

# ADVENTIST REVIEW



## AND SABBATH HERALD.



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

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#### THE WAITING ONE.

BY FANNIE BOLTON.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

"Behold, I stand at the door, and knock."

Hearst thou, heart, that voice most sweet?  
Wilt thou not up and undo the lock  
And make a space for his holy feet?  
What! thou art weary and sick with woe,  
And wilt not arise for the stranger so?

But, heart, he's the great Physician, true,  
He beareth a cordial for every smart.  
And ah! he has come for his pity of you.

Rouse thee a moment, my poor, faint heart.  
Let thee die? O heart! can'st thou say it o'er  
When the great Physician is at the door?

Listen, my heart. Do you hear him weep?  
Oh! his soul is exceedingly grieved for thee,  
He has forded the rivers so wide and deep,  
And the dangers about him were sore to see.  
And O my heart! his dear hands and brow  
Are blood-stained, and wounded, and bleeding now.

What! wilt thou not believe it, heart?  
Sayest thou none ever cared for thee.  
Oh! whisper it low, for no crueler dart  
Could so pierce to his tender soul, I see.  
Oh! could I but tell thee what grief befell,  
For the love that he bore thee, unutterable.

Let him in, my heart, let me still persuade;  
He will robe thee in beauty like his, divine.  
He will free thee out of this prison's shade,  
And take thee into his courts to shine.  
Lending on him, thy beloved, thou'lt go  
To his gardens of spice, where the lilies grow.

Slowly my heart to the door has crept,  
Her weak hand pushes aside the lock.  
She looks in the eyes that for her have wept,  
And kisses the hands that so long did knock.  
She weeps at his feet till her soul is mild,  
And she clings to him now, like a trusting child.

Oh, how he loves her! How sweet the trust!  
Her sickness is over, her robe is white.  
She blusheth her all in all in Christ,  
And her prison is flooded with holy light.  
And she sits at the board, and she sips his wine,  
And feasts in the love of her Lord, divine.

"Oh! how could I leave thee outside so long?"  
She weeps as she thinks of his tender love;  
But he freely forgives her bitter wrong,  
And makes her to be a partaker of  
His own, sweet nature, and seals her his,  
By many a pledge of deep tenderness.

#### MOMENTS.

Oh, there are moments in man's mortal years,  
When for an instant that which long has lain  
Beyond our reach, is on a sudden found  
In things of smallest compass, and we hold  
The unbounded shut in one small minute's space,  
And worlds within the hollow of our hand;  
A world of music in one word of love,  
A world of love in one quick wordless look,  
A world of thought in one translucent phrase,  
A world of memory in one mournful chord,  
A world of sorrow in one little song.  
Such moments are man's holiest; the divine  
And first-sown seeds of love's eternity.

### 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.

#### CAST NOT AWAY YOUR CONFIDENCE.

BY MRS. E. G. WHITE.

WE have been looking with joyful expectation for the soon-coming of our Lord in the clouds of heaven. We have not dared to be among the number who said, even in their hearts, "My Lord delayeth his coming;" for upon such, a fearful woe is pronounced. Enoch walked with God, and held communion with him, and God instructed his servant in regard to the second advent of our Lord. Says the inspired word, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." The doctrine of Christ's coming was made known at this early date, to the man who walked with God in continual communion. The godly character of this prophet is to represent the state of holiness to which the people of God must attain, who expect to be translated to heaven.

The doctrine of the coming of Jesus was to have a marked effect and influence upon the lives and characters of men, and one of the great teachers, one of the purest examples among men, proclaimed it to the inhabitants of the old world, prior to the flood, and prior to his own translation to heaven. This great event,—the advent of our Lord in all the glory of heaven,—must be brought to the attention of men, and all should live with reference to this,—the day of God that is soon to dawn upon us. The expectation of Christ's coming was to make men fear the Lord, and fear his judgments upon the transgressors of his law. It was to awaken them to a realization of the great sin of rejecting the offers of his mercy.

In the days of the apostle Paul, the Thessalonian brethren were laboring under the erroneous impression that the Lord would return in their day, and Paul wrote to correct this false impression, stating what events must transpire before the advent could take place. He declared: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." The man of sin was to arise, and do his work of exaltation and blasphemy, before the brethren could look for the coming of Christ. That great event was to be preceded by a falling away. There would be revealed a form of Antichrist, and the leaven of apostasy was to work with increasing power to the end of time. We are not to be surprised beyond measure to see the widespread declension of faith and piety. I have been bearing my testimony for the last forty years, that there would be those who would fall away from the path cast up for the ransomed of the Lord to walk in. God has been sending warn-

ings, reproofs, and encouragements to his people. He has warned them that some would depart from the faith, giving heed to seducing spirits.

From the beginning, it has been the special doctrine of the adversary of God and man, that the law of God was faulty and objectionable. He has ever represented the royal law of liberty, as oppressive and unendurable. He has denoted it "a yoke of bondage." He has declared that it was impossible for man to keep the precepts of Jehovah. This has been, and still is, the work of Satan. This is the seductive doctrine that devils are seeking to spread throughout the world. "No law" is the cry of the enemy of God. Shall we go over to the side of the great rebel? If we do, it will be our ruin. Shall we make void the law of God, because Satan tells us that we should be more free, and happier, if we would do so? Were Adam and Eve happier, and did they walk in more liberty, when they received and acted upon these suggestions of the evil one?

Shall we say we have been deceived in regard to the doctrine of Christ's near coming? Shall we declare that all our talking of his appearing has been in vain? Shall we say that all our work to make ready a people, prepared for his coming, has been for nought?—Never. We are not to become impatient and fretful, because time still lingers. We are to wait patiently for the work of God to be accomplished. "But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." "Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke"—unto doubts and unbelief, and apostasy?—No, but "unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."

We must have a knowledge of the Scriptures, that we may trace down the lines of prophecy, and understand the specifications given by the prophets, and by Christ and the apostles; that we may not be ignorant; but be able to see that the day is approaching, so that with increased zeal and effort, we may exhort one another to faithfulness, piety, and holiness. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Here is a most solemn statement, and one which should often be presented to souls, to show them the danger of entering into sin after they have received a knowledge of the truth of God. We would warn men and women off this ground. All would do well to remember, when tempted to leave the straight path of right, that those who, having received a knowledge of the truth, apostatize, "sin willfully," transgress the law of God ("for sin is the transgression of the law"),—for such there remaineth no more a sacrifice for sin. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."

Questioners, doubters, and apostates say to those who have been looking for the appearing of their Lord, "You are false prophets." "You

have been telling us for years that it was but a little time until the day of God would break; and it is evident that Christ will not come for many, many more years." Are you not afraid to make such statements? Has not Christ described you in the person of the unfaithful servant who said, "My Lord delayeth his coming," and who began to eat and to drink with the drunken, and to smite his fellow-servants? The inspired word declares, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." "Now faith is the substance of things hoped for, the evidence of things not seen."

Christ spoke repeatedly of his second coming to the earth. At one time he said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." More than eighteen hundred years have passed since he, who spake as never man spake, uttered these words. He who could utter nothing but truth, made this assertion, which implied that the hour was at hand; but the dead are still in their graves. The Lifegiver's voice has not yet called the sleeping saints from their gloomy prisons, but we have not lost faith, because the predicted hour has not yet arrived. We work on, trusting, and believing, and waiting, not taking one step backward; but obeying the orders of the Captain of our salvation, whose command to his people is, "Go forward."

The hour will come; it is not far distant, and some of us who now believe will be alive upon the earth, and shall see the prediction verified, and hear the voice of the archangel, and the trump of God echo from mountain and plain and sea, to the uttermost parts of the earth. All creation will hear that voice, and those who have lived and died in Jesus, will respond to the call of the Prince of life. It will be heard in the dungeons of men, in the caverns of the deep, in the rocks and caves of the earth, only to be obeyed. It is the same voice that said, "Come unto me all ye that labor and are heavy-laden, and I will give you rest,"—the same voice which said, "Thy sins be forgiven thee." All those who have obeyed that voice when it said, "If any man will come after me, let him deny himself, and take up his cross, and follow me," will hear the "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." To them, that voice will mean,—rest, peace, and everlasting life. They will recognize it as the voice of one who has been touched with the feeling of their infirmities.

Shall any one become weary now? Shall any one say, "The city is a great way off"? Shall we give up our faith, and draw back unto perdition, when we are nearing the eternal world?—No; no. God lives and reigns. "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." Give up our faith? lose our confidence? become impatient?—No; no. We will not think of such a thing. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."

The Christian is represented by the figure of the earth, which drinks in the rain that comes upon it, and brings forth fruit to the one who dresses and cares for it. The follower of Christ is to gather sap and nourishment from the living Vine. He is to produce fruit to the glory of God. The Lord requires that every plant in his garden should be thrifty, and bear fruit in abundance,—some thirty, some sixty, and some an hundred fold. We are not to be satisfied with momentary flashes of light; but we are constantly to seek for the illumination of the Spirit of God. It is our privilege to study the word of truth, and to obey it. We are not safe unless we are often found before God, offering

up, in faith, fervent and effectual prayers. We must draw water from the wells of salvation. We may raise the soul from its common earthliness into a heavenly atmosphere which will purify, elevate, and refine it for the paradise of God. Those who keep the commandments of God, have a right to appropriate the rich promises that he has given.

Well may the children of God be filled with hope and courage, with joy and rapture, as they contemplate the things which God has prepared for them that love him. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming, for ye are our glory and joy"? "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are the children of the light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet the hope of salvation." "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Was Christ a false prophet when he uttered these words? More than eighteen hundred years have passed since John heard this great truth, and the Lord has not yet come to reign. But shall we give up looking for his appearance? Shall we say, "My Lord delayeth his coming"? See how the specifications of the prophecies have been and are fulfilling. Let us lift up our heads and rejoice; for our redemption draweth nigh. It is nearer than when we first believed. Shall we not wait patiently, filled with courage and faith? Shall we not make ready a people, to stand in the day of final reckoning and judgment? <

### THE HOPE OF THE CHURCH.

BY HAROLD STEARNS, M. D.

Among the many tender and loving words which Christ spoke to his disciples at the memorable last Supper, perhaps none were more full of comfort and hope to those who loved him so truly, than these: "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." A few weeks passed, and again the disciples were together; again they had listened to words of comfort and encouragement from the lips of their risen Master; their hearts were full of love and adoration, and they longed to retain his presence with them, but he had been taken up out of their sight; and while with saddened faces and sorrowful hearts, they gazed steadfastly up into heaven, two angels appeared, and spoke to them words of comfort: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Then says Luke, "They . . . returned to Jerusalem with great joy."

It is not strange that the promise of his coming again should have been so great a source of joy and comfort to his disciples. When our dearest friends leave us for a time, to go perhaps to some foreign land, although we may derive some comfort from the messages we receive from them, and the thought that they are working for our welfare, and still love us and watch over our interests; yet above all else we look forward with joyful

anticipation to the time when they will come back to us again, and we shall see them face to face. Thus it should be with the true follower of Christ, and thus with great longing should we look forward to his coming, who is our truest and best friend.

As we read the New Testament with this thought in view, we are not surprised to find that this was true of the early Christians; that it was necessary for Paul, in writing to the Thessalonians, to warn them not to expect Christ's coming at that time; for there must be a "falling away first, and that man of sin be revealed." He writes to Titus that "we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."

We are not surprised to hear James, in view of the oppressions of the rich, and the wickedness of the world, exhorting his fellow-Christians to "be patient therefore, brethren, unto the coming of the Lord. . . . Stablish your hearts: for the coming of the Lord draweth nigh:" and the "beloved disciple" closes his wonderful description of the conflicts and final triumph of the church, and the crowning of his loved Master, as King of kings, with the words, "Even so, come, Lord Jesus!"

But now we leave the times of the apostles, and follow the history of the church through persecution, to power. As long as the church is in tribulation, the coming of the Lord is still the theme of conversation, and the goal of all their thoughts. The years pass, and the scene changes. The church, no longer despised and persecuted, has joined to herself the temporal power, and rejoices in her influence and strength. New ambitions open before her, and new thoughts of greater conquests fill her mind. Corrupt and false doctrines come rapidly to be a part of her creed, and as these changes take place, we hear less and less of the coming of the Lord.

The "church" has then usurped the place of the loved Master in the hearts of his professed followers. Yet even through the long centuries when the church, so called, ruled triumphant over all earthly powers, there were some who still looked for the coming of Christ as their only hope; and we hear the noble Waldenses saying: "We ought always to watch and pray; for we see that the world is near its end. Daily we see the signs coming to their accomplishment in the increase of evil," etc. When the Reformation brought in a purer faith and a clearer apprehension of the purpose of the gospel, the coming of the Lord again became a theme of conversation, and a real and over-nearing event. Martin Luther, in A. D. 1545, said, "I do most earnestly hope that these are the blessed signs of the immediate end of all things;" and near the time of his death, he expressed the opinion that the day of judgment could not be more than 300 years in the future.

Calvin, Henry, Baxter, Scott, and many others spoke in a similar strain. When the progress of the Reformation ceased, and Protestants were content to remain as they were, with the work half done; when they began again to court alliance with the world, and became "rich and increased in goods," then history repeated itself; again worldly ambitions, uniting with them enough of good to deceive even many earnest souls, occupied the attention of the Protestant churches, until to-day the humble Christian who dares to express his belief that the coming of the Lord is near, and is the only remedy for the growing evils of our times, is sneered at, as ignorant and fanatical, or branded as an enemy of human progress.

We may well pause here, and ask a question of those who are thus ready to ridicule others: Why should you honor the writers of the New Testament, who constantly wrote and spoke of the coming of the Lord as an event to be desired, and yet brand as fanatics those who to-day speak of the same blessed hope? Surely we stand to-day at least 1800 years nearer that event than they did; and if Paul, John, the early Christians, and Martin Luther looked forward to the end, we have infinitely more reason to do so in our day. Never were the signs of Christ's coming so clear as they are to-day. Never has so much attention been given to the study of the prophecies and other portions of God's word; and no one to-day, who will approach this study without prejudice, can rise from it without feeling convinced that "it is near, even at the doors." Never were prepara-

tions for war going on to such an enormous extent, and never have the nations of the earth been in such a critical condition.

Even in our own most favored land, Socialism strikes at the foundations of society; Mormonism aims at the sacredness of the family; Catholicism seeks to destroy our public schools and the liberty we hold most dear; while the saloon, like a huge serpent, winds its coils about us, ever tightening its grasp, till we know that unless help shall come speedily, we must perish. In view of all these things, why is it that the message now proclaiming throughout the world, that the coming of the Lord is near, though sustained by proofs innumerable, should be received so coldly by those who we should naturally expect would at least inquire if these things are so? Leaving out of consideration now the great mass of worldly professors, whose unwillingness to have Christ come, is easy to account for, let us see if we can find the reason for a similar indifference on the part of those whose zeal is beyond question, whose devotion is proved by noble sacrifices, and whose love for Christ seems to be true and unselfish.

(Concluded next week.)

RE-READING THE "TESTIMONIES."

BY ELD. S. J. HERSUM.

DURING the past year, I have been re-reading the "Testimonies," beginning with the first number. Although I have read them all in the past, I have been greatly benefited by a second reading. In "Testimony to the Church, No. 2," I find this statement:—

I was shown the company present at the Conference. Said the angel, "Some will be food for worms, some subjects of the seven last plagues; some will be alive and remain upon the earth to be translated at the coming of Jesus."

This Conference was held at Battle Creek, Mich., in May, 1856, thirty-two years ago. This testimony doubtless had reference to those who were taking an active part in the cause at that Conference. This being the case, we can see how close we are to the event of the coming of our Lord Jesus Christ! Many of that company have become food for the worms, but none have fallen, as yet, by the seven last plagues; and none of them have yet been translated. How near we must be to these events, in order to have this testimony fulfilled!

Again, I thought of the character that those who are to be translated must have. They will be found of Christ when he comes, "in peace, without spot, and blameless" (2 Peter 3: 14); or as it is expressed in Rev. 14: 5, "In their mouth was found no guile: for they are without fault before the throne of God." What a work to be accomplished for God's professed people!

In "Testimony to the Church, No. 29," pp. 1, 2, is a description of the judgment,—the opening of the books of heaven, and the feelings of many, as their sins are revealed, according to the record of those books.

A dread is upon every soul, lest he shall be found among those who are wanting. Every eye is riveted upon the face of the One upon the throne; and as his solemn, searching eye sweeps over that company, there is a quaking of heart; for they are self-condemned, before one word is uttered. In anguish of soul each declares his own guilt, and with terrible vividness sees that, by slinging, he has thrown away the precious boon of eternal life.

Some of the sins mentioned, that were written in those books, were falsehood, theft, robbery, fraud, and avarice. In "Testimony No. 24," p. 93, we read:—

All that is withheld of the *truth* which God claims of the increase is recorded in the books of heaven, as robbery against God. Such defraud their Creator; and when this sin of neglect shall be brought before them, it is not enough, to change their course and begin to work from that time upon the right principle. This will not correct the figures in the heavenly record, for embezzling the property committed to them in trust. It must be returned to the rightful owner. Repentance for unfaithful dealings with God and for base ingratitude, is required. "Will a man rob God?"

Brethren and sisters, let us study carefully these words. We profess to believe these "Testimonies," and let us ask ourselves the question, "Have I been faithful to my trust, as steward over what the Lord has loaned me?"

The reckoning time is coming. The record of our lives will be searched. We shall see then— if we have neglected to do our duty— just where we

have failed. The excuse many now offer, for not paying tithes—that they cannot tell what a tenth would be—will not stand in the day of judgment, O brethren, think of those things. That awful, trying, searching time is coming, and "O, how shall we stand in the judgment of the great resurrection day?"

Bangor, Me.

SPEAK KINDLY.

BY ELD. L. D. SANTEE.

Deal kindly with each other,  
For the years are fleeting fast;  
And each saddened hour of parting  
May be the last.  
Our regrets would be all unavailing,  
Our repentance all in vain,  
Had we spoken angry words to cause us  
A life-time's pain.  
How we'd look with saddened vision  
Through the coming lonely years,  
And our songs, that otherwise were joyous,  
Be drowned in tears.

Speak kindly to each other,  
For the weary load they bear  
Is hidden close in their own bosom,  
Guarded with care;  
And no friend may know the weary longing,  
The saddened spirit's ache;  
And while to us they seem so gay and cheerful,  
The heart may break;  
Perhaps the hopes they sowed in life's bright  
morning  
Were reapt with bitter tears,  
And long they listen for some voice of music  
They never hear.

Think kindly of each other,  
Sacred be our thoughts, to love,  
Till we leave earth's blight and shadows,  
For heaven above.  
Till we reach the blissful gate of heaven,  
That goal for torn and weary feet,  
O let our kindest words and thoughts be given  
To those we meet;  
So love shall take the place of chiding,  
And kindness conquer bitterness and scorn;  
And in the peace within our hearts abiding,  
Shall Christ be born.

Ah, the careless sayings that are spoken,  
Ah, the unkind words that cut like steel,  
Ah, the sad hearts that are daily broken,  
That we might heal.  
Soon to us all will come the last sad parting,  
And eyes we love be closed and blind.  
How will it soothe our grief when tears are  
starting,  
To know we have been kind.  
Then speak kindly to each other,  
For time is fleeting fast,  
And each saddened hour of parting  
May be the last.

Princeville, Ill.

PERFECTION OF CHARACTER.

BY S. F. P.

"Not having spot, or wrinkles, or any such thing." This is the condition God's people must be in when the Master comes. How many of us are in that position to-day? How many of us are even willing to endure the process of refining, which will place us in that position? How many of us are willing to see our faults, even though they are brought before us by the ill-will of an enemy. It is a fact, that our enemies may do us much more good than our friends, if we will let them; and thus we may make the wrath of man to praise our Heavenly Father. Our friends will speak lightly of our faults, making them appear, at the worst, but negative virtues; while an enemy often puts them in even a worse than their true light. This will often lead us to stop and consider ourselves, and earnestly entreat God to open our eyes to our own sins, and help us to put them thoroughly away. Then, and not till then, do we come into a position where he can help us to love our enemies, and labor for their salvation. Our gratitude to God that he has enabled us to see and correct our defects of character, should lead us, in the strength of the Master, to repress every feeling of resentment toward those who have maligned us. And if we see our faults, we should be willing, by acknowledging them, to take them out of the way of others; and in so doing we often make fast friends of those who before were our enemies.

It will not do for those who are looking for the Lord to come, to remain blind to their faults; for we must be without fault before the throne, with no guile in our mouths. It will require spotless

purity of character, which we cannot attain so long as any root of bitterness, springing up, troubles us. It will not do for us to stand always on the defensive, ready to resist everything that, in our selfishness, savors of a reproof to us. And what if things are said about us that are false? Are we better than the Master? He was maligned, defamed, spit upon, yea, even crucified, by those whom he came to save. Did he resent it? Did he say, I will be revenged on them for this? Ah, no! He says, "Father, forgive them; for they know not what they do." And again, if falsehoods are circulated against us, who is it that is in danger of the lake that burns with fire and brimstone? Certainly not the one of whom the falsehood is told, so far as the sin alleged to him is concerned; but "all liars shall have their part in the lake that burneth with fire and brimstone." Then what is evidently duty in that case? Not to get angry, and sin against our own soul, surely; but to pray earnestly to God that he would help the defamer to see himself, to repent of his sins, that he may be healed; to go to the individual, in the name of the Master, and labor for his conversion,—not that he shall come to us and ask forgiveness, but that he may feel his need of Christ and his salvation. Show him that we are interested in him for his good. It is not necessary that we should bring up the wrongs we have suffered through his instrumentality; for when the Spirit of God enlightens a man's mind, he will freely confess his sins; while all confessions before that time are likely to have but little depth.

O, that we might always have the spirit of the Master, that when we are reviled, we revile not again; when we are persecuted, we suffer it; when our faults are exposed, we gladly embrace the opportunity to get rid of them; and with a calm reliance on the promises of God, firmly believe that "all things shall work together for good to them that love God." Then would we be where the Lord could come in and sup with us, and we with him. Then could brethren "sit together in heavenly places in Christ Jesus." Then would we realize that "there is therefore now no condemnation to those who are in Christ Jesus." Then could we work for others, and do them good, and every one become a missionary in the cause of Christ. Were God's people in this position, the loud cry would soon go forth, the work close up, and everlasting habitations be entered by the just. May God help us to cleanse ourselves, and perfect holiness in the fear of God.

A LETTER.

BY MRS. L. C. HUTCHINS.

DEAR SISTER C.:—Your last words recur to my mind, and I am troubled for you. You say that you "used to be troubled with convictions lest the seventh day, being especially mentioned in the commandment, might be the proper day to keep, but that you do not feel troubled about it any more." It is a fearful state to be left in,—*"past feeling."* Can it be that, after years of striving with your heart and conscience, the Spirit of God has indeed left you to go on deceiving yourself with the delusion that a "jot or tittle," and even more, has really "failed" from the law; that one of those commandments that "proceeded out of the mouth of the Lord" has been "altered" by some unrecorded, indescribable *hocus pocus*?

You think "the spirit" is what God desires, yet you cannot answer, when I ask how, in the name of common sense, we can find "the spirit of the command" outside of the "letter of the command." It all passed "out of the mouth" of the Lord, together with the other nine. And he has said that he will not alter the thing which has gone out of his lips. See Ps. 89: 34. How dare you make God a liar? The psalmist says: "All his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness."

It is said of Christ, "He will magnify the law, and make it honorable." Is it not belittled and disgraced rather, by the idea that the day has been changed,—by going outside of the commandment to find the "spirit" of it? Let us go outside of some other of the commands to find the spirit of them. "Thou shalt not make unto thee any graven image, or the likeness of anything that is in the heaven above, or that is in the earth beneath, or that

is in the waters under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God," etc.

An intelligent young man, a Catholic, once told me that in bowing down to pictures and images, they "did not worship the image or picture, but the thing represented" thereby. It was only "the spirit" of the thing represented that was worshipped, not the thing itself. And so they imagine they keep the "spirit of the command," and worship every saint of the calendar, bowing down to images and likenesses without number!

Naaman the Syrian was in just this case. He would carry to his home, earth of the land of Israel, wherewith to build an altar to the true God, but wished the indulgence of bowing to the idol of his heathen master, the god Rimmon, when his master leaned upon his arm. Of course he worshipped Jehovah "in the spirit!" This talk about worshipping in the "spirit," and "keeping the spirit of the commandment" reminds me of the old woman who went around her neighbor's haystack, with her eyes closed, pulling out hay for her cow, and repeating, "It's no matter what the hands are about, if the heart is only right." Just so; but if the heart is right, the hands will abhor to do wrong. The "spirit" of God's word will not belie the "letter."

Ananias and Sapphira perhaps imagined they were within the "spirit of the command," when they said, "Yea, for so much," but they were told that they had "lied unto God." And those who can find the spirit outside the letter of God's word, will find at last that they have lied unto God. The man who gathered sticks to build a fire at the base of Sinai, could as well have claimed to keep the day in the spirit, had he only kept some other day instead, or proposed to keep the day following,—beginning, like some in this age of the world, to count the days, commencing where he pleased, so as to make his own choice the seventh day, and so the Sabbath.

There is a great deal of sophism about people who claim not to know as well as somebody else what is in the word of God. They say, "There may be something that the 'the wise' can find, that I do not know." Well, then, it is your business to buy a concordance, and get all the true "helps" you can, and "search the Scriptures." If there, why cannot you, too, find it? Let me entreat you, my dear sister, that you do not permit yourself to be cheated by any such sophistry.

Yours in the bonds of Christian love.

Kennville, Mich.

### FALSE PROPHETS.

BY ELD. I. E. KIMBALL.

FALSE prophets have ever given the people of God and the cause of truth much trouble. Their work is to lead away from God and his commandments, although they profess to teach the true ways of life. Who are these false prophets? Have we any to-day? The Saviour describes them very plainly, so that we shall have no difficulty in identifying them: "Beware of false prophets which come to you in sheep's clothing, but inwardly, they are ravening wolves." The figure of a ravening wolf, eager to kill, indicates how dangerous they are, possessed with the sole thought of destroying their victim, yet in appearance proclaiming the harmlessness of the lamb. That we may certainly distinguish them, the Saviour adds: "Ye shall know them by their fruits. . . . Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Here, then, we have them, prophesying in the Lord's name, casting out devils, working many and mighty works in the Saviour's name, but false to God and Christ. Hence we are not to trust every one that says, "Lord, Lord," and proclaims himself spokesman for God, for "many" are false prophets. How are we to mark the dangerous hypocrites? The fruit of their life and their teachings is not to lead others to do the will of the Father which is in heaven. It leads away from

the Father's commandments. Who may know the doctrines of the Son? "If any man will do his will, he shall know of the doctrine." John 7:17. He refers to the one who does the Father's will, as a judge of his doctrines, and as able to brand a deceiver. We must therefore know the Father's will, if we would be able to detect, and try these deceivers, claiming to be apostles of the Son. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4. These are the "grievous wolves," the "ravening wolves," that do not spare the flock.

But the Saviour tells us that these lying prophets will think to confirm their word by great works,—the casting out of devils, and the performing of miracles. And in this they themselves are sometimes truly deceived, and really expect a place at Christ's right hand in the last day. Concerning the times of terrible tribulation, when the true signs proclaim the immediate second advent, the Saviour forewarns: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not; for there shall arise false Christs, and false prophets, and shall show great signs and wonders, in so much that, if it were possible, they shall deceive the very elect. . . . Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: . . . for as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Unmistakably, here is a counterfeit of Christ's second advent, attested to by signs so remarkable as to almost deceive the very elect. False prophets, showing these signs and mighty works, are proclaiming, "Lo, here is Christ," "Christ is come;" but "go not forth," and believe them not, says Christ, for my coming will be as the lightning's flash.

Mark the facts, that this is in the time of Christ's second advent, while the true signs in the sun, moon, and stars, are taking place; and that the false Christ who counterfeits his coming, will pretend to be the veritable and true Saviour; the false prophets will think themselves to be true, and the signs and miracles which confirm their word will be so manifest and overpowering that the "very elect" shall be almost deceived into the belief that this is indeed the power and work of God,—that these are indeed the Saviour's prophets, and that this is indeed the manifestation of the Saviour. Noting all this, we can see at once that these false prophets are ministers of Christ, who say, "Lord, Lord," but their profession will not lead them to the keeping of God's commandments. But the danger of the very elects' being deceived, shows that the work of God was never more nicely imitated, and never so powerfully attested to, as at this time. Hence our day is to witness the work of false prophets, and their damnable heresies will beset us on all sides. It becomes us, then, to study carefully the word of God, our guide-book and counselor, that we may be able to judge between the true and the false, and thus escape the deceptions of the wicked.

### IMMORTALITY, SCIENCE, AND REVELATION.

BY ELIZA H. MORTON.

THE question has probably occurred to every thinking mind, Are there any facts in the possession of modern science which support a belief in the natural immortality of the human soul? The opinions of a few prominent scientific men in regard to this inquiry may be of interest to the reader.

Chas. A. Young, LL. D., Professor of Astronomy in Princeton College, N. J., says:—

I think it must be frankly admitted that what is known about the functions of the brain and nervous system does, to a certain extent, tend to make it difficult to believe in the immortality of the personal consciousness. The apparent dependence of this consciousness upon the health and integrity of a material structure, like the brain, renders it, *a priori*, more or less probable that consciousness could not survive the destruction of that organism. In my judgment, the knowledge of life and immortality comes only by revelation, like our knowledge of the moral character and attributes of God.

Joseph Leidy, M. D., LL. D., Prof. of Anatomy in the University of Pennsylvania, says:—

Personal consciousness is observed as a condition of each and every living animal, ranging from microscopic to man. The condition is observed to cease with death; and I know of no facts of modern science which make it otherwise than difficult to believe in the persistence of that condition; that is, the immortality of the personal existence.

Science has learned no more than is expressed by Solomon in Eccl. 3:19: "For that which befalleth the sons of men befalleth beasts; . . . as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence over a beast."

Simon Newcomb, LL. D., Washington, D. C., says:—

If man, as now constituted, is only the last in a series of forms of organic existence, starting from the lowest; and if consciousness itself has been a gradual development, akin to that of awaking slowly and gradually from a profound sleep, then it seems difficult to assign any link in the series at which we can suppose so great a break to have occurred as is implied in the passage from mortality to immortality.

Lester F. Ward, A. M., Smithsonian Institution, Washington, D. C., says:—

The consciousness, when scientifically examined, reveals itself as a quality of brain, or mode of manifestation of the molecular activities of the organized brain substance. It is a universal induction of science that modification of brain is accompanied by modification of consciousness, and that destruction of brain results in destruction of consciousness. It follows that, so far as science can speak on the subject, the consciousness persists as long as the organized brain, and no longer.

Edward S. Morse, Ph. D., Salem, Mass. says:—

I have never yet seen anything in the discoveries of science which would in the slightest degree support or strengthen a belief in immortality.

T. Sterry Hunt, LL. D., F. R. S., thinks the arguments from the facts of modern science are rather contrary than favorable to the doctrine of immortality. Alfred R. Wallace, LL. D., affirms that, outside of modern spiritualism, he knows of nothing in recognized science to support the belief in immortality. Asaph Hall, LL. D., thinks that science does not give a positive answer to questions concerning the immortality of the human soul.

Herbert Spencer, four years ago, assured Rev. M. J. Savage, that he was not aware of any scientific facts that he could regard as satisfactory proof of the immortality of the soul. Prof. Edward C. Pickering, Harvard College Observatory, is of the opinion that the belief of a scientific man, like that of any one else, must be based entirely on faith. Alexander Graham Bell says that he can find nothing in science to support the hypothesis of personal consciousness without a body.

F. A. P. Barnard, S. T. D., LL. D., Pres. of Columbia College, N. J., says that the only basis of our faith in immortality must be found in revelation.

Science and revelation agree that man is mortal (Job 4:17), but revelation does not leave the human race in the Valley of Despair, but sets before them the Mountain of Hope, on whose summit is the Tree of Life. Immortality can be secured by a life of obedience through Christ. 2 Tim. 1:10. It is something for which we must earnestly seek, if we would obtain it. Rom. 2:7. Death is not an eternal sleep. Those who live righteous lives will receive the gift of immortality when Christ comes to redeem his people from the power of sin and the grave. 1 Cor. 15:54.

Of little value would be this short life, if it embraced no grand possibilities. Momentous and important are the hours of mortal existence, for by the right use of them we may obtain an immortal inheritance. Glorious hope! Wonderful promise! Life unending, with no mixture of sorrow and no trace of pain! The great plan of God not thwarted by Satan, but consummated, in Eden restored and man redeemed! Thank God for the light of revelation!

Portland, Me.

—The maximum achievement of any man's life, after it is all over, is to have done the will of God. No man or woman can have done any more with a life; no Luther, no Spurgeon, no Wesley, no Melancthon can have done any more with their lives; and a dairy maid or a scavenger can do as much. Therefore, the supreme principle upon which we have to run our lives is to adhere, through good report or ill, through temptation and prosperity and adversity, to the will of God, wherever that may lead us. It may take you away to China, or you who are going to Africa may have to stay where you are; you who are going to be evangelists may have to go into business, and you who are going into business may have to become evangelists. But there is no happiness or success in life till that principle is taken possession of.—Prof. Drummond.

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."—Isa. 54:12.

"A CLOUD"

Just what is happening every day,  
A gathering cloud on a sunny way;  
All the fault of a careless word,  
Lightly spoken and dumbly heard;  
Feathered shaft, with a fatal art  
Winging its path to a tender heart.

Strange how often we wound our own,  
Scornful of glance and bitter of tone;  
Strange how loosely in hand we hold  
Treasures of peace more worth than gold,  
When, half in earnest, and half in jest,  
We grieve and hurt whom we love the best.

Little it matters which was wrong,  
If the discord drop in the tuneful song;  
Little it matters which was right,  
If the shadow blot the household light;  
When both are hasty, and each is proud,  
Both are to blame for the passing cloud.

Then let it pass; 't is the wiser way  
To kiss and be friends, nor mar the day  
With the evil blight of a bootless strife,  
To stain the spirit and dim the life;  
Let the lips that breathed, and the ears that  
heard  
Take heed, henceforth, of the thoughtless word.  
—Harper's Bazar.

MRS. LORING'S AWAKENING.

It was one of those warm July mornings in which summer sometimes seems to delight to impress upon us, all the fervency of her nature. Mrs. Loring wearily opened her eyes, after a fitful, uneasy slumber. She was awakened by the noise which her husband was making as he performed his toilet. The shades were drawn up to the tops of the windows, and the broad, warm rays of the sun were streaming into the room. How her head ached! and how weak and unrefreshed she felt! She looked at her husband with a sort of wondering admiration, as he stood before the mirror, brushing his hair with immense energy, loudly whistling the while. "How well, and full of life he seems," she thought, and she said, "Tom, do you never feel tired?"

"O no, indeed," he replied, "I do n't know what it is to be tired."

"Nor sick?" she continued.

"No, never, my dear."

"O Tom, I do feel so weak and weary this morning," she said.

"Well, my dear," replied Tom carelessly, "if you want to be strong and hearty, you should exercise more, and take good care of yourself—but don't stop to talk now; it is time, this moment, that you were up; for you know there is a great deal to be done this morning."

Yes, indeed, she well knew that, for this was the day appointed for the Sunday-school picnic down to Paradise Bay. All the previous day she had toiled to make preparation for this fête; and in the great, cool pantry just off from the kitchen, were, carefully laid away, a half bushel of light, flaky crullers, sprinkled with white sugar; a half dozen loaves of lemon and sponge cake; two large platters of delicious tongue and chicken sandwiches. Besides these, she had promised some of her dainty soda biscuit, of which Mr. Loring was so proud. He boasted of his wife's cooking, and well he might, for she had a deft way of measuring and mixing, which always made whatever she put her hand to, turn out just right.

Tired as she was, there was no alternative but to rise and take up the burden of the day. The family must have their breakfast, and the baskets of eatables were yet to be packed, ready to go. So she made a hasty toilet, twisted her beautiful hair into a tight knot at the back of her head, threw on a dingy calico wrapper, and went out into the kitchen, where Lisbeth, the little German girl, whom she had taken from the village almshouse to keep her, was already frying sausages for breakfast. The hot sun streamed across the floor, the flies buzzed about, and the strong odor of the frying pervaded the room, and made her feel more faint and ill. Peter, her seven-year-old son, was perched on the back of a chair, rummaging the top shelf of the closet, in search of his fish-hooks, which

he had hidden up there in an old teapot, away from his brother Edmund. Mrs. Loring walked to the stove, pushed the frying pan back, and placed over it a tin cover to keep in the smell, closed the blinds, drove out the flies with her paper whisk, and directing the little maid to set the table, she proceeded to measure and sift the flour, preparatory to making her biscuit. Mr. Loring, in the meantime, bustled in and out, with the boys at his heels, hauling out from closets and drawers, various baskets, kettles, and boxes in which to pack the good things they were to take to the picnic—and papers and string, knives, towels, bottles, pans, and pails were strown in their wake like wreckage on the sea. Through the open door, she could see her daughter Minnie, swinging herself in the hammock, cool and calm, turning over the leaves of a new book. On the table in the corner was Minnie's white dress (which she had washed the evening before) rolled up tight in a towel, yet to be ironed for her to wear to-day.

Mrs. Loring sighed—but went on with her work! At length the biscuit were made and baked—soft and snowy in the inside; crisp and brown on the outside; the breakfast was ready, and the hungry family gathered around the table, full of fun and excitement.

"Minnie," said her mother, "please pour out the coffee, I will not come in just yet, for I want to press out your dress while the irons are hot."

No objection was made to this. She was not going to the festival. The demands upon her strength in making ready the eatables, left her no desire to join in the pleasures of the day, and the family had grown accustomed to leaving her out of all their plans.

Ironing, alone in the heat, she listened to their talk and laughter, and a bitter feeling crept into her heart as she thought, "I have no part in it all, except to do the drudgery."

The meal was soon over, and the confusion increased; for the boys were to be dressed, and Mr. Loring called continually upon his wife for one thing or another. Minnie was in her own room getting ready to go, and poor Mrs. Loring was almost beside herself as she tried, while lending a hand, now here and now there, to direct Lisbeth to clear up the kitchen and get the dishes washed.

At length the voice of Mr. Loring calling her loudly from upstairs, caused her to leave everything and rush breathlessly to him. "Yes, Tom, what is it?" Tom stood with his back to the window, holding a small hand-glass before him, carefully pulling out with a pair of tweezers here and there a gray hair from among his whiskers. So intent was he, that he did not remove his eyes from the face in the mirror to the jaded one of his wife, but said serenely,—

"Margie, it has just occurred to me, that perhaps it would be well to let Lisbeth go with us to-day; there are a good many things she can do to help us, and, poor girl, I notice she looks rather dull this morning. I think a holiday and a little 'let-up,' from her work would do her good. Don't you think, as we shall all be away, that you could do without her to-day?"

Mrs. Loring opened her blue eyes wide at this speech. They flashed and flamed just for a moment, as she thought, "He is far more solicitous concerning his servant, than thoughtful of his wife." Her husband, while waiting for her answer, smiled at himself in the little glass, as he twirled out one very white hair, and did not see the look of indignation in his wife's face.

"Well, Margie," said he, at last looking up, "what do you say?"

"O yes," she replied pleasantly, "she can go, if you wish it."

"All right, then," said he, "tell her to get ready at once, for the wagon will soon come for us."

Lisbeth was nearly wild with delight at the unexpected pleasure, and started at once for her room, but she turned back again.

"But the dishes, ma'am, and the beds," she said, "and who will make the supper? It must be that I shall not go."

"Yes, Lisbeth, go," said Mrs. Loring, "and you can help all the more when you come home." Thus reassured, the girl sped away to don her holiday finery, and be ready to join the party.

At last they were all gone. She watched them from the door, until they had passed the turn in the road just beyond the saw-mill, then she went back

into her disordered house, and did what a woman would naturally do under similar circumstances—she dropped into a chair, and cried as if her heart would break. Cherry, the big black cat, who had been for many years a pet in the family, walked back and forth, rubbing himself against her dress, mewing and purring, as if troubled to see her grief.

"Ah, Cherry," said she, "You and I are left here alone, and I am grateful even for your sympathy, and she arose and poured out a saucer of milk for her old friend, in acknowledgment of his affectionate concern.

(Concluded next week.)

KEEPING COOL.

We may find it as hard to keep comfortable during some of these hot days as it was last winter when blizzards were in season. Keeping cool in summer is partly a question of money, but largely a question of tact and management. As to our houses, if they are shaded by trees, as in the country they may be and ought to be, it will be less difficult to keep them cool than if they are all open to the sun. The windows and doors on the shady side of the house may be kept open, while those on the sunny side are closed. Awnings over windows and doors are a great protection from glaring light and excessive heat. From early morning till nine or ten o'clock in the day, and from four or five till bed-time, the house should stand open; and be closed during the middle of the day, if it is closed at all.

An oil or gas stove in the kitchen radiates much less heat than a wood or coal stove or range. If there must be a fire in the range, let it be in the early morning, and at that time let the main cooking for the day be done. Custom makes cold food as palatable in hot weather as hot food is in cold weather. If a cup of hot drink is desired, it can quickly be made, and some dishes may be warmed over the flame of the gas stove, if necessary, without heating either the house-mother or the house. Farmer's wives who stew over the stove in midsummer noons have a harder time of it than do the farmers in the fields. Raking in the hay-field with Maud Muller on a summer's day, is far less irksome and less firesome work than cooking or ironing in company with Maud's mother, and a hot stove in a close kitchen. There is a fiery energy and stimulus communicated by the direct action of the solar ray, that is quite lost in its transmission through coal and wood, in which it has been stored up.

A shady tree in the back-yard, a wide back piazza, or in default of either, a heavy awning in the back-yard adjoining the kitchen, is a great blessing to any family. Here various household tasks may be performed in the open air, and everything that can be done out-of-doors, should be. One finds washing, ironing, preparing vegetables, tending children, sewing, mending, incomparably easier when done in the open air than when done in-doors. Here the baby takes its nap. Netting will keep troublesome insects away. Here the children can have their toys, their books, and forget to be peevish and fretful. Here the hammock may be swung, or a lounge be improvised, on which midday rest will be sweet.

Individual coolness is attained in several ways: by diet, by cleanliness, by serenity of soul. Dishes containing carbon in concentrated form are to be avoided; fruits, vegetables, lean meats, simple desserts, are recommended. The daily bath, with frequent changes of linen, is indispensable. The wise, or those who claim to be such, insist that garments of woolen are cooler in summer than those of other material, inasmuch as they permit free transpiration through them of the exhalations of the skin, which at the same time they keep in its best condition to throw off what the body rejects. A sunny, even temper is better to keep the body cool than ever so much ice water, for it regulates the action of the heart, and subdues it. To secure this, an abiding conviction that we are the subjects of a tender Father's loving care is the great thing needful.—Christian Advocate.

—It was the policy of a good old gentleman, to make his children feel that home was the happiest place in the world; and I value this delicious home-feeling as one of the choicest gifts a parent can bestow.

## The Mission Field.

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

### THE TRUTH IN OTHER LANDS.

ITS FIRST STRUGGLES IN AUSTRALIA.

SOME views of Australian scenery are really grand. It is true, there are not such majestic peaks, and deep yawning caverns among its mountains, as in the Sierras and Rockies of our own country; but nevertheless most of its hills and vales are picturesque. From the northern side of the Australian Alps, in Victoria, spring some of the principal feeders of the Murray River, one of the largest streams of the entire continent. One of these, the Ovens River, has its source in Mount Hotham, and flows north-west until it forms a junction with the Murray, at Bundalong.

The view of the Ovens River valley given on this page is near the head of that stream, just below Harrietville. The valley is very fertile, producing extensive pasturage for cattle, which are there fattened for the Melbourne market. Some of the largest hop gardens of the colony are also located there, from which are realized heavy profits, on the capital invested, when the vines are kept free from spiders, a pest which sometimes nearly destroys the entire crop. Hop-picking in that country generally takes place from the middle to the last of February. Until recently, considerable tobacco was raised in this district; but on account of a personal license tax required of the producers, many are now abandoning tobacco culture, for that of corn, which is a very sensible movement.

In all the valleys formed by the foot-hills of the great dividing range, are hamlets of various sizes. These serve as centers of their surrounding districts, and furnish market and postal facilities to the farmers and stock raisers. Of this nature are the towns of Bright, Myrtleford, Everton, Beechworth, and others in the Ovens valley, all of which would doubtless prove fruitful places for the presentation of the truth. The people of all these country towns and their surrounding districts are genial, and will listen candidly to Bible truth. In fact, there is no country in the world, where people are more willing to hear and investigate Bible doctrines than in Australia. But when the country becomes older, and the people more fixed in their habits and associations, it will not be so much so. In the older settled districts there is already a change in this respect. Why should not the truth lay the foundation for settling the religious convictions of these people?

When the first company for propagating the third angel's message in that country landed in Melbourne, June 9, 1885, not a home was open to receive them. One week after their arrival two houses were rented in the suburbs of Richmond, in one of which was opened a reading room. After having a rubber stamp made, with which to mark papers and tracts, the whole company engaged in carrying the papers to various parts of the city. Thousands were distributed, and a few subscriptions for the *Signs of the Times* were taken. It was not long before the company was advertized. Melbourne has two largely circulated morning papers, the *Argus* and the *Age*. In the first mentioned paper appeared two local paragraphs, warning everybody against an agent who was soliciting subscriptions for the book, "Thoughts on Daniel and the Revelation." Shortly after, the *Age* gave notice to its 60,000 readers, that a company of Americans cherishing peculiar doctrines, had landed in Melbourne, and that they were on a proselyting mission in that country. It closed its comments by suggesting that the entire company might make

so much trouble as to demand their being returned home by the American Consul.

On July 16, Eld. Haskell left Melbourne for Tasmania, and immediately after, meetings were begun in Temperance Hall, Richmond. The first service was held on the evening of July 21, with only about forty present. This was not the most flattering attendance, but the meetings were continued with even a poorer interest, until the evening of July 28, when they were abandoned, only occasional meetings being held, at the mission. One man who attended the meetings in the hall, decided to keep the Sabbath, and with his wife attended his first Sabbath meeting, at the mission, Aug. 1, 1885.

He having been a member of the English church,

with a request that some Bible readings might be held. After holding six of these at different houses, and one sister's embracing the truth, such an uproar was created that it was thought best to discontinue the meetings for a time, and do what we could by visiting.

In the meantime, Eld. Haskell having returned from a trip to Sydney, he and the writer went together to Ballarat. There the way was opened to introduce, in a quiet manner, some points of truth, which were destined, with further effort in the future, to bring forth fruit. Oct. 7, Eld. Haskell again left Melbourne for New Zealand. On the 25th of the same month, the first tent-meeting was begun on McKean Street, in Clifton Hill, with about 150 present. As a result of these meetings, twenty-three signed the covenant to keep the Sabbath. Among them was a Presbyterian deacon and his wife, who had faithfully attended the meetings from the beginning. His sister's son was sent to show the good deacon his error, but the nephew himself became convinced, and in turn led his mother, another uncle, and all his sisters to the new series of meetings that was begun Dec. 13, at the corner of Scotchmer and Brunswick Streets, North Fitzroy. At these meetings the entire family, except one member, embraced the truth.

During this series of meetings (the last of December), the first number of the *Bible Echo*, a sixteen page monthly, was issued. Jan. 7, 1886, Eld. Haskell returned from New Zealand, and was present at the organization of the Melbourne church, which was effected the following Sunday, Jan. 10, with thirty-five members. Among these were nearly all of the young men who were present at the evening debate in the church at South Melbourne, as previously mentioned.

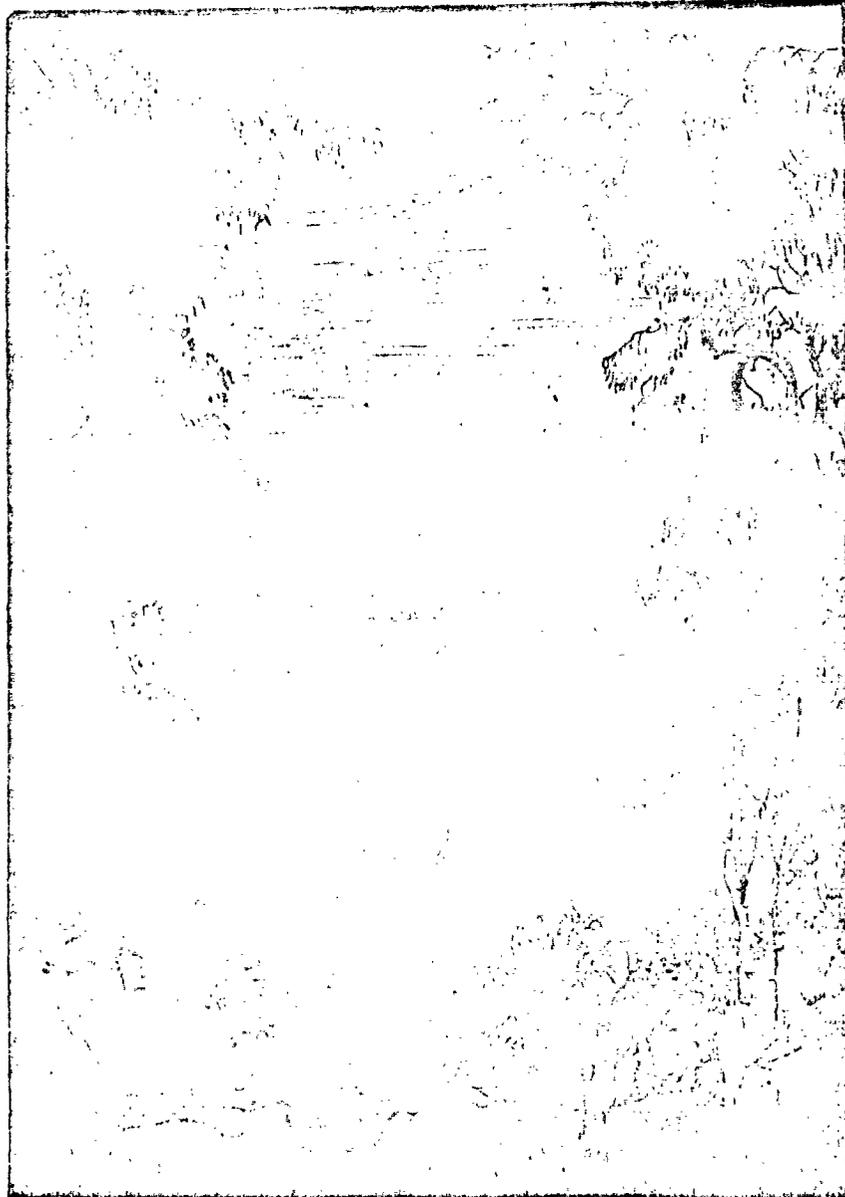
The next series of meetings was begun Jan. 17, in South Melbourne, and lasted but three weeks. Only two started in the truth. The fourth and last series of the tent-meeting for that season opened Feb. 14, at the corner of Chapel and Barry Streets, South Yarra. After speaking three times in the tent, Eld. Haskell again left Melbourne, Feb. 23, for New Zealand, on his way to America. The audiences at this place were very large, and the tent remained standing nine weeks. Fifty-three signed the covenant to obey God, at these meetings. So much stir was made that many became

troubled, and challenges for public discussion were sent in, which were promptly accepted, as the shortest way to quiet the troubled ones. As was expected, this had the desired effect; the challenges were withdrawn, and the truth was permitted to go on unmolested.

At the close of this tent-meeting, the hall occupied in the city for Sabbath meetings was found to be too small for the fast-growing audiences; and April 20, a church on Collins Street, with a seating capacity for 400 persons, was hired, at £40 (nearly \$200) per year, for one service each week. At this time our church organization was composed of ninety-eight members, whose residences were in eight different suburbs of the city.

About the first of May, Eld. Israel went to Ballarat, and held some Bible readings at the homes of those who had been visited the year before. A few very worthy people embraced the Sabbath, when a call was made for public meetings. A hall was hired, and the writer labored seven weeks, presenting the truth to fair audiences. Some opposition was met, but hardly enough to make any note of. Including the ten who had commenced the observance of the Sabbath during the Bible readings, forty-five gave in their names to keep all of God's commandments.

It was about this time that one of the brethren in Melbourne had a government contract to repair a school building in an interior town. The people



A SCENE IN THE OVENS RIVER VALLEY, VICTORIA.

his change of belief and practice created some controversy among those with whom he had associated. The rector of that church, Mr. Rodda, immediately announced to preach against the Sabbath, and also gave a history of Adventism. On the first point he showed himself an adept at taking contradictory positions, quite abreast, in fact, of the most practiced in Machiavellian tactics. On the second point he made apparent, to those informed, that he was destitute, not only of the information which he had promised the people, but of ordinary geographical knowledge, as well. As a sample of the latter, he told his hearers that Adventism arose in New England, a "small, obscure State in America," where almost everything, good, bad, or indifferent, had its origin.

On Sabbath, Aug. 15, a man named McAllister appeared at the mission meeting, saying that he had seen a paper bearing the mission mark, and that he wished to know more of the doctrines it taught. The following Sabbath he came again, and said that in his church in South Melbourne (Disciple) he had arranged to have the Sabbath question debated the following Thursday evening, and gave the writer an invitation to be present. At the appointed time, some of the best young people of that church were gathered. Mr. M. was deputed to open the discussion, but he declined to do so, and asked that I might have that privilege. All took part in a very friendly debate, which ended

of the neighborhood noticing that his men did not work on Saturday, and learning that the contractor observed that day as the Sabbath, one man came to him for information on the point. The contractor told him that if he would get a few together at some house, he would tell them the reason for his practice. Judge of the contractor's feelings upon going to the place appointed, to find a good-sized audience awaiting his coming. He gave them a Bible reading, as best he could, which stirred some of them considerably. They would not, however, allow him to work on Sunday.

Receiving an earnest request to go to Adelaide, the capital of South Australia, I sailed Aug. 25, on the steamer "Adelaide," from Port Melbourne, arriving in Adelaide the 27th, just before the Sabbath. Once more the work must be started among total strangers, whose customs and habits were yet to be learned; and accordingly, the different suburbs of the city were visited, to ascertain the best point at which to begin operations.

J. O. COLLISS.

THE CLEVELAND, OHIO, MISSION.

BELIEVING that the brethren and sisters of Ohio are deeply interested in the work of their mission in this city, and that they desire to praise God and rejoice for what has been done in the past, and that they are willing to do all they can to make it a still greater success in the future, I will, for their encouragement, make a few statements concerning its present prospects, and what has been done since the beginning of the present year. Although we mourn over our failures, and are fully conscious that much more might have been accomplished by more thorough consecration and earnest efforts, yet we praise the Lord that he has bestowed so much of his blessing upon us, and give him thanks for all that has been done. I have not the figures before me, so will not try to give the number of Bible readings held, nor the amount of book sales. These can be given at the time of the camp-meeting.

A goodly number have begun to keep all of God's commands, and a part of them are making good progress. Some, only a few, however, have given up. But all of these have not lost their interest, and we have hopes that a part of them will yet take a firm stand for the truth. Others, no doubt, will go down to death. As it was in the time of Christ, there are always those who spring up speedily because they have not much depth of earth; and when trials come, as they always will, these stony-ground hearers wither before the heat of opposition. But there are others who come in and fill up the places left vacant by these faint-hearted ones, and the Lord's work moves on.

Since Jan. 1, twenty have been added to the church here, but Eld. Gates and wife having moved away, the membership has been increased by only eighteen. Four of these have been added by letter from other churches, eight by baptism, and six having been baptized at other places, were received by vote. There are quite a number, who are keeping the Sabbath and have learned a part of the truth, who have not united with us yet. Some of them probably never will. But there are others who are ready now to unite, and several who seemingly are nearly prepared. Since we began tent labor, some interesting cases have been developed, and there seems to be good ground for hoping that we shall see some more taking their position on the side of truth.

I have tried to state candidly a few things that the Lord has helped us, as workers, to do. And now, brethren, let me ask you, Have you been doing all that you could, to help the work onward? Some of you, no doubt, have done all that you were able to do. As a mission family, we heartily thank you for all that you have done. But in other cases I fear that there has not been given to the support of this work all that God would have been pleased to see. I think that in only about one fourth of the churches in the Conference, has there been anything done to sustain this important mission. Brethren, you should realize that this work is your work; and while you cannot all come to the mission, and sell the books containing present truth, or hold Bible readings, all of you can do something to sustain it financially. All cannot give large amounts, but if all will do their duty, there will never be a lack of means to meet the

expenses. If each church member in the Conference will pay five cents each week, it will pay, not only the expense of running the mission, but all the workers besides. Of course the workers are paid out of the tithes. And if all will pay two and one-half cents per week, the mission will never want. In view of these facts, I ask, Will you let the work come to want, brethren? These expenses ought not to be met from the tithes; the tithing system was never designed to pay such bills. I hope that our good brethren of Ohio will not only prove the Lord by bringing all the tithes into the store-house so that the laborers may receive a consistent support, but that they will also show how much they value the truth that they profess, and how much they are willing to do to save other perishing souls for whom the precious blood of God's only Son has been shed, by bringing in their free-will offerings, so that the work of seeking the lost may not be retarded. My brethren, the last sands of time are fast running out. Soon it will be too late to save men. We therefore should not only do with our might what our hands find to do, for the sake of others alone; but we ought to be extremely anxious to develop liberality and every other Christian grace in ourselves, that we may be found worthy, when the Master shall require an account of our stewardship.

May heaven bless you, dear brethren and sisters. This mission needs your prayers. It needs your means. May we so live and labor that when accounts are settled, the rewards may be given both to those who went out to battle, and to those who stayed "by the stuff." J. E. SWIFT.

ANTI-NATIONAL REFORM.

THE following is from a prominent missionary worker in Nebraska:—

We have five in this place who are reading the *American Sentinel*, and they seem greatly interested in the paper, and report that they will fight the National Reform (so called), and will do all in their power to protect the nation from a union of church and state. They are men of influence. We are so anxious that they should see the truth. I urge them to read, that they may keep posted, as they will have to meet this movement soon; and if not informed, will be deceived, and the text, "My people perished for lack of knowledge," may apply to them. One replied to this by saying: "Yes, I know that in order to handle any matter well, we must understand both sides of the question; but I do not want to become an Adventist, though you have much truth, and are doing a noble work in opposing this union of church and state. If it is ever to take place in such a way as to fulfill the prophecy as you predict, I hope that I may never live to see the day." I trust that many who are now reading the *Sentinel* will yet accept the truth.

The following letter is from a school teacher in Chase County, Kan.:—

I am a close reader of the *American Sentinel*, and agree with you fully in regard to Sabbath laws. I am a member of the M. E. church of this town, and for one can say, "No constitutional Sabbath laws for me." I believe that most people here think as I do in that respect, but they do not believe that there is any danger, and many will not believe there is any attempt to change the constitution for the purpose of inaugurating Sunday laws. I doubt if the majority of the American people ever heard of the "National Reform Association." I read your paper thoroughly, and then give it to some one, generally scattering them so I have no back numbers on hand. I inclose fifty cents to renew my subscription for another year. In occupation I am a school-teacher, having been engaged in that work for fourteen years; and I am sure that to teach the Bible in common schools would destroy all respect for it there. It would be treated as grammar or any other text book, with positive dislike by all those who could not easily learn it.

A gentleman in Chicago writes:—

Allow me to say that I consider every number of the *American Sentinel* a gem, and I wish it might be placed in the hands of every true-hearted American voter. I hope that your notes of warning will be sent throughout the length and breadth of the land.

A college professor in Pennsylvania, says:—

I have enjoyed the reading of the *American Sentinel* very much. I most heartily indorse its opposition to the folly of the principles of the "National Reform" party. If that party ever succeeds in accomplishing anything by its operations, it will be through the Romish Church.

A canvasser in Colorado writes as follows:—

I have been wanting to write you for some time, to express my gratitude for our good little paper, — the *American Sentinel*. I believe it to have been raised up in the providence of God, and that it is the paper for the present day, to open the eyes of the people in regard to the Sunday movement. I canvass for the *Sentinel*, "Great Controversy," and "Marvel of Nations." I try to place the two former among private families, then work among business men for the latter, and also the *Sentinel*. This plan I find works well. In N——, I secured a subscription to the *American Sentinel* from almost every business man, doctor, lawyer,

and minister in the place. I find that the *Sentinel* with "Great Controversy," sells as easily as the book alone. I took twenty-eight orders out of thirty-one persons canvassed, on my first trial with this book. I want to tell you, brethren, that the March number of the *American Sentinel*, containing the "Elgin Sunday-law Convention" proceedings, has done much good wherever I have circulated it. It has done more to open the eyes of the people than anything that I have seen for some time. As one result, two substantial persons are now keeping the Sabbath, and will unite with our church soon at V——. Every subscriber for the "Great Controversy" in this place has also the *American Sentinel* with it. I am so glad that God permits me to have a humble place in his cause.

The above letters show the importance and benefit of a general circulation of the *American Sentinel*. B. R. NORDYKE.

HOLD UP THE LIGHT.

THE famous Eddystone light-house, off the coast of Cornwall, England, was first built, in a fanciful way, by the learned and eccentric Winstanley. On its sides he put various boastful inscriptions. He was very proud of his structure, and from his lofty balcony used boldly to defy the storm, crying, "Blow, O winds! Rise, O ocean! Break forth, ye elements, and try my work!" But one fearful night the sea swallowed up the tower and its builder.

The light-house was built a second time, of wood and stone, by Rudgard. The form was good, but the wood gave hold for the elements; and the builder and his structure perished in the flames.

Next the great Smeaton was called. He raised a cone from the solid rock upon which it was built, and riveted it to rocks, as the oak is fastened to the earth by its roots. From the rock of the foundation he took the rock of the superstructure. He carved upon it no boastful inscriptions like those of Winstanley, but on its lowest course he put: "Except the Lord build the house, they labor in vain that build it;" and on the key-stone, above the lantern, the simple tribute, "Laus Deo!" and the structure still stands, holding its beacon-light to storm-tossed mariners.

Fellow-workers for the salvation of men, Christ, the Light, must be held up before men, or they will perish. Let us, then, place him on no superstructure of our own device. Let us rear no tower of wood, or wood and stone. But taking the word of God for our foundation, let us build our structure upon its massive, solid truth, and on every course put Smeaton's humble inscription; and then we may be sure that the light house will stand.—*The Presbyterian*.

Our Basket.

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

—Wheat and tares together stand,  
Thistles grow with flowers;  
Good and ill on every hand,  
But the choice is ours.

—The highest form of Christian life is self-denial for the good of others.

—How can God fill a heart all preoccupied with the ambitions and the plans for wealth and self-advancement?

—The curse of God is upon him who doeth the work of the Lord negligently. Let us see to it that that curse fall not on us.

—Let no knowledge satisfy, but that which lifts above the world, which weans from the world, which makes the world a foot-stool.—*Spurgeon*.

—Activity is the price of strength. Tie your arm tight to your side, giving it no motion, and its strength will flee away. The oak, that king of trees, girds itself with giant might because it is full of activity; energy runs through a thousand roots, gathering the strength of the soil, and building it into the heart of the oak; activity runs through a million leaves, and gathers the commerce of the air and the sunlight to enrich the strength of the magnificent giant. Man, no less, must be full of bustling, busy activity, else he cannot be strong in the ways of life, and stanch in the tests of manhood.

## The Review and Herald.

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

BATTLE CREEK, MICH., JULY 31, 1888.

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

### THE SECOND COMMANDMENT.

IN REVIEW No. 27, we published a short article on this subject, with reference to the views entertained by some that the commandment forbids the use of pictures, even for the illustration of books. The position there maintained was that the idea of worship is essential to the commandment; that the idea is not complete till this element is brought in; and that the commandment is not composed of two incongruous ideas, one forbidding the work of the artist and the architect, and the other forbidding false worship.

On this a correspondent asks: "Has not the second commandment two divisions, as well as the fourth? In that, we are commanded to work as well as to rest. So in the second we are forbidden to make the likeness of anything, as well as to worship it. According to the popular theory, does not the first commandment cover the whole ground of the second?"

Taking the last part of the question first, we answer that there is a marked distinction between the first and second commandments, however popular theology may treat them. The first commandment forbids our having any other gods before the Lord; that is, there must be no object upon which we bestow a higher regard than we do upon God, or which we cherish with greater affection than we do him. But there are many things which may really become our gods, preferred before Jehovah, which are not represented by any outward forms. We may make a god of appetite, honor, pleasure, pride, selfishness, or any propensity to the gratification of which we make the service of God secondary.

Now if we had merely the second commandment, without the first, men might plead that they were not transgressors in these respects, because there is no image, statue, or likeness, involved in the matter. On the other hand, if we had only the first commandment, without the second, men might multiply images of every form, and claim immunity from transgression, on the ground that they did not have these idols "before," or in preference to, the Lord, but held them in a secondary, or subordinate, place, and only worshipped the great God, *through* them, as the heathen claim in reference to their stocks and stones, and as papists claim in reference to their pictures and crucifixes. But when we have the commandments together, the whole ground is covered—the outward object, and the inward principle, of false worship, are alike forbidden. Thus, while the second commandment might be broken in such a way as to involve the first (that is, an image might be set up above Jehovah in the idolater's regard), inasmuch as there may be objects of false worship which involve no outward imagery, each commandment has a field peculiarly its own, and both are necessary to restrain men from all the forms of false worship into which the Devil is ever tempting them.

With regard to the first part of the question, it is sufficient to remark that there are not two disconnected divisions in the fourth commandment, as there would be in the second commandment, if part of it relates merely to the construction of any object which is like any other, and another part relates to false worship. The six days' labor are performed with reference to the seventh day of rest. The commandment contains no such idea as enjoining upon men to work six days, apart from, and independent of, the day of rest. The commandment has but one idea—to show men how they shall use their time; what proportion, and what particular portion, belongs to God, and what men may use for themselves. The ideas cannot be disconnected, and each stand independently.

But as was shown in our previous article in regard to the second commandment, if its injunctions can be dissociated from the idea of worship, and be held to prohibit the mere making of any likeness of anything, then no object of public utility or individual necessity, no implement of agriculture, or household use, no tool for any trade, or article of clothing, could be made like anything of the kind ever made

before; for, mark, the commandment does not say "any likeness of any [living] thing," but "any likeness of anything," animate or inanimate, in heaven above or the earth beneath. There is absolutely no way of avoiding this conclusion, according to the position had under review four weeks ago. But this very conclusion is the destruction of the position itself; for no theory can live a moment in the shadow of anything so preposterous.

### DAY OF THE CRUCIFIXION AND RESURRECTION OF CHRIST.

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

WE noticed last week one of the assumptions on which the seventy-two-hour theory rests; namely, that the expression "three days and three nights," must mean just seventy-two hours. It appears from the use of equivalent expressions in the Scriptures, that it was the custom of Bible writers to use the phrase "three days and three nights" to signify a period less than seventy-two hours; and the fact that they so used it, utterly destroys it as proof that Christ must lie in the tomb just seventy-two hours.

The other leg of that theory is a more glaring assumption still; namely, that the expression, "heart of the earth," means the grave. If it does not mean that, then the structure built upon their main proof text (Matt. 12:40) suffers an utter collapse. But, we ask, where is the proof that "heart of the earth" means "grave"? We have, time and again, called for proof on this point, but have never yet succeeded in securing any response. We have carefully searched through a dozen arguments on that side of the question, and not the first attempt do we find to prove that "heart of the earth" means the "grave." The quiet assurance with which all these writers take this point for granted, the *nonchalance, sang froid, indifference, and obliviousness*, with which they pass it by, is astonishing. What can be said to awaken in their minds the idea that here is a point that must be proved, before their theory will stand?

We deny that the heart of the earth has any more to do with the grave than it has with the moon, and we would like to see at least an attempt at proof that it means the grave.

The word "heart" primarily means the organ by which the circulation of the blood is kept up in the body. Of course it is not here used in that sense; nor is it used in its secondary sense of the "seat of the affections;" nor yet in its third meaning, as "the part nearest the center," as the "heart of a tree" or "the heart of a country," etc.; for Christ was not buried in the center of the earth. Evidently the sense in which it is used is a figurative one; but what is there about the grave, to make such a figure appropriate, as applied to it?—Nothing whatever. But if the heart of the earth does not mean the grave, then, even if three days and three nights mean absolutely seventy-two hours, it is not proved that Christ was to lie in the tomb that length of time. These are the two main pillars of the theory; and both of these are assumptions.

That this view has been adopted by the few who entertain it, with a good motive, we have no question. It has seemed to them a masterly stroke of policy to destroy the Sunday error at one blow. Thus a friend wrote us recently from Colorado: "But if their [the Sunday-keepers'] principal and fundamental premise—'Jesus rose on Sunday'—appears uncertain, or is false, all arguments, premises, and conclusions of Sunday advocates are ruined at once. It supersedes the necessity, on our part, of following them through all their arguments of assumption, etc., and compels them to acknowledge that the weapon they hold in their hand is only an illusion."

This would be true only on one condition, and that is, that the Sunday-keeper would acknowledge that the position of the Sabbath-keeper was correct, that Christ did not rise on Sunday. But this is just what he will not do, and what the Sabbath-keeper cannot prove. Then what advantage is gained?

Let us imagine an attempt to meet a Sunday-keeper on this ground. The Sunday-keeper says, "I keep Sunday because the Lord arose from the dead on that day." The Sabbath-keeper replies that he is wrong to keep it for that reason, because Christ did not arise from the dead on that day. He must have arisen the evening before the first day; for he was put into the tomb near the close of some day, and was to remain in the heart of the earth three days and three nights,

just seventy-two hours, hence his resurrection must have taken place at about the close of the Sabbath, and not on Sunday at all. And his crucifixion was on the preceding Wednesday. The Sunday-keeper asks him to prove that the phrase "three days and three nights" means just seventy-two hours, confining the resurrection to the close of the day; and that the "heart of the earth" means the "grave."

The issue of the controversy is now shifted from the Sabbath question proper to that of the time of Christ's resurrection. And giving it such a turn implies that the resurrection of Christ has a decisive bearing on the question as to which day is the Sabbath, which is wholly untrue; the Sabbath-keeper takes upon himself propositions which it is impossible for him to prove, and the vantage ground every way is given to the Sunday-keeper. Such is the position a person puts himself in, who undertakes to work the Sunday question on this line of argument. The Sunday-keeper retires from the field triumphant, confirmed in his conviction that the resurrection of Christ determines the day of the Sabbath, and that that day is Sunday. It must, therefore, inevitably prove a damage, rather than a help, to the Sabbath cause; which is the second indictment we hold against this view.

We believe it is acknowledged to be a sound principle in all discussions, to go as far as possible with an opponent, reducing the issue to as small a compass and as few particulars as practicable; for in this way can questions be the soonest and most satisfactorily settled. But the method here referred to enlarges, rather than contracts, the field of discussion, and that, too, on an issue for which there is no foundation whatever. When the Sunday-keeper claims the first-day institution on the fact of Christ's resurrection upon that day, grant him his supposed fact, even if only for the sake of the argument; and then show him that though this was the case, it has not the remotest bearing on the question of which day is the Sabbath, and affords no ground whatever for the observance of the first day of the week. And let the reader be assured that this can be done a thousand-fold more easily than you can convince the Sunday-keeper that Christ did not rise on the first day of the week. The object would be as fully gained by the first proposition as it would be by the second, even if the second could be established; and the first can be easily proved, while the second cannot be. Under these circumstances, why take the impossible side?

Before we proceed to examine the Scriptures on the subject, a word may be in place concerning that peculiar phrase, "the heart of the earth." We have already noticed some things to which it cannot refer. Let us now consider what it may mean. It seems very clear that the word "earth" is here used in the same sense in which it is used in Isa. 1:2: "Give ear, O earth;" and in Jer. 22:29: "O earth, earth, earth, hear the word of the Lord." Here the word is used to denote the wicked inhabitants of the earth. Satan is the god of this world, the head of its prevailing multitudes, who constitute the children of the wicked one. Into the hands of these the Son of man was to be for a time delivered. Christ often makes a special point of this: "The Son of man shall be betrayed into the hands of men." Matt. 17:22. "The Son of man is betrayed into the hands of sinners." Matt. 26:45. And this is what we understand he meant by declaring that he should be "in the heart of the earth;" that is, under the full control and power of wicked men and devils, so that they could accomplish the evil desires of their hearts concerning him. And when he was thus delivered over to them, he declared plainly, "This is your hour, and the power of darkness." Luke 22:53.

In nine instances where it is declared that he will rise on the third day, the betrayal, trial, and crucifixion are specified as included in the events to occur during the three days; and from the first of these, and not from the burial, the period is to be reckoned. Thus, Matt. 16:21: "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Matt. 17:22, 23: "The Son of man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again." Matt. 20:18, 19: "The Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock and to scourge, and to crucify him: and the third day he

shall rise again." Mark 9:31: "The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day." Mark 10:33, 34: "The Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles; and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again." Luke 18:32, 33: "For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him and put him to death; and the third day he shall rise again." Luke 24:7: "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." Verses 20, 21: "And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and besides all this, to-day is the third day since these things were done." Verse 46: "Thus it behooved Christ to suffer, and to rise from the dead the third day."

In all these scriptures it will be noticed that his being given over "into the hands of men," "the hands of the Gentiles," and "the hands of sinners," is made equally prominent with the other events; and the trial and condemnation and crucifixion are inseparably connected with the resurrection, as coming within the three days. During all this time he was "in the heart of the earth"—that is, in the power of sinful men. This idea corresponds much better with the case of Jonah. He was in the stomach of the fish, under the control of a living monster, not merely dead earth; so Christ was under the domination of living men and devils. He was no more in the heart of the earth when in the grave, than he was when hanging upon the cross; no more in the heart of the earth when in the tomb, than he was when the mob had secured actual control over him, after his betrayal by Judas.

Reckoning from this point, how much time have we? Near the close of the day on Thursday, he prepared to eat the passover with his disciples. The evening following (Thursday night as we would now call it; Friday, or sixth day, night as it was then), Judas and his mob came out with torches, and swords, and staves, and he was betrayed into their hands. All that night and the next day till the third hour, was occupied with the trial; from the third to the ninth hour with the crucifixion. From about the ninth hour to the beginning of the seventh day, the burial was attended to. All that night, the day following, and the succeeding night were passed by him in the tomb. Early on the morning of the first day of the week, he arose. This gives us three full nights, two full days, and a portion of the third day, making it strictly true that on the third day he arose. The following diagram will illustrate these points:—

"YOUR HOUR AND THE POWER OF DARKNESS."

First Day.		Second Day.		Third Day.	
NIGHT.	DAY.	NIGHT.	DAY.	NIGHT.	DAY.
1	2	3	4	5	6
6th Day of Week.		7th Day of Week.		1st Day of Week.	

REFERENCES.—1. The betrayal, near the beginning of the sixth day of the week. 2. The trial, to the third hour of the following day. 3. The crucifixion, from the third to the ninth hour of the sixth day. 4. The burial, between the ninth hour and the close of the day. 5. The rest in the tomb during the night and day of the seventh day, and the night of the first day. 6. The resurrection, early the first day of the week. Mark 16:9.

Remember that when Christ said to the chief priests and captains of the temple, who had come out to take him, "This is your hour and the power of darkness" (Luke 22:53, 53), he set apart a peculiar period in his experience during which he was in the hands of men. This was the time when he was "in the heart of the earth." It began with his betrayal, at the beginning of the sixth day, and ended with the resurrection, on the morning of the first day of the week. Thus it will be seen that all was in strict accordance with the Jewish manner of reckoning time, as in Gen. 42:17, 18; 2 Chron. 10:5, 12; Esther 4:16; 5:1; and with the manner in which both Christ and Paul reckoned the third day (Luke 13:31, 32; Acts 27:18, 19); and with Christ's repeated declarations that on the third day after his betrayal into the hands of men, his suffering and death, he would rise again.

It now only remains to examine the direct testimony

of the Scriptures on these points, which must be deferred to another number.

THE LATEST.

NOT the latest in the way of news or war, or great enterprises, or the presidential canvass, but in the interpretation of prophecy. A correspondent has sent us a clipping from *Zion's Watchman*, which, considering the subject matter, and the manner in which it is introduced in that paper, our readers will find not a little entertaining. The article is headed, "The Ancient of Days," and opens thus:—

The editor of this paper exercises great care not to mislead his readers with the speculations of men, or strained interpretations of Scripture. But we have just read the subjoined article from the pen of Lowrie Tatum, first published in the *Christian Worker* (a Friends' publication), and all who know that good people, the Friends, know that they are not given to idle speculation. We could most heartily wish that what the article contains were true. Indeed, there is, year by year, a growing conviction in the minds of thoughtful men, that we are living in the "last days"; and the wonderful missionary operations in all lands, and the ready acceptance of the gospel by all nations, all point in that direction.

Then follows the article quoted entire. We have not the space, nor should we have the patience for that. It will be enough, if we simply state its leading positions. The writer goes on to state that the seventh chapter of Daniel brings to view the great empires of the earth, under certain symbols,—Babylon by a lion, Medo-Persia by a bear, Grecia by a leopard, Rome by a terrible beast with iron teeth and brazen nails, and the papacy by a little horn, that displaced three other horns.

So far all right; but now comes the break. He says: "6. A nation under the emblem of 'one that was ancient of days.' As he thus makes 'the Ancient of days' symbolize a nation, can our readers divine what nation it is? It is none other than the United States of America! Just think of it: the United States 'the Ancient of days, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened.'"

To be obliged to apply such a description as this to an earthly government, and make it fit, would be enough, it would seem, to appall the stoutest-hearted commentator; and the reader will wonder how Mr. Tatum does it. He makes an easy job of it. We quote:—

"His raiment," the constitution, "was white as snow," emblem of purity. "The hair of his head like pure wool," indication of wisdom. Consider the Constitution of the United States, based, as it is, upon equity and justice; and in many respects much like the laws of the ancient Jewish nation, and that under it there has never been any persecution of Jews, or "saints of the Most High."

Further on, he applies the language, "His throne was like the fiery flame," to the "great attractiveness of this government." The fiery stream that came forth from before him, he makes to mean "the great stream of moral and intellectual light, that, from the foundation of this government, has been given forth by this people." He makes the language "thousand thousands ministered unto him," to mean that the government will have two million servants; and he thinks that the post-office employees, mail carriers, the army and navy, other government officers, and all railroad employees, would probably number two million, who are directly or indirectly "ministering" unto the government.

"Ten thousand times ten thousand stood before him." This, he says, indicates a hundred million of subjects. We now have sixty million, and it will not be long before we will have one hundred million; and then the millennium will commence. "The judgment was set," that is, he says, judgment is rendered by the Ancient of days, the United States, in favor of the saints of the Most High, and against such persecutions as they suffered under the papacy. "The books were opened." This, he thinks, refers to the Bible, and is a prophecy of how freely it has been sent forth by this government, or by different societies under this government.

One more point he makes; and that is the expression of verse 13, that one like unto the Son of man came to the Ancient of days, and was brought near before him. This he applies to the second coming of Christ, and says that while Christ will make his headquarters at Jerusalem, it is "very fitting that he should first

alight in, and take possession of, that great nation that has never persecuted 'thy people,' the Jews, nor 'the saints of the Most High.'"

We need not follow such an application further. We should not have referred to it at all, but for two reasons: one is to notice the moral that may be drawn from it. Such papers as *Zion's Watchman* could not probably be induced to lay before their readers a carefully considered exposition of prophecy from an Adventist, which should present the real issue before us; but they greedily seize upon such fanciful expositions as the foregoing, which defy a wicked government; and openly wish they might be true. It shows into what gross darkness men will inevitably run, when they turn their backs upon the true light.

The second reason is to show how the way is preparing for what sister White has, in the closing part of "Vol. IV.," forewarned us is coming. For as men indulge in such speculations, and earnestly desire them to be true, when the great deceiver shall transform himself into an angel of light, and with wonder-working power, profess to be the very personage whom they are expecting to appear first to this great and glorious nation, now come in accordance with their expositions of prophecy, and in response to their prayers, will they not be all ready to be taken in the snare? How timely and forcible are the words of Christ: "What I say unto you, I say unto all, Watch."

THE RELATION OF FAITH TO THE LAW.

A CORRESPONDENT, arguing that the law of ten commandments has been abolished, quotes Rom. 14:23: "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."

The last expression, "Whatsoever is not of faith is sin," is emphasized; and then the claim is made that the law is not "of faith," hence it is not only not binding, but actual sin is committed by those who attempt to maintain its jurisdiction and perpetuity.

A little reflection will show the utter fallacy of this reasoning. In chapter 8:20 the apostle says, "By the law is the knowledge of sin." Again in chapter 5:13: "Sin is not imputed when there is no law." In 1 John 3:4 we read, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." It follows that if the law is not binding, there is no occasion whatever to talk about sin. Wherever we find sin imputed, that very fact proves the existence and binding force of law. Hence Rom. 14:23 is equivalent to the statement that *whatsoever is not of faith is a transgression of the law*. It is unaccountably strange that any person of intelligence should claim the abolition of the law, and quote this text to support such a claim. It is stranger still that any one should, after having made such a claim, charge others with having committed sin,—a thing that can have no existence, if there be no law.

But what is the correct interpretation of Rom. 14:23?

Whatsoever is not done with a full conviction that it is right, is sinful; whatever is done when a man doubts whether it is right, is sin. This is evidently the fair interpretation of this place.—*Barnes*.

Whatever he does, without a full persuasion of its lawfulness (see verse 22), is to him sin; for he does it under a conviction that he may be wrong in so doing.—*Clarke*.

Whatsoever is not of (grounded in, and therefore consonant with) faith (the great element in which the Christian lives and moves and desires and hopes) is sin.—*Dean Alford*.

In general, every action must be sinful, which is not done "of faith," as ratified by our views of the word of truth.—*Scott*.

The true relation between faith and the law is this: The law is the standard of righteousness that must be reached before we can become fit subjects for heaven. But in consequence of inherited sin, no human being can by his own efforts reach this standard. Says Paul, "By the deeds of the law [acts conformable to the law] there shall no flesh be justified." Rom. 3:20. Christ is the embodiment of the same standard of righteousness that is represented by the law; and one provision of the plan of salvation is that Christ's righteousness may be imputed to all whose sins have been washed away by his blood. Here is where faith comes in. We must accept the standard of righteousness as set forth by the law as the one that must be reached. Our faith must recognize Christ as exemplifying that standard. It must accept the plan whereby his righteousness is to be imputed to us. We must believe that the plan is practical.

But "faith without works is dead." James 2: 20. The primary exercise of faith is for the purpose of obtaining the forgiveness of sin. In order to obtain forgiveness of sin, we must first look into God's mirror (the law) in order to know what our sins are, so as to petition God understandingly. In this work Christ comes to our aid, for he interpreted the law by words and example not to be misunderstood. Faith enables us to accept and rest securely upon the promise of forgiveness through the merits of Christ's blood.

The secondary exercise of faith is for the purpose of securing to ourselves the benefit of Christ's righteousness. In doing this we must recognize the validity and jurisdiction of the law, and the perfect harmony existing between it and the life and example of Christ. In order that the exercise of faith in this respect may not be a dead faith, its genuineness must be shown by our best endeavors to conform our lives to the standard of righteousness which we profess to acknowledge. Thus it is evident that any standard of righteousness that falls below God's standard as exemplified by the law of ten precepts and the life and example of Christ, is too low; and those who expect to reach heaven without reaching God's standard of righteousness must inevitably fail.

It is furthermore evident that God's standard of righteousness includes the Sabbath. The Sabbath law was placed in the very bosom of God's standard of righteousness, and one very important work of our Saviour was to interpret that Sabbath law in a manner that could not be misunderstood. Christ recognized and observed the Sabbath. By precept and example he incorporated the Sabbath in the standard of righteousness that he exemplified by his life on earth. Hence the faith in Christ that omits the Sabbath, declaring it to be a non-essential, is a defective faith, and will never secure to its possessor the benefits of Christ's righteousness. It is the height of impudence and presumption for an individual to attempt a modification or lessening of the standard of righteousness erected by Christ, and seek thereby to obtain the benefits of Christ's mediatorial work. It is, in fact, placing one's self above God and Christ. It is presuming to say that Christ did more than he needed to do; it is repudiating a part of his work.

Faith is the connecting link that joins man to the standard of righteousness that he must reach before he can be saved. The standard that he must be thus joined to is Christ, and Christ is the personification of God's holy and immutable law. That law requires, among other things, the observance of "the Sabbath according to the commandment." Hence Sabbath-keeping is of faith; nay more, to reject the Sabbath law is to reject a very important feature of Christ's righteousness; and the faith of that person who rejects the Sabbath falls that much short of being a saving faith.

G. W. MORSE.

#### GOD'S CARE FOR HIS PEOPLE.

THERE are perhaps few who stop to think of the advantages to be derived from the annual gatherings set apart for our people in each State Conference. One feature of these meetings, however, is worthy of notice. Certain brethren are always present at these gatherings, and may be seen going here and there, assisting in various ways to make the meetings a success. They have been regular attendants so long, that they are considered almost fixtures, and their absence from a single meeting is the occasion of inquiry or comment.

Now the question arises, What effect do these meetings have upon such brethren? Go to the churches of which they are members, and it will be seen that they hold a prominent place in the esteem of the other members of the church. If any enterprise for the furtherance of their local work comes up, these are always ready to push it to completion. But how is it when plans are laid for a general advancement in the State, or in the field at large? These brethren can generally be relied upon, to give it their influence at home, and to contribute of their means to its success.

It is not probable that this would be so, were these brethren always to remain at home, and take no special interest in the general meetings. Should they, and all others, conclude they could not afford to leave home interests, during the time allotted to these seasons, there is danger that each church would become exclusive, and care for no part of the work outside of its own local circle. In this case, it would not be

long before their narrowness would become selfishness, and their spirituality would be hopelessly dwarfed.

Some excuse themselves from attending all general gatherings because of their financial circumstances. They think they cannot afford the expenditure of time and money it would involve. But if we carefully inquire into the financial circumstances of those who do attend all these meetings, in most cases, at least, we shall find that they seem to get along as well as those who have sacrificed the spiritual blessings of the general meetings, and in some instances very much better.

There must be some reason why these things are so. It is perhaps not too much to believe that God interests himself in the behalf of those who put forth efforts to attend the gatherings of his people, where, according to the promise, God is himself present. He did so interest himself in behalf of his people of olden time, and why not now? When the tribes settled in Canaan, the Lord saw the danger that would attend their always remaining at home. He therefore arranged to bring them all together, three times in a year. See Ex. 23: 17. The three occasions upon which they were to come together were, the passover, pentecost, and the feast of tabernacles. The meeting of all the males of each tribe in one place, at these stated seasons, and their association together for a week at a time, served to counteract unsocial tendencies between the tribes, and to check the inevitable inclination to exclusiveness, which in time would have ripened into permanent divisions of the nation. Besides this, such meetings would tend to promote the spiritual interests of the people as no other custom could have done. Where the gatherings are large, there is always more enthusiasm, which diffuses itself throughout the assembly, imparting courage to all.

The children of Israel, being surrounded with mortal enemies,—those who looked upon them as interlopers in the territory,—might have raised an excuse against leaving their lands and families unprotected, while they went so far from home for a week. It is quite certain that the hostile nations around them knew of their absence; for how could so general a gathering from all parts of the land take place unobserved? and especially when it was a continual ordinance. If this was so, would not, at least, a portion of the men have had a valid excuse for not attending all the appointed feasts? Could they not well say that their lands and families were in jeopardy? At all other times they were obliged to defend themselves against the threatened inroads of these enemies. If they left home, the country would be entirely defenseless, as far as human protection was concerned. But the Lord had said, "Go;" and when he issues an order, he makes it possible for his people to obey, though it may require a stretch of faith on their part.

The Lord guaranteed the safety of their home interests while they were congregated to worship him. Said he: "Neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year." Ex. 34: 24. In that promise lay the security of their homes. While they were worshipping at Jerusalem, the desire of their enemies slumbered until their return. During the whole period between Moses and Christ, there is no record of a single invasion of their land at the time of the yearly festivals. The first case of the kind known was in A. D. 66, when Cestius, the Roman general, slew fifty of the people of Lydda, while all the rest were gone to the feast of tabernacles. But even this was not till after the Jews had rejected Christ, and had removed themselves from God's protection.

God is just as able now to protect the interests of his people, when they leave them in his hands, as he was then. So many, however, fear to trust God, and choose rather to look after their own interests. The writer would not for a moment advise rashness in letting go all care for home and family; for he that should act thus would only be placing himself on the list of infidelity. 1 Tim. 5: 8. But there should be more of confidence in God's willingness to help over difficulties. The Lord knows just as well when his people assemble in general meetings, that their interests need looking after, as he did in the days of the Israelites. And is he not willing to do as much for his faithful people now, as he did for them then? When we see a believer who employs every means within his reach to learn the ways of the Lord, and sacrifices to help forward the message; and at the same time observe that his personal affairs seem to

prosper as well as though he gave them his whole attention, or better, we may make up our minds that God looks after that man's interests, just the same as he did those of his people of old. God does not change, and he who will sacrifice for the good of the cause, and for his own spiritual advancement, will be the gainer in more ways than one.

J. O. CORLISS.

#### THE SABBATH QUESTION.

THE spirit of inquiry is all abroad on this great question, and the tide of investigation is everywhere rising. When pressed for evidence for the Sunday institution, which they cannot furnish, people appeal to those ever-open sources of instruction, the public press; and thus the attention of thousands is called to the question. *The Echo*, of London, has evidently been appealed to for light on this subject; and it has opened its columns for replies from different correspondents. A friend has sent us two numbers of this paper, dated June 20 and 27, 1888, in which replies from "W. A. S." set forth in terse and conclusive style many good points in favor of the true Sabbath. The number of June 20, has the following:—

(2591) THE SABBATH DAY.—"The seventh day" was a name applied at the creation to a particular day of the week, just as it is now known as Saturday, and to point out a particular day; language more definite than that repeatedly employed in the fourth commandment could not be used. The reasons underlying the Sabbath institution apply to one particular day, and to no other. "God blessed the seventh day, and sanctified it; because that in it he had rested." Gen. 2: 3. We can no more change the historical fact that God rested on a specific day, and blessed a definite day (which has come down to us in the weekly cycle in unbroken continuity) by observing another day as the Sabbath, than we can change our birthday by celebrating as such, a day on which we were not born. The supposed astronomical difficulty is absurd, and wholly imaginary. By the revolution of the earth, each day passes around the globe, and the sun "rises" and "sets" in every land. Saturday, the seventh day, as well as Sunday, comes to China as well as to England and the Holy Land; although Saturday's evening paper in Canton may not be issued at the identical moment that *The Echo* falls from the press in London. It is impossible for us to be in two places at the same time, and so we have only to keep the day as it comes to us. If I start west, to go around the earth, I am the same person when I reach New York that I was on leaving London. Just so the days of the week pass in succession around, and the same day comes to every person in every land. To suggest that we must go to Palestine to observe the same day that was commanded, is as absurd as to say we must migrate yearly to our birth-place to determine on what day of the month our birthday falls. A little study would show that the circumnavigation of the globe presents no difficulty to one observing the definite seventh day of the week wherever it comes to him; but it would bring confusion to the person adopting the "one day in seven" theory suggested, which theory the historian Coleman says was first advanced about 1593. Sir Wm. Domville says, "Centuries of the Christian era passed before the Sabbath was observed as a Sabbath." Neander says, "The festival of Sunday was always only a human ordinance." Careful attention to the New Testament will show that Christ, the apostles, and the early church kept the seventh day as the Sabbath; and do not standard Catholic works truthfully boast that "the observance of Sunday by Protestants is an homage they pay, in spite of themselves, to the authority of the (Catholic) Church?" Rapidly increasing thousands of Christians believe this, and are observing the seventh-day Sabbath in all parts of the world.

In the paper dated June 27, a reply was given on another point as follows:—

It must be evident to all who accept the scriptural record, that the seventh day was blessed and sanctified after it had passed. God blessed it because he "had rested" upon it. The resting was in the past when it was blessed. The fourth commandment, spoken by God's own voice, and not "human comment," also unmistakably places the day and the resting in the past. The days of creation week were marked by an "evening" and a "morning," as now; and the same sun ruled the days as now, measuring off twenty-four hours. Adam was created on the sixth day, and, according to one correspondent, must have lived part of one aeon, and the whole of another in the creation week (for Gen. 2: 2 shows conclusively that the seventh day was in the past), and yet the record says he was but 930 years old when he died. Any one who finds any reference to the origin of the Sabbath in Deut. 5: 15, would doubtless find from the parallel passage, in Deut. 24: 17, 18, that justice and judgment originated in Egypt.

—"Is it a strong congregation?" asked a man, respecting a body of worshippers.

"Yes," was the reply.

"How many members are there?"

"Seventy-six."

"Seventy-six! Are they so very wealthy?"

"No; they are poor."

"How, then, do you say it is a strong church?"

"Because," said the gentleman, "they are earnest devoted, at peace, loving each other and striving together to do the Master's work. Such a congregation is strong, whether composed of five or five hundred members."—*Messiah's Herald*.

## 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.

### A PRAYER.

'Tis not for me, as I do read  
Thy will, dear Lord, by mighty thought  
Or daring deed,  
To set the ways of wrong at naught.  
To lead mankind is not for me,  
Albeit, hadst thou so decreed,  
E'en that might be.

But, surely, in a simpler wise,  
Though not less manful, I may do  
What in me lies;  
To that which is I may be true;  
Here, now, though it be commonplace,  
I may to this low level rise  
With cheerful grace.

This, only, venture I to ask—  
That my impatience thou wilt null.  
The daily task  
To noble minds cannot be dull;  
To serve thy plan each thing is meant:  
Let me not wear the smothering mask  
Of discontent.

But, rather, let me stand erect,  
Knowing each man has part with God,  
Each cause, effect;  
And from the daises of thy sod  
Teach me to live my own life out,  
And its sure blossoming to expect  
Without a doubt.

—Charles H. Phelps.

### DAKOTA.

**WEBSTER.**—The meetings are still increasing in interest at this place. Several have decided to obey God's precious truth. Others are deeply interested. I have preached each evening, and twice on Sunday, thus far; and although suffering from a severe cold and hoarseness, the Lord has given me good freedom in speaking. Bro. Deveraux is with me this week, to assist in visiting. Last evening at our meeting some of the objections usually brought forward against keeping the seventh day were taken up and answered. There were about 250 out to hear, and the best of attention was paid to the word spoken.

The M. E. minister has announced that he will speak next Sunday on the subject of the "Christian Sabbath." Some are looking forward to that time, expecting to get light upon the Sunday question; but I think it will only make the truth shine forth the brighter.

C. M. CHAFFER.

### PENNSYLVANIA.

**LIBERTY.**—We have now held twenty-five meetings. The interest is good. The congregations average about 125. Sunday evenings there are from 200 to 300 present, and the heat of order is maintained. We have sold fifty-five dollars' worth of books, and received \$10.89 in donations. Some have taken a stand for the truth, and we expect to see a good work done here. Brethren, pray that the truth may be permanently planted in this place.

July 23.

D. A. BALL.  
M. D. MATTSO.

**AMONG THE CHURCHES.**—Since my last report I have been home to rest a little, and prepare for the work this summer. My health has greatly improved, and as I again enter upon my labor, it is with greater zeal for this precious truth than ever before.

From the 28th of June to the 8th of July, I attended six quarterly meetings, in Warren, Crawford, and Erie counties. I found no disadvantage in holding these meetings in midweek, and much time can be thus saved. I found a growing interest in all these churches. Bro. E. J. Hibbard was with me at five of these meetings. At North Warren a church elder was elected, and set apart for that work.

We came to Connautville July 10, and put up our tent in a beautiful park; this village has over 1000 inhabitants. There are five denominations represented here. The third angel's message has never been heard here, and it has created quite a stir. Our first meeting, held on Sunday afternoon, the 15th, had an attendance of some 300; and in the evening there was a congregation of at least 500, who gave good attention. Monday and Tuesday evenings about 300 were present, notwithstanding the busy time of year,—hay-making, etc.

J. G. SAUNDERS.

**READING.**—We have labored here three weeks, but it has seemed almost impossible to awaken the people to an interest in the important points of truth. This is, no doubt, largely owing to the fact that our congregations have been so variable, and from a report which was circulated, that we were a branch of

the Salvation Army. But since the Sabbath, the mark of the beast, and other decisive subjects have been presented, the interest has been deepening, and as the result thus far, six have decided to keep all of the commandments; and there are others who we are confident will soon follow.

We are favored by one of the leading daily papers of the city, which freely publishes a synopsis of our sermons. The ministers are becoming quite active in warning their members by private visits, and in circulating literature calculated to refute the Bible arguments on the law and the Sabbath. Sermons have also been preached on the subject of "false prophets." This is a thriving city of over 60,000 souls, and we trust that the truth may be permanently established here. Donations have amounted to \$10.76, and receipts on book, periodicals, and tract sales, to \$24.17.

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

### WISCONSIN.

**COLUMBUS.**—We have held eight meetings here, in our tent, with congregations ranging from 50 to 225. Many seem to come because of curiosity, but some seem interested. This is a town of about 2500 inhabitants, with ten churches; and we hope to find some among so many, who are hungering for the pure word. The editors have helped us much by liberal notices and comments concerning our meetings. We earnestly ask an interest in the prayers of our brethren.

W. W. SHARP.  
J. W. WESTPHAL.

**MILWAUKEE.**—Our meetings in the tent were begun here last Wednesday, July 18. The tent is pitched on the corner of 5th and Lloyd Sts. We have the use of the lot free of charge. Our first meeting was largely attended by those who came out of curiosity. Many of them did not come into the tent that evening, but their interest was so aroused that the next evening the seats were all filled, and a large number stood outside of the tent. The attendance averaged from 400 to 500. Last Sunday evening the seats were all filled, and by actual count, over 350 stood outside of the tent. The meetings during the week are also well attended. Many seem deeply interested. We have held seven services. The subjects thus far discussed, are as follows: Daniel 2 and 7, the sanctuary and its cleansing, the judgment, and the third angel's message, in connection with the United States in prophecy, and the mark of the beast.

The Catholics are very much stirred up on account of our meetings. A priest has attended our meetings, and some of the Catholics seem deeply interested. The order is better now than it was when the meetings first opened. We hope to see many embrace the truth, as the result of this effort. The brethren here have taken hold heartily in helping the work onward, and in providing for our temporal wants. One gentleman, who is not a Sabbath-keeper, helped to pitch the tent, and furnished the center pole. We have reason to feel encouraged.

Last Sabbath the Sabbath meeting was held in the tent. On Sunday a Sunday-school of eighty members was organized, and the visitors present were about twenty-five in number. Next Sunday we expect the school will be still larger. If our brethren will keep their *Instructors* clean, and send them to us, they will be thankfully received, and put to good use.

July 24.

H. SHULTZ,  
F. H. WESTPHAL.

### INDIANA.

**RIDGON.**—We closed our meetings at Elwood Sunday evening, July 14, and came to this place the next day. This town is on the county line between Grant and Madison counties. Our tent is pitched in Madison County. The post-office is in Grant County. We began meetings here Wednesday evening, the 18th. The attendance thus far has been good. The people are friendly, and invite us to their homes. We held children's meeting last Sabbath, and announced to hold two each week. It has created quite an interest among the children. About forty were at the first meeting on Sabbath, and the attendance bids fair to be much larger. We are of good courage.

July 24.

J. W. COVERT.  
C. M. SHORTRIDGE.

**MAXWELL.**—Our tent-meeting here continues with about the same attendance that we noticed last week. We held a tract society meeting to-day, and gave instruction in T. and M. reporting. This was the first quarterly report ever made by the friends here. They reported over 18,000 pages distributed. It is a new experience in our work to have a T. and M. society in operation before any other organization is effected. After the tract society reported its work, we proceeded to consider the advisability of building a meeting-house. It was decided to build a house of worship; and the work is to begin immediately, or at least in a very few days. The lot was donated, also frame timber and flooring. The plastering and painting are to be contributed also, as well as the stone for the foundation, and a large share of the

carpenter work. A committee to take the work in charge was elected before the meeting adjourned. Besides this, subscriptions were secured to the amount of about \$150, to be paid in cash. We certainly hope to have a church building at Maxwell before cold weather. We are compelled to build churches in nearly every place where we keep up meetings. We now have twenty-eight houses of worship in the Conference, and expect to build two more during the year.

Bro. F. M. Roberts is with me at present, as Eld. Oberholtzer has gone to visit the churches at Logansport and Wabash, before the Warsaw camp-meeting.

July 15.

Wm. Covert.

**FORESMAN, NEWTON CO.**—We closed our tent-meetings at this place last Sunday. The attendance has not been very large at any time. It seems to be difficult to get people to see the importance of coming out to hear the truths for this age of the world. A few attended regularly, and seemed interested in the truth. It was thought best to close the meetings, and follow up the work by personal labor for the few interested ones; and we now feel sure that the decision was a right one. We find, by visiting from house to house, that the results are considerably better than we anticipated. One man who was instrumental in getting the tent here, has taken a firm stand on the side of God's commandments. This has caused us much joy, and we hope to see him active in holding up the light of truth. We have hopes for five or six more. We think four of them will keep the Sabbath from this time.

We are glad to say that the few who have taken a stand for the truth are a good, earnest class of people, who will exert a favorable influence in behalf of our work. We think much good can be done by occasional meetings this summer, and another series of meetings this fall, when the evenings are longer, and people not quite so busy. Some reading matter was sold, and we received about ten dollars in donations. Our expenses have not been very heavy, as the people were quite liberal in caring for our temporal wants. We will still follow up the work by earnest, personal effort from house to house, and a few public services, as the way may open. We want to keep humble, so that the Lord can bless all our labors to the good of precious souls, for whom Christ died.

July 26.

B. F. PURDHAM.  
L. THOMPSON.

### NEW YORK.

**NEWBURGH.**—Since Bro. Robinson's last report from here, the testing truths of the message have been presented. We have endeavored not to shun to "declare all the counsel of God." Seven have expressed their determination to obey God, five of whom are men. Quite a goodly number of others acknowledge the truth, and also their duty to obey; but they still linger in the valley of decision. Those who come and listen are friendly, but others, who do not attend, are opposing and ridiculing our work.

The newspapers of the city are quite conservative, though one is openly opposed. But in spite of untoward influences, there are honest hearts who come to hear. Our congregations usually average about thirty, but Sunday evenings the tent is crowded.

The burden of our hearts is for wisdom to teach these dear souls. Only the power of God's grace can accomplish this. We earnestly ask for the prayers of our brethren and sisters.

July 20.

M. C. WILCOX.

**MEMPHIS AND PHOENIX.**—Our meetings at Memphis closed July 14. On account of rainy weather and haying and harvesting, the attendance from the country was small, and but few in the village seemed to have any interest in the truth, at least not enough to cause them to attend the meetings. We labored earnestly to awaken a general interest, but were unsuccessful. The ministers were very friendly, and so no open opposition was manifested till about the time for our meetings to close. This was brought about by a change of ministers in the Baptist church. The new minister doubtless thought he ought to "sweep clean," and so advertised to give a reply to Adventists, his subject being, "Should we keep Saturday or Sunday?" This task he undertook on Sunday, the day our meetings were advertised to close. We reviewed his sermon, which contained no new points, before its author and his congregation of the morning. The tent was full, and the Lord helped in vindicating his word. A good impression was made, and we left with the good-will and wishes of many. Two adults, a man and his wife, took a public stand for the truth. We hope to return after harvest, and bind off the work.

We began meetings at Phoenix July 21. Have held four meetings, with large and attentive audiences. Phoenix is a village of about 2,000 inhabitants, and situated on the Oswego River. Some canvassing has been done here, and so far as we have become acquainted with the people, little prejudice exists. One sister canvassed two hours yesterday, and took three orders for "Vol. IV." We believe that God has gone out before us, and we are of good courage.

July 25.

A. E. PLACE.  
F. M. WILCOX.  
C. G. SATTERLEE.

## MISSOURI.

**POPLAR BLUFF.**—I began meetings here June 22, in the Christian church. At the close of the fifth discourse, the directors notified me that they would "need to make some repairs." The building, however, was erected last spring, and no visible work has been done in it since. Our tent having come, we pitched it, and went to work again. Have met much opposition. The stay-away argument has been used very effectively, our congregations ranging only from fifteen to sixty.

We now have a Sabbath-school started, and expect to organize next Sabbath. Nine, all adults, have signed the covenant. A brother who has been living here several years, has been talking the truth, and discussing it with various denominations through the local papers, and many had taken a decided stand against it before I came. This is a very common country, and malaria is consequently very common. I close the meetings here next week.

J. G. WOOD.

## NEBRASKA.

**HAMILTON COUNTY.**—Since my last report, I have been laboring in this county, and am at present holding meetings in the northwestern corner of the Farmer Valley precinct. Owing to the fact that this is the most busy season of the year for the farming part of the community, our average attendance has not been large, but we are pleased to notice that it has been very regular.

We are now in the midst of the Sabbath question, and so far as I am able to discern, there is a deep interest awakening on this important subject. My earnest prayer to God is that, if he has jewels in this place, they may be searched out, and that many precious souls may take a stand for the truth, as a result of the effort here. The solemn warning of the third angel, and the important truths for this generation, are new to all except one, who attend the meetings. This is a gentleman who had heard a part of the message several years ago. I feel quite confident that he will now decide to obey, and the seed sown so long ago, now spring up.

My heart has been made to rejoice at hearing the truth made the subject of conversation between neighbors, and its merits compared with the popular errors of the day. I am striving for a close walk with God, that he may use me to his glory in advancing his precious cause. My address for the present will be Aurora, Hamilton Co., Neb.

O. F. CAMPBELL.

## MAINE.

**BANGOR.**—We pitched our tent in this city June 27, and began meetings the day following, with a fair congregation. We have now held about twenty meetings. There has been an abundance of rain, and the most of the evenings have been cool, so much so, that some who attended the meetings have taken quite severe colds. Notwithstanding these hindrances, there are those who are deeply interested in what they have heard, and claim to believe that we have the truth. We hope to see some take a decided stand for it. We have quite an interesting Sabbath-school, with an attendance of about thirty. We hope that God will aid us by his Spirit in the work, and that many may be brought into the truth. Brethren, remember the work here in your prayers.

July 19.

R. S. WEBBER.  
S. J. HENSUM.

## KANSAS.

**EL DORADO, DEER CREEK, AMBOY, ETC.**—After the camp-meeting at Emporia, it was thought best that I should return to El Dorado, to follow up an interest that had been awakened there. After holding meetings, and visiting from house to house up to June 24, three decided to obey all of God's commandments. The meetings were held five miles north of El Dorado, and these three, with their children, will be a great help to that church. I endeavored to do what I could for the church at El Dorado each Sabbath, and the little company there were strengthened.

After doing all that I could there, I went to Phillips County. I was with the Deer Creek church Sabbath, June 30. This was a good day for the company of believers at that place. This was the first time that they had brought in their weekly donations. Although times are close here, these brethren and sisters are earnest in the work, and it was heart-cheering to see the interest manifested in this branch of the work, especially among the little ones of the flock. I see no reason why this church should not prosper, and enjoy largely of God's blessing, as unity and a deep sense of duty seem to prevail among them.

July 6, I went to Amboy. The brethren had previously appointed a meeting for Friday evening, not knowing that they would have any help. The preaching was practical, and of a nature to arouse to the importance of the times in which we live. In the two days that I was with the church, six meetings were held. The weekly donation plan was presented, and

all were eager to participate in this work, and acknowledged that it was God's plan. Thirty-two boxes were ordered. Three persons were baptized, and two others joined the church on former baptism. The Lord came near in the celebration of the ordinances. The testimonies, too, were encouraging. The brethren expressed themselves freely that this was the best meeting they had had for a long time, and I myself was much encouraged to labor on in the good work. I see no reason why this church should not enjoy God's rich blessing.

From Amboy I went to visit the little company at Kensington, Smith Co.; found them somewhat discouraged. Some, however, are striving to hold on to the truth. I now go to join Eld. Rousseau in his labor.

O. S. FERREN.

## OHIO.

**PARKMAN, MESOPOTAMIA, NORTH BLOOMFIELD, ETC.**—I have visited and held meetings of late, at these and other places. While at Parkman, I spoke, by invitation, in the Congregational church, on temperance. I was with the church at Mesopotamia at the time of the fourth Sabbath meeting. Brethren and sisters came from Parkman, Huntsburg, Bloomfield, Green, Windsor, Wayne, and Richmond. We had a good meeting. Two were baptized.

I attended the district meeting at North Bloomfield. There were only two churches in the district represented; but those present felt encouraged by the meeting. The meeting at Waterford was well attended. Every church in the district was represented, but two, and the brethren and sisters all felt much strengthened and encouraged by the meeting. Three were baptized on Sabbath afternoon. The exercises were interesting, and, I trust, profitable, throughout the entire meeting. Dr. Maxson, from the Health Home, gave us a very interesting and profitable talk on the subject of health, and its relation to the law of God. A lively interest is taken in this district to keep up the district meetings, and excellent results are already apparent on account of it. I hope that each district will soon hold regular quarterly meetings. Great good will be realized to the missionary cause, if they will do so.

The meeting closed Sunday afternoon, and we were taken by team to the Health Home at Mt. Vernon. We were happy to find a goodly number of patients in the Home, and a feeling of courage, as well as improvement health-wise, reported by them all. The time I spent in Columbus was in the interests of our camp meeting. The outlook is very encouraging for a large meeting.

R. A. UNDERWOOD.

## VERMONT.

**AMONG THE CHURCHES.**—Since returning to this State, the last of May, I have visited our churches and scattered brethren in several counties, and attended the camp-meeting in Canada, which was a good one for the cause in that Conference. Each Sabbath and on several occasions on first-days, I have met with the churches, and spoken to them as I was able. These privileges, after an absence of more than two years, have been indeed gratifying.

It is also a matter of gratitude to find so many of long acquaintance, with others who have more recently embraced the truth, sound in the faith. The language of such seems to be, "The Lord God will help me, therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. . . . Let us stand together." Isa. 50: 7, 8. . . . With some, I am sad to notice, the attractions of this world, with its fleeting and deceptive pleasures, are eclipsing the blessed hope of eternal life, with all its promises. As certain colors blend with and shade into each other, rendering it difficult to determine where one ends and another begins, so some whose names stand upon the church book, mingle so much with, and drink so deeply of, the spirit of the world, that it is hard to know whether they are gathering with Christ, or scattering abroad. But the great decisive day hastens on. The time is at hand when, "Ye shall return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not."

At present, Bro. P. F. Bicknell is with me.

A. S. HUTCHINS.

**AMONG THE CHURCHES.**—Since my last report I have spent considerable time among the churches. At East Middlebury one was baptized, and several signed the tectotal pledge. At Waitsfield two were baptized, and three signed the tectotal pledge. Some that had never paid tithes, pledged that they would do so in the future. At Northfield four precious souls were buried with their Lord in baptism, and all but three of the church signed the tectotal pledge. The preaching at all these places was of a close, practical nature, but seemed to be well received.

On returning home, I spent considerable time with the Bordoville church, trying to build them up. Some difficulties which had greatly troubled the church were settled, and some good resolutions were passed by the church, which they will endeavor to keep. In company with Bro. Danford Ayres, I held a series of

meetings at Enosburgh Falls, which resulted in five persons embracing the Sabbath. After visiting the churches of East Richford, Troy, and Montgomery, I came to Chelsea, where I am now with the tent, in company with Bro. W. C. Watson. We began meetings June 9. The following Sunday I was invited to speak in the M. E. church, their pastor having gone on a vacation. I did so, after which a collection of \$3 81 was taken up for us.

The people here are quite conservative, yet we have had a fair hearing, especially, upon Sundays. They are willing to read. Many are deeply interested, and quite a number convicted of the truth. The main points of our faith have now been presented, and our meetings are the subject of conversation in the village,—the Sabbath, especially, being discussed on the streets, in the stores, and in private. We hope for a harvest of souls here.

H. W. PIERCE.

## MICHIGAN.

**AMBER.**—After some delay, we pitched our tent here July 1. We felt very anxious about the selection of our field of labor, and sought the Lord for his guidance, and we have felt that he directed us to this place. We held our first meeting Sunday evening, July 1. The attendance was fair. The meetings have continued each evening, except one. The attendance also has continued good, although many are engaged in harvesting. A deep interest seems quite generally to prevail. Everywhere we visit, we are gladly received, and find the people engaged in careful thought upon the important truths which they have heard. The congregations have averaged about twenty-five. Several ministers from Scottville have attended the meetings. One of them, of the M. E. persuasion, has attended several times, and has kindly invited us to visit him at his home. We feel that the Spirit of God is going before us, and preparing the hearts of the people to receive the truth. We are desirous to so relate ourselves to God, that we may not mar the good work here. We feel a great responsibility resting upon us at this time, knowing that the eternal interest of souls is at stake. We want to keep humble before God, that his Spirit may complete the work upon the hearts of the honest in this place. Many of the people are professors of religion, and most all of them are church going people. But they feel that these new truths demand their careful attention, and they are reading and studying to know if these things be so. Of course there may possibly be an undercurrent of opposition at work, which has not yet made itself manifest. We are now presenting the Sabbath question. Our courage is good, and our trust is in God.

July 19.

J. D. GOWELL.  
C. B. CHILDS.  
FRANK CARR.

## MARYLAND.

**BALTIMORE, CALVERTON, AND EASTON.**—Our meetings at Baltimore closed July 2. We were entirely unacquainted with the work here, or its needs; but it was decided, after counsel with several of the friends, to pitch the tent at Calverton, a suburb of Baltimore. While engaged in this meeting, we acquainted ourselves with our new field of labor, as much as possible, by correspondence. We find that there are twenty-eight Sabbath-keepers in the States of Maryland and Delaware. There is not an organization in either State.

Bitter prejudice existed in Calverton. Preacher and priest combined to keep the people away from the tent, and well did they succeed, as our congregations averaged only about a dozen. Those who attended were interested, however, and one precious soul accepted the truth; and several others are in the valley of decision, and have since written us in prayer for them. The tract sales were good, and the donations amounted to over twelve dollars. We hope for much good yet from these meetings.

July 3 we arrived at Easton, and without previous notice, began the erection of our tent. At first we were thought to be the Salvation Army, but the people soon learned differently; and from the first we have had good congregations. The interest deepens, and the congregations increase. This is an old county town, a stronghold of the Methodists, Episcopalians, and Quakers. Opposition is beginning to manifest itself, but we still have the hearts of the people, and hope to accomplish some good. There is a strong temperance sentiment in the town, resulting in strictly enforced prohibitory laws. At the Prohibition convention last week, we distributed some 200 of the *Good Health*, 200 or more *Sentinels*, also *Signs* and *Sickles*. Some are already interested in the literature, and some come to the tent to make inquiry. Our meetings have now been in progress two weeks, and our free-will offerings have been \$29.17.

Friends from Baltimore, Cambridge, and Greenboro, Md., and from Dover, Del., will visit us this week; and we anticipate a profitable meeting with them. Will not the friends in Ohio write to us frequently, as we are anxious to keep informed of the interests in the home field? We would especially be pleased to hear from the different tent companies in Ohio.

July 23.

D. E. LINDSEY.  
D. C. BANCOCK.

LABORS IN MICHIGAN.

AFTER nearly four years' absence, it has been my privilege to make a short visit to this, my native State. At the close of our good camp-meeting at East Portland, Oregon, June 17, I took the train, and after five days' travel, arrived in Battle Creek, Mich. In meeting my friends, many old memories were revived. With pleasure and profit I attended a portion of the teacher's institute at the College. I enjoyed meeting with the missionary society at the Tabernacle, and learned a good lesson in the workers' room, which I can use with profit on my return home.

Wishing to visit several of our churches where my friends reside, I came to Hazelton, June 29. On Sabbath I spoke to those assembled, from 1 Cor. 2:9. The following Sabbath and Sunday, I met with them in quarterly meeting. The church were made happy in witnessing the full return of three of their members, who had wandered from the fold. They desired to be rebaptized, and start anew. On Sunday we went six miles to the river, where these, with one new convert, were buried with their Lord by baptism, and, I trust, arose to walk in newness of life.

Sabbath, July 14, I was with the church in Lapeer. It was cheering to meet some of the old soldiers of twenty years ago. I spoke to them from Zeph. 2:1-3. In the social meeting that followed, some most earnest and solemn testimonies were borne. By request of Bro. Randall, I came to Flint, July 17, and spent the week in visiting, and arranging for baptism. On Sabbath morning the house of worship was quite well filled by the church and scattered brethren from Mt. Morris, Hazelton, and the town of Mundy. After an interesting Sabbath-school, a discourse was given, based on 1 Pet. 5:1-4. All seemed interested, and gave good attention. At the close of the sermon six persons (all adults) came forward to be examined for baptism. After an intermission of two hours, nearly all came together again, and enjoyed a social meeting. We then repaired to the water, where the candidates were buried with their Lord, and arose to enter the Christian warfare, which, if faithfully carried on, will result in everlasting life. As I close my visit and return to my field of labor in Oregon, I earnestly desire the prayers of all, that the fruition of the Christian's hope may be enjoyed by both reader and writer in the earth made new. WM. POTTER.

DISCUSSION AT CHETEK, WISCONSIN.

I have to-day finished a two days' discussion on the Sabbath question, with Eld. Smith (United Brethren).

*Question:* Resolved, that the Bible teaches that the Seventh-day Sabbath, called Saturday, was God's rest-day at creation, was sanctified and blessed by the Lord, and, by the authority of the fourth commandment, is binding under the new covenant.

By request of the brethren, I present for publication a brief synopsis of my argument, giving the scriptures used. During my first thirty minutes, remarks were founded on Matt. 17:5, last clause; Deut. 18:18, 19; John 13:48-50; 14:23, 24; Acts 3:22, 23; 2 Thess. 1:7-9; Ps. 40:7-10; Isa. 42:21; Matt. 5:17-20; 15:1-9; 19:16, 17; Rom. 2:13; Rev. 22:13, 14; Ps. 89:27-34; Col. 1:12-19; Heb. 8:1, 2; 9:1-10, 19-24; Rev. 11:19. The opponent did not try to refute these scriptures, except Matt. 5:17-20; but his effort was simply to assert that Christ gave a new law.

*Second Speech.*—"First and second covenants." Jer. 31:31-34; Ex. 19:1-8, describe the covenant made with Israel concerning what they heard in God's voice. See Deut. 4:12, 13; Jer. 7:21-23; Gal. 3:19-25; Lev. 4:27-31; Col. 2:14-17. The new covenant puts God's law in the heart. 2 Cor. 3:1-6; Isa. 51:6-8; Ps. 37:29, 31. They shall all know God. 1 John 2:3, 4; Jer. 31:35, 36; Acts 26:6, 7; James 1:1-5; 1 Pet. 2:9; Gal. 3:26-29; Ex. 31:12-17.

The Elder became nervous at this point in the discussion, and filled his half-hour with misapplication of many scriptures, and many assertions such as the following: "Moses wrote the ten commandments." "There was only one law." "Christ did not abolish the law, but it ran out by statute limitation." But to-day he called up Col. 2:14-17, and said Christ abolished it, then, pointing to the ten commandment chart, said, "Nine of them are found in the New Testament; that is, the principles of them."

*Third Speech.*—I spent the half hour in contrasting the two laws, showing who wrote each of them, refuting some of his assertions, and recapitulating some of my former arguments, to see if he would not notice them.

*Fourth Speech.*—I presented Mark 2:27, 28; Gen. 2:1-3; Matt. 24:20; Acts 13:14, 27, 42, 44; 16:11-14; 17:1, 2; 18:1, 4, 11; Rev. 1:10. The Elder then tried to make quite an impression on the people by asserting that they could not keep the seventh day without killing two lambs every Sabbath. But when I showed him that the fourth commandment did not require any such thing, but that those sacrifices were required only by typical law, he had no more to say concerning that.

His next position was that Col. 2:14-17 abolished the seventh-day Sabbath. But when pressed to show

that the seventh day pointed forward to anything, he could not do it, and therefore it could not be classed with the typical Sabbaths; hence, Col. 2:17 put a decisive quietus on that position. He next stated that he had read the Bible very carefully, and he never had found a passage that called the ten commandments a law. I called his attention to Ex. 24:12; also to Rom. 7:7-14, and James 2:10, which completely demolished that assumption.

He then asserted that Christ never said a word about the seventh-day Sabbath in the new covenant. I showed him that Christ said that not one jot or tittle should pass from the law till heaven and earth pass away, and then called on him to prove that God did not perpetuate the fourth commandment to the end of the world; but he would not attempt it. To this was added proof that Christ said, "The Sabbath was made for man," and that the term "man" here included the whole race of man, and therefore includes the whole race under the new covenant. I called attention to the fact that Jesus said in Matt. 12:12, that it is lawful to do well on the Sabbath days; that "lawful" means according to law, which must include the commandment; and that the women kept the Sabbath, according to the commandment, this side of the cross. My opponent says the law was abolished at the cross; but their keeping the Sabbath according to the commandment this side the cross, proves, beyond any possible doubt, that the fourth commandment belongs to the new covenant.

*Fifth Speech.*—It was proved that the law is older than sin; that sin is the transgression of the law; and that the law is a righteous rule by which all men are required to live. Ps. 119:138, 144, 172. I showed that the Lord said his covenant (Deut. 4:13) should stand fast with his first-born, as described in Col. 1:12-19; that Jesus taught every jot and tittle of it binding, till heaven and earth should pass; and that in Ps. 89:34, God says, "My covenant will I not break." I referred to the second commandment, showing that if God does not show mercy to those who keep his commandments, he will break his covenant; and proved that his covenant was the thing that went out of his lips. The ten commandment covenant went out of his lips; and if he changed the Sabbath, altering the thing that went out of his lips, he has not kept his promise. He says, "My covenant will I not break." Therefore the seventh day must forever continue to be his holy Sabbath. I could not induce the Elder to notice that position.

I then brought proof, by a comparison of Acts. 2:37, 38, 41; 4:4, that about 8,000 Jews were converted to Christ, receiving the law of God into their hearts, according to the promise of the new covenant; and by Acts 26:6, 7, brought to view the fact that Paul called them, with all others who united with them, the twelve tribes; and that James addresses this class as the "twelve tribes scattered abroad," just before the second coming of Christ (James 1:1-5; 5:6, 7); also that Peter calls them a holy nation. It was also proved, from Jer. 31:35, 36, that Israel had not ceased from being a nation before God; while the Jewish nation did so cease, in A. D. 70, and, as a nation, had been lost among the nations of the earth; but the children of God are the Israel of God, and a holy nation. I connected this with Ex. 31:12-17, showing that the Sabbath must be kept by them for a perpetual covenant, and as a sign that they might know that God, who made heaven and earth, sanctified them. Jesus perpetuated every jot and tittle of the ten commandment covenant, "till heaven and earth pass," and sealed his teaching with his blood. My opponent could not be induced to offer a negative to this argument.

It was clearly proved that Israel, the twelve tribes, all the true people of God, with the law, the ten commandments, in their hearts (see 2 Cor. 3:1-6), and the holy Sabbath as God's own appointed sign, must continue as long as the sun, moon, and stars continue.

Eld. Smith affirmed, —

*Resolved,* That the Bible teaches that the first day of the week, called Sunday, is the Sabbath under the new covenant, and as such, should be observed by all men in this dispensation.

He was to discuss this question to-day, but yesterday he said that quite a number who had already attended two days, could not spend another day now, as haying had begun. Hence his proof for first-day observance waits his indefinite postponement. We shall hear it, perhaps, in the autumn.

As the result of the discussion, quite a number have become deeply interested in the truth. We have received pressing invitations to hold meetings in two places, which we intend to do right away. This is a new field, and these meetings, with a few held here last spring, are the first in this place, by Seventh-day Adventists. There are now about seventeen Sabbath-keepers, who have been much confirmed by the discussion. These have been organized into a church, and an elder and a deacon ordained. Bro. Chas. A. Smith, who started the work here, is with me, helping forward the good cause. I. SANBORN.

July 12.

THE CANVASSING WORK IN NEW ENGLAND.

DURING the last six weeks of the closing term of South Lancaster Academy, the present year, there

was a special drill in canvassing, for all who wished to receive such instruction. As the result of this effort about twenty-five persons gave themselves to this branch of the work, at the close of the school. A house was rented in Springfield, Mass., for a canvassers' home and head-quarters, and about twenty of the canvassers are laboring in that vicinity, under the direction of Eld. Miles, the general agent. This company of workers is divided up into small companies, of two and four each, and these are canvassing the small towns, immediately adjoining the city of Springfield. They all meet at the home, every Friday night, and remain until Monday morning, during which time they hold Sabbath-school and devotional exercises, and also receive practical instruction in their work, the nature of which is suggested by the experiences of the week previous. It was my privilege to be at the canvassers' home last Friday, and remain over the Sabbath. As the workers came in, at different times, before the beginning of the Sabbath, a card was handed to each, assigning him his respective share of the work in the home, until Monday morning. By this arrangement, each one went quietly about the duties assigned him, and the work was performed with as little confusion or disorder as in a small, well-regulated family. Another card is filled out by the workers, before leaving, showing the number of meals and lodgings received at the home, the cost of which is equally shared by all.

A season of worship was held at the beginning of the Sabbath, in which nearly all took part. Sabbath, at 9:30 A. M., the Sabbath-school was held, consisting of three classes. At 11 A. M. a Bible reading was conducted, and in the afternoon a social meeting, in which all took part. It was especially interesting to notice the freshness and vigor of the testimonies borne. It was not necessary to go back six months, or five years, to find an old experience to talk about; but there were expressions of gratitude to God for what he had done for them, and for the experience they had gained during the past week, from nearly every one. It reminded me very forcibly of the admonition found in "Testimony, No. 32:—

My brethren and sisters, do you desire to break the spell that holds you? Would you arouse from this sluggishness that resembles the torpor of death? Go to work, whether you feel like it or not. Engage in personal effort to bring souls to Jesus and the knowledge of the truth. In such labor you will find both a stimulus and a tonic; it will both arouse and strengthen you.

How many of our young people in New England who are scarcely able to maintain their spiritual existence, are thinking of joining themselves to the work of God? With many, such a course would prove their eternal salvation, and the salvation of other precious souls.

The reports showed 187 orders taken for our books, and thirty-three subscriptions for *Good Health*; and there were several more reports to come in. About the same number of orders had been obtained the previous week. They have a nice barn connected with the home, so that any of our brethren living within a day's drive of Springfield will always find accommodations for keeping their team over the Sabbath, and would receive a hearty welcome from the workers. Of course no persons making such a call would forget to leave a blessing behind them, "even a meat-offering." Some such visits have been already made, and those at the home felt after the friends had left, that they were none the poorer.

As I left them, evening after the Sabbath, to meet another appointment, I felt to say in my heart, "God bless the canvassers." A. T. ROBINSON.

July 18.

PENNSYLVANIA H. AND T. SOCIETY PROCEEDINGS.

THE tenth annual session of the Pennsylvania Health and Temperance Society convened at Williamsport, Pa.

The first meeting was called June 7, 1888, at 5:30 P. M. In the absence of the President, the meeting was conducted by the Vice-President, K. C. Russell. Minutes of last session were read and approved. After remarks by different members of the Society, it was voted that the Chair appoint the usual committees, which were announced as follows: On Nominations, S. W. Armor, J. L. Baker, Wm. Simkin; on Resolutions, Eld. J. S. Shrock, S. Thurston, D. A. Ball.

Adjourned to call of Chair.

SECOND MEETING, AT 9:30 A. M., JUNE 11.—The Committee on Resolutions presented the following report:—

*Whereas,* The Lord will have clean vessels to bear the solemn truths for these times; and,—

*Whereas,* The pure in heart shall see God; therefore,—

*Resolved,* That we strive earnestly for higher attainments in moral purity, both in thought and practice.

*Whereas,* The excessive eating and drinking is to constitute one of the sins of the last days; therefore,—

*Resolved,* That we hereby re-assert our appreciation of the principles involved in true health reform.

*Whereas,* The publishers of our health journals spare no pains in bringing this branch of the work in an acceptable form before the public; therefore,—

Resolved, That we show our appreciation of the same by giving them our cordial support.

These resolutions were discussed by Elds. Van Horn, Saunders, Shrock, and others, and passed by a unanimous vote. Eld. Van Horn spoke of the subject of social purity as advocated by our people, and of the importance of our health publications.

The Committee on Nominations reported as follows: For President, K. C. Russell; Vice-President, E. J. Hibbard; Secretary and Treasurer, Millie Smith; Executive Committee, K. C. Russell, E. J. Hibbard, Eld. J. G. Saunders.

It was voted to adopt the report by considering it as a whole, and the persons named were elected to their respective offices.

Several new members united with the Society.

The meeting adjourned *sine die*.

#### FINANCIAL REPORT.

Cash in treasury on membership,	\$ 5 50
Annual dues,	17 87

Total.	\$23 37
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K. C. RUSSELL, *Vice-Pres.*

MARY E. SIMKIN, *Sec. pro tem.*

## Special Notices.

### TO OFFICERS OF CHURCHES AND LOCAL TRACT SOCIETIES, N. Y.

I wish to call your special attention to a few points in regard to your duties. God, in his providence, has called you to perform certain duties in connection with his cause. Great responsibilities rest upon you; for your faithfulness or unfaithfulness will have a strong influence either to advance or hinder the work of God. If you are careful, prompt, and conscientious in discharging your duties, it gives confidence to your brethren and sisters in your home church; it saves perplexity and labor for the officers of the Conference and State tract society; and really increases the amount of missionary labor performed, and the amount of tithes paid and donations made for carrying forward the work. These certainly are very important considerations, and I would urge you seriously to ask yourselves the questions: "Am I faithful to the work to which I have been called?" "Am I doing it as I would like to have others do work for me?"

I not only would exhort you to promptness and scrupulous care in the discharge of your duties to the cause, but I would briefly set before you some suggestions and instructions which may help you; for I know that many are willing to do their duty well, when they know how to do it. I will not take time and space to enumerate the duties of elders and deacons in this brief article, but will simply say that they are not only to have the oversight of the church membership, but should see that the clerk and treasurer do their work properly and promptly.

The clerk of the church should keep a careful and correct record of all the business meetings of the church, and report promptly to the secretary of the Conference every quarter on the blank provided for the purpose. Every change in the membership, whether from persons receiving letters to another church, being disfellowshipped, or on account of the decease of members, should be noted in the list of members, by placing after the name, "Letter," "Disfellowshipped," or "Deceased," as the case may be; and whenever the church takes any action concerning a member, it should be recorded on the clerk's book, so that all needed data will be preserved for future reference. The church records should give a plain, concise history of the church, from the date of its organization to the present time.

The church treasurer should not only set the example of paying tithes, but should call upon all the members of the church each quarter, either at the church business meeting or at their homes, to give them a favorable opportunity to pay their tithes, or state when they will do so. Members who habitually neglect the payment of tithes, should be instructed in their duty by the elder of the church or some minister whom he may invite to do so. In some cases more good can be accomplished by placing in the hands of delinquents the pamphlet on "Tithing," by Bro. Butler, or "Honor Due to God," by Bro. Waggoner. An earnest but judicious effort should be made in all our churches to secure the payment of an honest tithe. Our church officers and directors, and especially our church treasurers, can, by example and the exercise of a wise discretion, increase the tithes at least one half in our Conference. No one should be unduly pressed or urged, but it is a fact that many hundreds of dollars are lost to the cause, because personal appeals to our membership are not made by the officers of churches and tract societies. Many who now pay but little or nothing to the cause, would give much more, if its needs were oftener placed before them in a serious manner, and they were politely and courteously asked to contribute to its support. No good Seventh-day Adventist will feel offended when solicited to donate to the cause of God, or when the treasurer calls upon him, and kindly offers him the chance of paying his tithes

without putting the member to the trouble of running after the treasurer. I know that many are glad to have such an opportunity given them.

All tithes, camp-meeting money, and first-day offerings for foreign missions, should be paid to the church treasurer; and fourth Sabbath donations and all money for publications for missionary work, should be paid to the librarian. Church treasurers should report every quarter on blanks supplied for that purpose. The amount of each kind of money received should be carefully entered upon the treasurer's book, and should be promptly sent to the Conference treasurer, and reported to the Conference secretary, with the different kinds of money distinctly specified.

The treasurer's book should show plainly from whom money is received, and for what purpose, together with the amount paid and the date of payment, also to whom paid, or how sent, and the date. Great care should be taken to have no mistakes made, and no business should be done without making an entry of it. Money belonging to the cause should never be used by officers temporarily intrusted with it, thinking they can replace it. It is the betrayal of a trust, and should be scrupulously avoided. We exhort all to faithfulness in the duties devolving upon them.

M. H. BROWN.

### ALMA, MICH., CAMP-MEETING.

THERE will be a dining-tent, where warm meals can be obtained. Tents will be for rent as usual. The customary reduction on the railways is expected.

A. O. BURKILL.

### PENNSYLVANIA, NOTICE!

ALL reports sent to the secretary of the Pennsylvania Conference, should be directed to me at Blackville, Chaut. Co., N. Y. MILES D. MATTHEW.

### OHIO, NOTICE!

PARTIES attending the Columbus camp-meeting will avoid much confusion by bringing their checks directly to the camp-ground, and delivering them to Bro. Joseph Collie, who is the regular baggage agent, and will attend to the prompt delivery of all baggage. This will save all chance of being deceived by those who may dishonestly represent themselves as agents of Engleke & Bigelow. You will also save time in so doing.

C. L. SHELTON.

### NOTICE FOR IOWA.

I AM at present forming canvassing companies, and locating them in Northwestern Iowa. I would like to have all who can and will engage in this important branch of the work, make it known by corresponding with me at once. We are in great need of a man and wife for each company, to take the lead. If there are such persons, who can leave home, and take charge of a company, please write to me, stating the time that you can begin to work. We want more young men who will heartily engage in the work.

Why not have part in the work of God, rather than to be engaged in worldly business? The prospects for good work this year are very flattering. Encouraging reports are coming in from every quarter. We have at present about fifty canvassers actively engaged in the work, with good success. The way seems to be opening for the last warning message; and who will help carry it? We want live, God-fearing men and women, who are willing to devote all their time to the canvassing work. All who feel like thus engaging themselves, please write to me at once, at Knoxville, Iowa. W. R. SMITH, *State Agent*.

### THE TEXAS CAMP-MEETING.

It is almost too late to say anything in the Review about this meeting; but it is to be hoped that all within a reasonable distance, are making preparations to be present. The cares of this life should not stand in the way of those who expect so soon to see the Saviour in the clouds of heaven. Earth's scenes are fast closing, and but a short time is left us to get ready. These gatherings of the people of God, to seek his face, and draw nigh to him, ought to be very highly prized. The valuable time of God's servants is devoted to these meetings, when they have other pressing duties; and it should not be in vain.

The Texas workers' meeting should have a large delegation in attendance, to take advantage of the instruction to be given. Every worker in the canvassing and missionary field should be early at this meeting. Bro. C. Eldridge will be present to help in the canvassing work. I know his old friends in Texas will be happy to see him among them again, and he is very anxious to give them all the assistance he can. I hope the workers' meeting will be a very profitable one to the laborers in that State. It will begin Wednesday, Aug. 15. The camp-meeting committee will have tents enough erected to accommodate the workers when they arrive, and also a circle tent in which to begin instruction. The other tents will be

erected, and the ground prepared, during the labor hours of the workers' meeting. This may be made an enjoyable occasion, if all will act a part freely; and it will be a means by which all may be fitted to enjoy a greater degree of the blessing of God during the camp-meeting proper.

I shall be glad to see the Texas brethren again this year, and to help them all I can. Efficient help will be present, and I hope we shall not be disappointed by a comparatively small meeting, and but little interest in the work. Very important interests are at stake. Plans are to be laid, and officers to be elected, for the coming year, in all the different departments. Come, brethren and sisters, to this meeting, with a will to work and a resolution to do your duty.

R. M. KILGORE.

## News of the Week.

### DOMESTIC.

—The stars and stripes are 111 years old. They were adopted as the national ensign June 14, 1777.

—Eighty-five head of cattle belonging to Dr. Bates, near Jonesboro, Ind., have been poisoned by Paris green.

—The four anarchists lately arrested in Chicago, were, on Wednesday, indicted by the Grand Jury for conspiracy to murder.

—In a type-writer contest at Cincinnati, Wednesday, Frank McGurran, of New York, wrote 8,700 words in one hour and a half.

—The flour output at Minneapolis, for the week ending Saturday, July 21, was 187,300 barrels against 181,600 the preceding week.

—The St. Louis, Alton and Springfield Railroad was sold at Springfield Thursday on a foreclosure for \$750,000, to an agent of the bondholders.

—The town of Roslyn, W. T., was totally destroyed by fire Sunday night, 250 houses being burned, and 1,500 inhabitants made homeless. The loss is \$500,000; uninsured.

—By an order from the War Department, the eight-hour law went into effect on Monday of last week, among the guards of the government bridges at the Rock Island Arsenal.

—The late gold discoveries in Michigan's northern peninsula are attracting many strangers. Double shifts of miners and engineers are now at work in the Lake Superior shaft.

—A boarding-house at Maynard, Ohio, owned by William Presser, was destroyed by fire on Thursday morning. The proprietor, with his little son and another boy, perished in the flames.

—Reports from eighty-six of the eighty-eight counties of Ohio, show that the number of sheep in those counties has decreased from 4,105,371 in 1887, to 3,738,819, a loss of 366,552 in one year.

—A joint meeting of the four brotherhoods, —Locomotive Engineers, Firemen, Switchmen, and Brakemen, —was held last week, in which a plan was adopted for the federation of the four organizations.

—At Cincinnati, Tuesday morning, the shoe factory of Krippendorf, Dittman & Co. was destroyed by fire at a loss of \$310,000; insured for \$161,000. Five hundred and fifty employees are thus thrown out of work.

—A car-load of grain was overturned near Omaha, Neb., Thursday. When cleared away, two hours afterward, the dead bodies of six men were found under the grain, which had fallen on them as the car overturned.

—James Stephenson, of Montezuma, Ind., a leader in the Methodist church, and superintendent of the Sunday-school, is charged with having embezzled \$1,200 of the public school funds. He has fled to Canada.

—While plowing on a farm near Delton, Wis., Tuesday, the son of Sidney K. Ayers discovered what appears to be the petrified remains of a human being. Both arms and legs are missing, and a search will be made for them.

—Myriads of chinch bugs are reported in parts of Ohio and Illinois. Recent rains have somewhat checked their ravages in Ohio, but in Southern Illinois they are said to be more numerous and destructive than ever before known.

—One of the floors in a building at the corner of Elm and White Sts., New York, gave way on Wednesday, precipitating below five heavy folding machines, and fifty work-women. Many were badly hurt, and one was killed.

—Several grocers were arrested at Harlem Court-house, Ky., for selling liquor, contrary to law. On Sunday the whiskey men and prohibitionists, to the number of 100, met in the street, and exchanged shots. Five men were wounded.

—The first bale of this year's Texas cotton crop was received at Galveston, the 25th, and was sold at auction, bringing twelve cents per pound. On the same day the first bale of Georgia cotton was sold in Savannah for fifteen cents per pound.

—Sunday morning, the 23d, a railway collision occurred near Lynchburg, Va., on the Norfolk and Western Road, which resulted in the death of both engineers, one fireman, and five men of the crews. Both engines were wrecked, and seven cars entirely destroyed.

—The Postmaster-General issued a circular letter on Wednesday, instructing post-masters that the postage on packages of seeds, cuttings, bulbs, roots, etc., will here-

after be at the rate of one cent for each two ounces, or fraction thereof, instead of one cent per ounce, as heretofore.

Two years ago, one Joseph Guilfoyle, of Binghamton, N. Y., was obliged to abandon school on account of ill health. Shortly after, he sank into a cataleptic sleep, in which he continued until last week. He says that he has no remembrance of anything that occurred during the time of his insensibility.

Two Illinois men sold house lots in the imaginary town of Hastings, Kan., to the amount of \$2,000, representing it to be a thriving city, when it was only unimproved prairie land. They were bound over on the 23rd inst. to the Grand Jury at La Salle, in amounts of \$2,500 and \$2,000 respectively, on the charge of swindling.

A raid was made on several barns in Anglatze township, Ohio, on the night of the 24th, and a number of valuable horses and buggies were stolen. About the same time five fine horses were stolen from Clinton township, Ind. It is supposed that a regularly organized band of horse thieves are working in the two States.

For sometime back, the relations between the whites and blacks of Marion Co., Ark., have not been the best. Eighteen negro officials were banished, but one of them returned last week, and attempted to enter the court-house, when he was taken and hanged. A serious uprising of the negroes is looked for, and it is stated that the governor of the State has been called upon for protection.

Between April 9 and June 30, of this year, the United States Bureau of Animal Industry slaughtered nearly 10,000 suspected cattle in the district within a radius of eight miles of the new City Hall, of Philadelphia. At the same time they have, in conjunction with the State, inspected 2,065 herds, visited 3,319 stables, inspected 41,067 animals, tagged 23,026 animals, and have destroyed 13 diseased herds, containing 150 cattle.

Dr. Horace Parsons, of Wamego, Kan., has invented and applied for a patent upon an apparatus called an "Arbitrator," which he thinks will put an end to wars, or revolutionize the present system of warfare. Those who so confidently look for an immediate dawn of the millennium, will doubtless hail this as a piece of good news. But the best proof of such an apparatus's doing the work claimed for it, is a fair trial of its powers. Let no one, in the meantime, conclude that war is an impossibility.

FOREIGN.

Ninety deaths from cholera occurred in Hong Kong during the week prior to July 2.

A plot to murder Prince Ferdinand has been discovered at Rusechuk. Two of the ringleaders have been arrested.

The three great electric light companies of the United States, are contesting Edison's electric light patents in Canada, hoping to have them annulled.

A volcanic eruption occurred July 27, at Bandalsan, nearly 200 miles from Yokohama, which destroyed several villages, and killed 1,000 persons, including 100 visitors at the celebrated Thermal Springs. A fresh crater was formed, and at last accounts the eruption was still active.

Some evil-disposed persons started the story in Seoul, the capital of Corea, that the American missionaries had bought some Korean children, killed and boiled them for the purpose of making medicine. Popular feeling was so aroused that, on July 10, the missionaries were called together to a place of safety, and guarded by troops from the fury of the populace. Nine Korean officials who were reported to have been a party to the sale of the children, were then seized and beheaded by the mob. At last accounts, all the foreign consulates were under the guard of troops.

RELIGIOUS.

A yearbook of the Congregational churches will appear next month, showing the gains of that society since March, 1887, to be 21,205 members.

The American Baptist Missionary Union has resolved to celebrate the centennial birthday of Adoniram Judson, in August, by raising a fund of \$100,000.

The Moody Bible school at Northfield, Mass., closed on the 15th, with a prayer-meeting. As one of its results, ninety young men have pledged themselves to foreign mission work.

Rev. Dr. Morgan Dix, rector of Trinity church, New York, is in danger of losing his eye-sight. He is obliged to remain in a dark room constantly, and there is serious danger of his becoming totally blind.

In the British M. E. Conference (colored), which has just closed in Toronto, it was voted to apply \$10,000 to missionary purposes, as follows: South America and Canada, each \$4,000; United States, \$2,000. The society numbers 10,000 members in Canada.

A number of Sisters of Charity from Syracuse, N. Y., have volunteered to devote their lives to the care of female lepers in the Hawaiian Islands. A former priest among the Umatilla Indians of Oregon has already gone to the islands, to do missionary work among the same people.

The expenses of the late Methodist General Conference in New York were \$61,311.84. The bill is paid by a private assessment on the churches of the faith. Japan pays \$6, the New York East Conference \$2,558. The Metropolitan Opera House cost \$6,000; boxes rented for the session paid \$7,650; delegates board bills amounted to \$30,272.15.

Obituary Notices.

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

IN MEMORIAM.

BY MRS. L. B. PRICE.

A LITTLE while, dear child, and we shall meet, Beyond this desert vale of tears and night. This comforts me to walk the lonely way, Since faded from our home your gentle light.

The Shepherd King will come with angel band, To shake the heavens, and raise his sleeping fold, And those who his appearing love and wait, As pen of inspiration has foretold.

And coming soon, or late, we'll join the throng Victorious, when resounds the trumpet's blare; On shining wings, with joy we'll soar aloft, To meet our blessed Master in the air.

And then, perchance, I'll catch a tender gleam Of face I love, to lead me like a star; Till sweeping through a gate of pearl, I clasp My lost one, where no parting shadows mar.

FLUM.—Died at the mission home, in Kansas City, Mo., July 14, 1888, of blood-poisoning, Susan Flum, aged forty-eight years. She was a member of the S. D. A. church at Humbolt, Neb., at the time of her death. She leaves a husband and three sons, who were at her bedside during her last sickness. May these young men accept the truth, and meet their mother in the morning of the first resurrection. Bro. and Sr. Flum came to this city last April. Sr. Flum felt very anxious for her sons. May her prayers be answered by their accepting Christ as their Saviour. Words of comfort by the writer, at the mission home. D. T. SHIREMAN.

SANBORN.—Died at Elsie, Mich., of heart difficulty, Bro. Warren Sanborn, aged 73 years and 3 months. Bro. Sanborn was one of the early settlers, and had lived some fifty years near the place where he died. In 1800 he embraced present truth by reading, and professed it to the last. At times he was earnest in his experience, and actively engaged in the missionary work. While at work in his garden, the death angel summoned him, and in a short time his pains and trials were over. A wife, two children, and two grandchildren mourn their loss. Words of exhortation by the writer, to a full house of brethren and friends. I. H. EVANS.

MOULTON.—Died at Wenham, Mass., June 20, 1888, of inflammation of the stomach, Mrs. Mary J. Moulton, in the seventy-seventh year of her age. Mother was born in Barre, Vt., Aug. 30, 1811. She experienced religion in early life, at a Methodist camp-meeting, and continued with that people until the Advent movement of 1843, in which faith she was a firm believer, until, through the labors of Eld. Canright at Danvers, in 1877, she embraced the third angel's message, and united with the church at that place. She continued one with them until her death, although her health would not permit her often to meet with them for a few years past. But she loved to read her Bible, making it her practice to read it through every year; and the truths of the third angel's message were very precious to her. Words of consolation and instruction were spoken by Eld. Mooney, from 2 Thess. 4: 18. J. W. L. MOULTON.

RANDALL.—Died at the residence of his son-in-law, Edward Bilcoo, in the town of Plover, Portage Co., Wis., July 7, 1888, Jacob Randall, aged 90 years, 8 months, and 6 days. Bro. Randall was born in Delaware County, N. Y., April 2, 1798. He came West in 1852, settling in Princeton, Green Lake Co., Wis. When quite young, he experienced religion and joined the M. E. Church. He began to keep the Sabbath about ten years ago, being convinced of the truth by reading the REVIEW AND HERALD. In 1845 Bro. Randall lost one of his eyes, it being torn from its socket by the horn of an ox. The other eye gradually failed, until he finally became totally blind, about six years previous to his death. This affliction, together with almost total deafness, made life a burden, and he frequently expressed a desire to be at rest. The funeral services were conducted by Rev. Charles Smith (Methodist), who chose for his text, Heb. 11: 16. He was then laid in the quiet country church-yard, there to rest until the resurrection morn. L. H. COWLES.

Bristol.—Samuel C. Bristol died of paralysis Sabbath morning, July 7, 1888, at his home in Bourbon, Ind., aged 67 years, 2 months, 2 days. He was born at Litchfield, Conn., May 5, 1821. At an early age, he removed with his parents to Medina County, Ohio, thence to Fulton County, Ind., where he was married April 15, 1846, to Helen McBeth. After a few years they emigrated to Wisconsin. In 1865 they returned to Indiana, and settled at Bourbon, where they resided at the time of his death. He was a member of the S. D. A. church of this place, of which he was for some years the elder. His illness was of nearly five years' duration, and the last seven months of his life, he was confined to his bed. At times his sufferings were intense, but he bore all with Christian patience and submission. He realized that death was near, and often expressed himself as willing and ready to die. A bright hope of a part in the first resurrection sustained him when he felt himself nearing the "valley of the shadow of death." During his long illness, he received all the care and attention that a loving wife and devoted children could give. "Blessed are the dead that die in the Lord." Funeral services were held in the Methodist church, July 8, Rev. M. L. Campbell officiating. CLARA B. KERN.

ADDRESS.

PERSONS desiring to correspond with me, will please direct to Box 444, Madison, Lake Co., Dak. GEO. H. SMITH, Sec. Dak. Conf. and S. S. Ass'n.

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

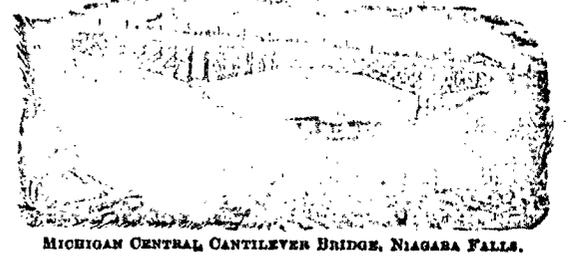
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"THE NIAGARA FALLS ROUTE."

Table with columns for TRAINS EAST and TRAINS WEST, listing stations (Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit) and train times.

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

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 24, 1888.

Table with columns for GOING WEST and GOING EAST, listing stations (Chicago, Valparaiso, Ellettsville, Indianapolis, Columbus, Cincinnati, St. Louis, St. Paul, Minneapolis, Duluth) and train times.

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

The Review and Herald.

BATTLE CREEK, MICH., JULY 31, 1888.

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LATER CAMP-MEETINGS FOR 1888.

VIRGINIA, Woodstock,	July 31-Aug. 7
Indiana, Warsaw,	Aug. 6-14
California, Rohnerville, Humbolt Co.,	" 8-16
Ohio, Columbus,	" 10-21
Texas, Terrell, Kaufman Co.,	" 14-21
Kansas, Cawker City, Mitchell Co.,	Aug. 16-26
Arkansas, Springdale,	Aug. 21-28
Michigan, Alma,	" 14-21
" (Northeastern),	" 21-28
" (Southern),	" 28-Sept. 4
Vermont, West Randolph	" 28-Sept. 4
Iowa, West Liberty,	" 29-Sept. 4
Illinois, Springfield,	Sept. 4-11
Maine, Bangor,	" 4-11
New York, Rome,	" 11-18
Indiana, Indianapolis,	" 11-18
Kansas, Neodesha, Wilson Co.,	" 13-23
Colorado,	" 18-25
Nebraska, Grand Island,	" 11-19
California, (State meeting) Oakland,	" 20-Oct. 2
Michigan, (Gen'l camp-meeting),	" 25-Oct. 2
Tennessee,	Oct. 2-9
Missouri,	" 2-9

GEN'L CONF. COM.

An article from Eld. Butler concerning the remaining special camp-meetings to be held in Michigan, has come to hand, but too late for this number. It will appear next week.

Brother or sister, are you feeling weak, downcast, discouraged, tempted to doubt and draw back, because the way seems long and the days dark and dreary? Then read the article, "Cast Not Away Your Confidence," by sister White, in this number; and let your heart drink in its blessed consolation and encouragement.

Prof. C. C. Lewis, of B. C. College, who is now in attendance at the "Chautauqua Summer University," Chautauqua, N. Y., has kindly offered to furnish a series of "Chautauqua Letters" for the REVIEW, bringing to the attention of our readers each week such items of interest as may come under his notice there. They will begin to appear in our next issue.

Every instance of the renunciation of the thralldom of papal tyranny, is refreshing. Its declaration of independence from the superstitions of the

papacy, and its freedom from the domineering efforts of the papal machine, is what makes the Father Mc Glynn movement, with all its errors, so interesting to Protestants. The pope's policy in reference to Ireland is turning the minds of many others in the same direction. The *Washington Critic* says: "Ex-Congressman Finerty is giving the pope a regular Chicago blast on his Irish political policy, and says: 'The pope of Rome has no power to damn me or any other Catholic. . . . I am an Irishman, and not an Italian, and I am not to be sacrificed for the needs of Italian diplomacy.'" The *Critic* adds: "The ex-Congressman is getting at the milk in the coconut."

NOTICE TO CONFERENCE COMMITTEES.

MISUNDERSTANDINGS are liable to arise concerning the appointment of the place of camp-meetings, from a failure to consider the matter properly. The General Conference Committee has for years made out the program of the time when each State camp-meeting should be held. But they always leave to the State Committee of each Conference the place where it is to be held. The reason for this course is plainly to be seen, from a moment's reflection. As the General Conference Committee are expected to furnish laborers for these State meetings, they must of course so arrange the time that the laborers can attend all such meetings. If left to State authorities to appoint the time, there would be confusion, and it would be difficult and expensive to furnish help to all, as very likely they would be arranged so that many would come at the same time, and not come in such order as to save travel. But these reasons do not apply to the place where the meeting should be held. This is a matter of merely local interest.

Hence the State authorities, which know the wants of their own Conference, should appoint the place. They should, in all cases, send the appointment of the place decided upon, to the office of publication, so that it will be in print in season. They need not send it to the writer at all, unless they desire to do so for other reasons. A neglect to consider these simple reasons, we fear, has caused trouble, in some cases. The writer is often long distances from the office of publication, and in a multitude of correspondence, often overlooks such points, and is, at times, and often unnecessarily, annoyed with these things which cause uncalled-for work. We try to keep track of all these matters, but with one or two hundred unanswered letters sometimes on hand at once, we are liable to forget some of these smaller things.

We notice one camp-meeting, for which the time has been advertised for four or five weeks in the past, and is now almost reached; yet no place is given in the list in the REVIEW. Probably the writer had the place sent to him, and it failed to get into the paper in season. It should have been sent to the REVIEW long ago, and not to the writer. Let all presidents of Conferences remember these simple facts. As to local camp-meetings, other than State meetings, where only local laborers are to be present, notices of these should always be sent direct to the REVIEW Office. The General Conference Committee has nothing special to do with these. It is only the State meetings, where general laborers are to be sent, for which the General Conference Committee provides. Let all interested, remember these points, and save unnecessary postage and labor.

GEO. I. BUTLER, Pres. Gen. Conf.

SUNDAY REST IN AUSTRALIA.

AN Australian brother has sent us a clipping from the Melbourne Daily Telegraph, of June 1, giving an account of the agitation in progress there on the question of Sunday rest, the principle factor in the disturbance being the running of Sunday trains. It appears that until recently, Sunday railway traffic has been restricted to a few short, suburban lines near Melbourne, but the anomaly of running Sunday trains on some of the suburban lines, and not on others, gave rise to a discussion in parliament, resulting in a decision by the government, that all such lines should be placed on an equal footing. Thereupon the Lord's Day Observance Society held a meeting to consider the situation, and prepared a memorial, praying for the restriction of Sunday traffic, a large proportion of its membership being in favor of taking advantage of the situation by asking for the closing of all the railways on the "Lord's day."

An immense number of signatures was obtained to these memorials, and their presentation was favorably received. But notwithstanding this, the railway commissioners, who, under the government, control the railways in that country, have been steadily increasing the amount of Sunday traffic. There is a "conscience clause" in the Victorian Railways Commissioners' Act, passed in 1883, which provides that "no officer or employee under the commissioners shall be liable to dismissal or any disability, for refusing on conscientious grounds to work on any Sunday, except in cases of necessity;" and this exemption is also systematically violated by the commissioners, which is regarded as a gross outrage upon personal and religious freedom. A number of deputations have waited on the Hon. Mr. Gillies, Minister of Railways, some petitioning for the running of Sunday trains, but the majority protesting against them. Mr. Gillies, however, contrary to the wishes of the latter, laid down the principle that the running of additional Sunday trains was a matter to be settled solely on the lines of public convenience,—a decision which of course called forth the vigorous protests from the Lord's Day Observance Society, and all other partisans of the first-day Sabbath.

Here the matter rests for the present, waiting the action of the ensuing parliament. Meanwhile, the Lord's Day Society has issued a circular with reference to the matter, and have put forth an appeal to the citizens in general, for co-operation and support in preserving the first-day rest from the encroachments beginning to be made upon it. Thus the agitation on this question is going on, in that far-off country; and the final outcome will be looked for with interest by those who view the subject in the light of Bible truth.

L. A. A.

ANOTHER STANDARD-BEAKER FALLEN.

OUR beloved brother, Eld. B. F. Merritt, of Galva, Ill., died Friday, July 20, of injuries resulting from the kick of a horse. He only lived twenty-six hours after being hurt. His sufferings, though intense, were borne with patience, and his death, at the last, was very peaceful. Our dear brother sleeps. Ours is the labor, his the rest. To us come temptation and sorrow; he has passed them all. With his last breath he expressed an unwavering confidence of his acceptance with God.

A brief sketch of his life will be of interest to the churches among whom he has labored. He was born in Gilboa, Ohio. At the age of fifteen he began, with his parents, the observance of the Lord's Sabbath; and for thirty years he has practiced, loved, and taught the doctrines of Seventh-day Adventists. For twelve years he has been an ordained minister among our people. Though at times laboring under discouragement, his love for the truth never abated; and the language of his heart when the scenes of earth were fading, was, "It is well with my soul." For the last twenty-five years his home has been near Princeville, Ill., and he peacefully rests in its cemetery. The blow has fallen with terrible suddenness upon his afflicted family. He leaves a wife and four children, all of whom are trying to live out the truth. May the Lord sustain them in their bereavement, and may they feel that underneath are the Everlasting Arms. Funeral services by Eld. R. F. Andrews, from 1 Thess. 4:13. L. D. SANTEE.  
 (Signs of the Times please copy.)

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