fathers as staunch supporters of orthodoxy, should get this book, and find out just what kind of men they were. Ample quotations are made from the writings of some of the most prominent among them; and valuable information is given concerning many customs of the church. The following is the table of contents:—

The Heathen World; Heathen Philosophy; The Apostolic Church; The Fathers; The "Epistle of Barnabas"; Irenaeus and Clement; The "Epistles of Ignatius"; The "Teaching of the Apostles"; Irenaeus; Justin Martyr; Clement of Alexandria; Tertullian; Origen; The Great Apostasy—Heathen and Catholic Mysteries; Perversion of the Ordinance of Baptism; Sign of the Cross and Images; Purgatory and Prayers for the Dead; "Pious" Frauds; Immorality in the Church; Relic and Martyr-Worship; Sunday and Christmas; Sun-worship and Sunday; Growth of Papal Assumption; Appendixes.

A copious index enables the reader to find at a moment's notice any statement by any author that is quoted in the book. It contains nearly 400 pages, bound in cloth, gold title on side. Price, \$1.00. Address Pacific Press Pub. Co., Oakland, Cal.

The pope has addressed an Encyclical letter to the "Patriarchs, Primates, Archbishops, and Bishops of the whole world in favor and communion with the Apostolic See," directing that the last Sunday in September be made the occasion of a special mass in all the churches, for the benefit of the dead in purgatory. From the *Catholic Mirror*, which prints the letter in

full, we extract that portion which alludes most directly to the celebration. It will doubtless be of interest to our readers, to note the exact words of the papal brief, touching this most Catholic doctrine of mass for the dead:—

We are moved to this, both by the pious desires of Catholics, to whom we know that our resolution will be especially grateful, and by the fearful tortures which the souls of the departed suffer, but we are also animated by the custom of the church, which, amidst the most joyous solemnities of the year, fails not to make a holy and salutary commemoration of the dead, that they may be delivered from their sins. Therefore, since it is certain by the doctrine of the Catholic Church, that the souls detained in purgatory are benefited by the prayers of the faithful, and especially by the august Sacrifice of the Altar, we think we can give them no more useful and desirable pledge of our love than by everywhere increasing the offering of the pure oblation of the Most Holy Sacrifice of our divine Mediator, for the extinction of their pain. We therefore decree, with all the necessary dispensations and indulgences, the last Sunday of next September as a day of ample expiation, on which will be celebrated by ourselves, and equally by each of our brethren the patriarchs, archbishops, and bishops, and also by other prelates exercising jurisdiction in a diocese, each in his own church, whether patriarchal, metropolitan, or cathedral, a special mass for the dead, with the greatest solemnity possible, and according to the rite ordered in the Missal for the commemoration of all souls.

We desire also that this should take place in the same manner in all parish and collegiate churches, both of the secular and regular clergy, and by all priests generally, provided that they do not omit the proper office of the mass for the day where it is obligatory.

As to the faithful, we strenuously exhort them after sacramental confession devoutly to partake of the bread of angels for the benefit of the souls in purgatory. We grant by our apostolic authority a plenary indulgence to be gained by such of the faithful, applicable to the dead, and the favor of a privileged altar to all those who, as has been said before, say mass.

Thus to those who perform this pious office, will be granted a total remission of all the temporal punishment they may have incurred by their sins (for this is what the term "plenary indulgence" means). From the hue and cry which was raised in Boston over the mild reference to this Catholic practice, in Swinton's *Outlines of Universal History*, one would think that the Roman Church must thereby have been basely slandered; but as a matter of fact, the doctrine of indulgences was not only held and practiced by that church in Tetzel's time, just as Swinton's history affirms, but is held and practiced to-day, of course less openly, as this encyclical of the papal pontiff shows.

PERIODICALS WANTED.

I CAN distribute to good advantage a limited number of copies of *Signs of the Times*, REVIEW, *Gospel Sickle*, and *American Sentinel*. Brethren, please send me back numbers, postpaid, and I will use them to the best advantage. My address is Neosho Rapids, Lyon Co., Kan. H. C. FITZGERALD.

NOTICE.

THE tenth annual session of the American Health and Temperance Association will be held in connection with the General Conference of Seventh-day Adventists, in Minneapolis, Minn., commencing Oct. 18, 1888, for the election of officers for the ensuing year, and the transaction of any other business which may come before the meeting.

J. H. KELLOGG, M. D., Pres.

CORRECTION.

Our attention has been called to a mistake made by us in printing the proceedings of the Wisconsin Conference, in our issue of July 10. The mistake occurs in our report of the names of those granted credentials, several in the list having been omitted. The report as it should have read, is as follows: A. J. Breed, P. H. Cady, W. W. Sharp, I. Sanborn, F. H. Westphal, S. S. Smith, W. S. Hyatt. The mistake consisted in omitting the names of I. Sanborn, and F. H. Westphal, and transposing the initials of W. W. Sharp to S. S. Smith. Also, in the Treasurer's report, the total receipts should have been \$8,343.85, instead of \$8,843.85.

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.