

Advent 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.

VOL. 60, No. 48.

BATTLE CREEK, MICH., TUESDAY, DECEMBER 4, 1883.

WHOLE No. 1542.

The Review and Herald,

ISSUED WEEKLY, BY THE

Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications and make all Drafts and Money Orders payable to
REVIEW AND HERALD, Battle Creek, Mich.

KEEP US, SAVIOUR.

BY J. M. HOPKINS.

NEARER thee! O precious Saviour,
Closer to thy bleeding side;
In thy strong, enduring favor
May we evermore abide.
Keep us, O our Saviour, King,
'Neath the shadow of thy wing.

Tossed on life's tempestuous ocean,
Foes without and fears within;
All around us dread commotion,
Dark the world with strife and sin,—
Keep us, O our Saviour, King,
'Neath the shadow of thy wing.

Vain the arm of flesh to save us;
Vain is man's untried power;
Vain the hopes of earth to cheer us,
In this dark and trying hour.
Keep us, O our Saviour, King,
'Neath the shadow of thy wing.

Much we need thy kind protection,
Much we need thy grace and love;
Much we need thy safe direction,
Till we reach our home above.
Keep us, O our Saviour, King,
'Neath the shadow of thy wing.

The Sermon.

"I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2.

BACKSLIDING.

TEXT: "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." Jer. 3:14.

THESE are touching words. They are full of more than a father's love. I have selected them because this morning I wish to consider a grave subject,—a subject that has caused a great deal of earnest thought and inquiry from many people. Many persons say to me, "If it is true, as you say, that people can have the love of God in their hearts, how is it that they ever lose it? If religion is such a good thing, why do not people always continue in it?" This is a serious question; and I purpose to answer it, partially at least; and in doing so will point out the causes of backsliding. This will answer two purposes: 1. It will enable those who have backslidden to understand the way back to God; 2. It will enable those who have not backslidden, and those who have just started in the Christian life, to keep from backsliding. May God help us to earnestly consider the truths we shall offer in his fear.

What are the causes of backsliding? The text is very expressive. Two figures are used in connection. God calls us his children; and then he says, "I am married unto you." He takes two of the tenderest, noblest human ties, and says,

virtually, These ties, interwoven, bind my heart to yours. It is this consciousness which gives us strength to stand in the midst of adversity and trial.

The subject naturally divides itself into two parts. 1. We will consider our relations to God as his children; and in so doing will answer the question, In what respect is the church responsible for backsliding? 2. We will speak of our relation to God as married to him, and in so doing will answer the question, In what respect are we, as individuals, responsible for backsliding?

I. In what degree is the church responsible for the backsliding of its members?

The first question, as you will readily see, naturally leads to the consideration of another. It is this: Why do children ever quarrel among themselves in the family? And why are they not always cheerful, peaceable and happy? Hence there is a double task devolving upon your servant, and only by the grace of God will he be able to perform it.

There are three reasons for disturbances in families, which I will give; and they will apply to the children of God in the church as well as the children in our families.

1. In many homes children become unhappy because their health is neglected. They need exercise,—need to be kept busy. Every young child realizes this, and wants to be at work. Children will even tease for employment. But as they grow older, they lose that desire somewhat, not naturally, but because it has not been wisely fostered by the parents. If children were employed, they would not become morbid. If their hands were habitually occupied in some kind of exercise, their physical systems would be developed, and their minds would expand and become vigorous. The mind is governed by the condition of the body; for instance, if children do not have plenty to do, or even do not have the right kind of employment, they become lazy and love to be idle.

It is just so with the children of God. One reason why they are not more earnest and active is because they are not kept in constant religious employment. Ceasing to work in the Master's vineyard is one of the first steps toward backsliding. And let me say to you, If Satan misleads you on this point, he is satisfied; because he knows that it will not be long before you will have backslidden. The Christian must keep at work. I refer you to 1 Cor. 15:58, where Paul says, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord." If this injunction were obeyed, it would save many from backsliding. All can do something. You can tell your neighbors about present truth. Then, too, you can write letters, sending God's message to those who sit in darkness, and encouraging fellow-pilgrims to the promised inheritance. You may not have the ability to preach, but you can all write letters. You may have the time to write but little, still you can write something. Write a note to some one, asking him to give his heart to God. Write to another, pleading with him to turn from his evil ways and come to Jesus, who is always merciful and willing to bless those who seek him. This will wonderfully increase your spiritual growth.

Then, again, children need proper diet. If their parents are not very careful about this matter, they suffer great injury. If their food

is rich or of a poor quality, they will become weak and dyspeptic.

What is the diet of a Christian? For an answer, see 1 Pet. 2:2. After telling them what they should lay aside, he says, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." It is "the sincere milk of the word," then, that is the food of the Christian. It is that which strengthens, and causes growth. Job recognizes this fact when he says, "I have esteemed the words of his mouth more than my necessary food." Yes, my friends, if you will give the Christian plenty of Bible, he will grow.

Children need abundance of sunlight. This will promote their health. Many are housed up, and suffer from lack of the free, joyous sunlight.

The Christian needs the light of the gospel and the warmth of the Spirit of God to strengthen him. Light is the type of the Holy Spirit. The Christian, then, needs the Holy Spirit. This brings me back to my favorite text that I have repeated so often in answer to the question, How are we to receive the Holy Ghost? Acts 5:32: "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." That states the matter clearly. If we obey God, he will give us the Holy Ghost. Then we have food, light, and heat. Obeying God will bring the warmth of his love into our hearts.

How many times young Christians, because they are not given the right kind of food, become weak and despondent; and one reason is because older Christians are not able to help them,—to give them the light contained in the word of God. This reminds me of a passage in Lamentations, a passage which I often read with deep emotion. It is a true picture of the church at the present day. In Lam. 4:3, 4, Jeremiah, speaking of the women of Israel, says, "Even the sea monsters draw out of the breast, they give suck to their young ones. The daughter of my people is become cruel, like the ostriches in the wilderness." You know that the ostrich, instead of sitting on her eggs, hatching them, and caring for her young, as other birds do, deposits her eggs in the sand and leaves them to be hatched by the sun; and the young ostriches are obliged to take care of themselves as best they can. Now God says his people are like the ostriches. How many become converted, and the church leaves them to look out for themselves!

In large cities a great many little children are obliged to go out into the streets to beg. If one of them should approach you, holding out her little hands, and looking so lean and frail, and if you should say to her, "What is the matter, my little girl?" the probable answer would be, "My father and mother are poor. We have a cold house, and they cannot give me anything to eat, so I am begging. Won't you please give me a penny?"

My friends, this sad picture is seen in the church. Young Christians come into the church, and they do not get anything to eat; that is, any such food as they need. They have no Bible talked to them; yet hear what God says: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16. Multitudes of starving souls stretch out

their hands to the world and say, "Please give us something to eat, if it is only husks. I will take anything, I am so hungry." Many young Christians are backsliding from God, because his people do not have enough love and warmth in them to feed and cheer the hungry hearts.

2. Now I wish to notice another reason why children are not peaceable and harmonious. In many homes, indeed, in a great majority, older children spoil the dispositions of the younger ones. I think this is a plain, unvarnished truth, and you can understand it. Let me, however, illustrate more clearly. Many times the older ones in the family do not obey father and mother. Oh, this is deplorable! It is just as Paul, in enumerating the signs of the last days, said it would be. They are "disobedient to parents." Many little boys and girls think that when they are eighteen or twenty years of age they will be old enough to think and act independent of their parents. Well, it is not at all surprising that they should think so; for them to think otherwise would be the most surprising thing in the world. They see older ones scolding parental restraint, and talking coldly and indifferently about the advice of those who have loved and cared for them when they were helpless, and they say, "I may do so too."

Now let us apply this to the Christian family. Many young Christians come into the church, and they say, "I am going to see how my older brethren and sisters do." True, that is not wise; but they do it, and it is very natural that they should. They see older Christians disobeying their Heavenly Father. They see, for instance, that God says that people should not dress in a certain way. They should not put on costly apparel, jewelry, etc., and they should not be conformed to the world.

Perhaps some young brother or sister may take up the Bible, open it at Deut. 6:6,7, and read: "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." What! are parents to do that? Father and mother do not teach me in that way. I will read it again; perhaps I have made a mistake. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Yes, that is so. The Bible says it. Why don't father and mother do that? But when they grow up they say, "Father and mother got along without talking about these things in their family, and I guess I will do the same." Thus it is the disobedience of the parents that causes the disobedience of the children. Many, many, have backslid because older Christians have disobeyed God. They read in Rom. 12:2: "Be not conformed to this world." "Why," say they, "here is Bro. Brown, Bro. Clark, and Sr. Green,—they seem to be conformed to the world, and they have been long in the way and ought to know how to do. I can go at least as far as they." Then they read verse 11: "Not slothful in business; fervent in spirit; serving the Lord." They heard the preacher say that *fervent* meant *earnest*. "Why, father has that turned right about. He is fervent in business and slothful in spirit." Just so some who profess Christianity do. They disobey God by turning his word around. And, of course, when young Christians see older ones doing thus, it is no wonder that they should do the same.

Then, again, they read in Eph. 5:4 that we are not to engage in jesting or foolish talking. "Is that so? Yes; no 'foolish talking.' But here are older brethren and sisters who hardly say anything that is really sensible." They go out into company with those who have professed to be Christians for a long time, and they see and hear a great many nonsensical things, and they say, "If they can, we can."

Again they read in Eph. 4:32: "And be ye kind one to another, tender-hearted, forgiving

one another, even as God for Christ's sake hath forgiven you." "Why!" they exclaim, in astonishment, "here are two brethren who have not spoken to each other for years just because they had some little difficulty. What does that mean?" You see, brethren and sisters, what effect these things have. It is just the same as it is in the family.

3. Let us now notice the third reason why there are such frequent family disturbances. Members of families are not sociable with one another. Oh, how many families there are in which the children are not as well acquainted with one another as they are with strangers! Dear friends, do not think that I am hard. Do not think I am exaggerating, for I am not. I know what I am talking about. I have been ten years preparing this sermon; that is, I have been that length of time observing in regard to it, and I am drawing this discourse from my own experience. I have visited many families and made many friends among them; and many, with trembling lips, have made confessions of what I tell you to-day. This is the truth. You know it to be true, that few homes are social homes.

When a little boy or girl is born into the family, what joy there is, and how glad all are to do something for its comfort. As it grows a little older, how they like to give up anything to promote its happiness. But why doesn't this desire for its happiness continue? Brethren and sisters, young friends, after your children, your brothers or sisters, have grown up, they need more of your kind words, more of your sympathy, than they did when they were little. They need more of your counsel, more of your acts of self-denial; and why should they receive less? It is too often the case that children, after a little, give to strangers the confidence they ought to give to their parents. There are many fathers and mothers who are not sociable with their children,—fathers and mothers who do not talk to children fifteen years old as kindly as they do to strangers, and the children soon learn to follow their parents' example. They learn to put on a smile when strangers come in, and to say smooth, nice words, and to lisp, and to put on pleasant airs; but as soon as the stranger is gone they throw off this pleasant manner and are indifferent and cold. Why is this? I can answer it in one word,—*Satan*. That expresses it all. The devil has come into their homes. He has caused this; for he knows that the home lies at the foundation of society, and that if he can corrupt the foundation, the superstructure is easily affected. And he has succeeded marvelously.

One more example. I have intimated that children do not always do exactly as they should. Little courtesies are neglected at home. One thing that happened when I was a little boy I never can forget. I did something wrong one night, and father said, "Henry, go to bed." I know now that the punishment was just; but I know this too, that at that time father and mother—though they loved us dearly, though they would have given their lives for us—had not learned the importance of little courtesies and kindnesses. I would just say that they have since, and I thank God for it. I obeyed; but my heart was full of rebellion, full of anger, full of that hatred that should never be in the heart of a little child. My sister Sarah, who was always ready to lead me, took her little brother up to bed, and as she closed the door she said just two words,—"Good night." Eternity can never efface from my mind the impression those words produced. It was the first time I ever heard them. Rebellion was crushed, my proud heart was broken. Years have passed, and my sister has forgotten all about it. Great distance separates us, and many cares have rolled over us both; but even now when the dark clouds of adversity gather around me, I often hear those words,—*Good night*; and the clouds are scattered, and the sun bursts forth, and all is bright again. O my friends, you do not know what a word may do for a child's heart. You do not know what a little courtesy may do toward refining the nature, toward ennobling it, toward

giving it higher aspirations and greater love. Do not, then, neglect little courtesies at home.

It is exactly so with God's children. When a child is born into the church, there is great joy. Every one comes and says, "God bless you, I will pray for you." But why does it not continue so? Eight, ten, or twelve years after a person has been converted, he needs your help, your kind words, more than he did at first; and he needs your sympathy more than he did then; for then his heart was full of love, now he is battling with severer temptations and sorer trials. Read Rom. 12:10: "Be kindly affectioned one to another with brotherly love; in honor preferring one another." How can we do that unless we express our affection for one another in words as well as actions? In verse 15 we read, "Rejoice with them that do rejoice, and weep with them that weep." How can we do this without verbal expressions of sympathy?

There are three reasons why Christians should be social.

1. Because they can benefit one another by words of encouragement, and by finding out one another's faults to correct them. It is much better to have a friend whom you love correct your faults than any other person. A real friend will improve in a manner not to hurt your feelings. So Paul exhorts us to do in Gal. 6:1.

2. To properly edify one another we must become well acquainted. "Brethren, if a man be overtaken in a fault, ye that are spiritual restore such a one in the spirit of meekness, considering thyself lest thou also be tempted." How can you restore them, if you do not know anything about them? It is time we were becoming better acquainted with one another. How many times discordant feelings arise from not understanding one another.

3. Mutual sympathy and sociability give us much strength. We often speak of social meetings; but, generally speaking, they are not social meetings at all. Every one has his piece ready to speak, and all he does is to get up and say it. They are very much like our class recitations. Listen, catch the precious secret. Be sociable and get acquainted out of meeting, and then your social meetings will be in the grandest, noblest, and broadest sense of the word, *social* meetings.

II. I will now call your attention to the last part of our subject. God says, "I am married unto you." We have spoken of the responsibility of the church, and now we will consider in what sense the backslider himself is responsible. Backslider! "Well," says one, "that does not hit me." Do not be too sure. There are three classes of backsliders, and as I mention them, whoever of you are in any of these classes, just say in your heart, Present.

The first class includes those who have once known God, but have departed from him, and now make no profession of religion at all.

The second class includes those who are sometimes very zealous. Their names are on the church book; they are really happy and full of the Spirit of God when revivals are in progress but when the revivals cease and severe temptations come, they lose their trust in God, and forsake their religion.

The third class includes those who always pray and speak in meeting, who are apparently happy all the time, and pass for good Christians, but who, at the same time, are, in their own hearts, backsliding almost every day. They realize this, but they are always trying to keep up a sunshiny appearance.

Thus the word *backslider* perhaps includes more than you at first imagined. It may be you find yourself in one of these classes; but if so, do not let it discourage you. God has a precious promise for you, as you see from the text.

God says, "I am married unto you." That suggests another question,—Why is the marriage relation ever disturbed by a want of harmony? Did not God mean that this relation should always be a source of happiness? Yes; but is it so? It is an interesting fact that there are three classes of married people, corresponding exactly to those of backsliders who have been married to God; 1. Those who have become sep-

arated by divorce; 2. Those who sometimes get along nicely, but at other times all is clouds and darkness, so much so that these disturbances are not even concealed from their neighbors; 3. Those who keep up a good outside appearance, and of whom everybody says, "How pleasantly and peacefully these people get along together." They always seem happy when we see them in company; and yet if we could only be in that home we would find that there was just as much bickering, and quarreling, and sourness as in the homes of the second class.

Now I am going to give you five reasons why there are disturbances in the marriage relation. You can count them on your fingers if you like.

1. Very often when people enter into this solemn relation, they are rash; they do not count the cost; they do not know what they are about, and they do not ask God to direct them. When this is the case, it is no wonder that they have disturbances. Such people often say to me, "Bro. ———, I believe that marriage is all a lottery." Shame, thrice shame, on the professed Christian that would make such a statement as that! No; it is not a lottery, unless we choose to make it one. God knows that it is the most important step we can take with regard to our social life. Solomon says, "In all thy ways acknowledge him, and he will direct thy paths." Do you believe that? I do. If you will do that, do you not think he will guide you in the most important step you can take? Do you believe that passage which says, "He careth for you"? Do you think he will leave to chance a matter which shapes your future destiny? No. The trouble is, most people make up their minds what they are going to do in this matter, and then ask God to grant them the privilege of doing their own will. This is not asking direction of God. These persons virtually say, I intend to do this, and would like to have God's sanction. So without any regard to results they enter upon the marriage relation.

Many people just think how nice it will be to be in each other's society, without thinking of the troubles and trials that it is going to cost them; and that each one will have to give up his own way. When they come to realize these things, they often become disheartened, and instead of making the best of the circumstances, they sow seeds of discord that yield a harvest of bitterness.

Just so, many profess Christ without considering how much it will cost. It means something to be a Christian. Jesus says, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Many people in becoming Christians think only of going to Heaven some day, and of having eternal life. They do not remember that the Bible says that we must enter through great tribulation. As they gradually realize this, they often become despondent, shrink from duty, and say, "I guess I will not try to be a Christian."

Thus discord and trouble chill and ruin countless lives, both of those who are married to God by Christian ties, and of those who are married to each other by social ties, because they fail to count the cost. My judgment teaches me, and the experience of thousands will corroborate it, that if people anticipate living a successful married life, they must expect to give up their own way, and not yield to selfishness. The more they both say, "I am willing to give up my will in this matter," the more real comfort they will find.

So it is with the Christian. My young Christian friend, you must yield your heart and ways to God, and the more you do that, the more comfort you will have; and the more your will is surrendered to his, the more will his grace be displayed in your heart and life.

2. The second reason why there is not harmony in the marriage relation is that people are prompted by bad motives. Many think, "I will get a nice home." The wife thinks, "My husband will be an able speaker;" or the husband, "My wife will be a fine singer." No motive but selfishness. They never think of consulting the glory of God. When selfishness is at

the root, sin is the fruit, and sad is the terrible harvest that they must reap.

Many become Christians with bad and selfish motives. They say, "We will wield a powerful influence, and will have for associates noble, religious people, and that will be of great use to us." The result is, that just as soon as the excitement is over they say, "I do not know about practicing self-denial, and foregoing my older associates." Some of you may find that you had a wrong motive when you started to serve the Lord; but, if so, do not be discouraged, but give your heart to him with a right motive now, and he will accept you.

3. The third reason is (some of you may think I am old-fashioned, but I will say it), people do not love each other. I am a very old-fashioned man in many respects; and I do believe in the old, time-honored idea that husband and wife ought to love each other; but I am afraid this idea is going out of date. I am very sorry that this is the case, because love helps people to be unselfish, and to have better, nobler, and purer motives.

Many people become Christians, when they do not really love God. They are afraid of going to hell, or of the judgments of God. That is a good motive to arouse, but it is not enough. John says, "We love him because he first loved us." That is the true motive. Those who start in the service of the Lord should realize that if love prompts obedience the service of God is easier. It will enable them to deny themselves. It will enable them to take up the cross. It will enable them to count the cost and pay it.

4. The fourth reason for disturbances in the marriage relation is, that married people forget the vows they made to each other. How many people who have been married twenty or thirty years remember the vows they once made? When they take them they hardly listen to them. They hardly understand what the minister is saying. They are thinking of their future happiness. My brother, had you remembered them, do you think you would have spoken those cruel words to your wife the other day? My sister, had you remembered the vows you made, would you have been guilty of that act of selfishness toward your husband? I think not. But you forgot that vow—you forgot its sacredness, its solemnity. I wish that every husband and wife, in the morning, before they begin their labor, would repeat their vows to each other. I believe that if they would do that, it would save about two-thirds of the misunderstandings, quarrels, and discords people now have in their homes.

It is just the same in reference to our vows to God. One reason why Christians backslide is because they forget the vows they once made to him. Do you remember that you said, "I will renounce the devil and all his works. I will renounce the affections, pomp, and glory of the world"?

"I will follow thee, my Saviour,
Wheresoe'er my lot may be."

Had you had this vow fresh in your mind, do you think you would have wronged your neighbor? Do you think that you would be indifferent in the work of trying to win others to God? Let us repeat our vows, then, every day before God. It will help us wonderfully. Let me say to every one of you, Repeat these vows, and keep repeating them, and mean it every time you repeat them.

5. After people have been married a great many years, they often neglect little courtesies, little acts of affection. Somehow the devil has got the idea abroad that after they have been married some fifteen or twenty years, they should not talk and act just as they did at first, but it is a shame that people should think so. People are never justified in talking foolishly. But if loving words are ever strengthening, it is when persons are in the midst of household cares and home trials. And if caresses are ever worth anything, it is when the heart is trying to gather strength in the midst of the battle of life.

Do you remember how, long ago, you said to your wife, "I will try never to say a hard word to grieve you"? If you did not say so, you

thought it, didn't you? My sister, do you remember when you thought, "I would rather lose all the friends in the world than lose the friendship of my husband"? Do you remember when you said to him, "Just tell me of anything that you cannot do, and I will try to do it for you"? Do you remember when, morning and evening, you cheered him with pleasant words? Is it so now? God knows. If it is not, why? Let me repeat, why? My brother, your wife is worn with cares and perplexities, with home duties; do you not think that the words that used to greet her ears in the sweet, sacred past would lighten these burdens? My sister, that husband of yours who comes home fatigued with his work and burdened with cares, would appreciate your words of kindness more than when he had fewer cares.

Now let us apply this to the Christian. You used to say, "I would not do anything to grieve the Spirit of God. If I could just find out what God wants me to do, I would do it. Just show me Scripture and I will obey it, if it cost everything I have, even my life." Would you do this now? You used to commune with God in secret prayer. Do you now? These things test your love for God; they show whether you have his love and Spirit in your heart. Your prayers and supplications are worth more to you now than they were years ago.

Let me make one more appeal to you. Let us try these methods, and see how they will work. Begin to be sociable with one another. Be kind and affectionate, and try to make every one about you happy; but do not begin all at once, because it would not have the desired effect. It would only cause embarrassment. Begin gradually. Speak a word you have not spoken for some time, and then try to do some little act of kindness to oblige some one in the family, and continue to do this; and if I should meet you a year from now you might say, "Bro. ———, bless the Lord; I know what you said a year ago is true, for under its practice our home has become a brighter place. Our hearts are nearer each other, and we think more of each other than we do of strangers."

O husband and wife, begin to be sociable with each other. Begin to repeat your vows, and you will find that your burdens, and trials, and cares will be lighter, and life will seem brighter and sweeter to both of you than it has seemed for many a year. And, brethren and sisters, if you have lost any of your former love for God, or in any degree backslidden from him, turn to him. Pray and sing and work for God, as you used to do, and then see if the power of God does not rest upon you just the same as it then did. See if the church does not become a brighter and grander and purer place.

The last thought in our text is a refreshing promise. "Turn, O backsliding children, saith the Lord; for I am married unto you." If you have backslidden, only turn to God, and he says he will take you one of a city, and two of a family, and bring you to Zion.

May the Lord grant us grace to renew our vows with him, and to find in him our sweetest and noblest comfort until we shall meet in his kingdom.

—Knowledge is said to be power. Knowledge is power in the same sense that wood is fuel. Wood on fire is fuel. Knowledge on fire is power. There is no more power in knowledge than there is in sticks or stones, unless there be a spirit and life in the knowledge which give it its energy. In proportion as men have this spiritual power, do they become strong in the world.—*Alexander Hamilton.*

—I find these two truths a stay to my soul,—the efficiency of the atonement, and the stability of the promise. Just now this seems my all, and enables me to look up to God as my Father, although I am his sorrowing child; for as I think of my sins and sinfulness, it almost seems as I must sorrow even in the land where sorrow shall be no more known.—*Evans.*

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.

TRUTH VS. ERROR.

BY VIOLA FISH.

Like the billow on the ocean,
Bearing down its living freight;
Like the cyclone on the prairie,
Sweeping all within its wake;
So the mighty wave of error
Sweeping far o'er sea and land,
Buries millions 'neath its billows
With a mighty tyrant hand.

Yet the car of truth rides safely,
Guided by the Master's hand,
Lifting sinking souls from ruin,
Filling hearts with hopes so grand;
And the joyful, glad fruition
Soon will lift them far above
All the depths of sin and error,
To a home of peace and love.

OUR SURROUNDINGS.

BY ELD. R. F. COTTRELL.

WE are apt to think that if our circumstances and surroundings were changed so as to be more favorable, we should certainly be able to live a life of devotion to God and his cause. If there was nothing to try our patience, how patient we would be! Perhaps you have heard some one say that it was impossible for one to live a Christian in the situation in which he was placed. To such we may reply, It is impossible for the carnal mind to be subject to the will of God. No one can be a Christian without the change which we call conversion—a crucifixion of the old man, or the carnal mind, and a putting on of the new man; in other words, partaking of the mind that was in Christ and becoming like him.

To be a Christian is to follow Christ, and be like him. When he undertook our cause, he did not place himself in the most favorable surroundings. He met the adversary for us in the wilderness of temptation, where he fasted forty days. He obtained the victory, and thus showed us the way; and he still loves us, and will permit our circumstances to be such as are best calculated to purge away our dross, that we may come forth from the furnace like the pure gold or silver that has been tried by the fire. No change of surroundings can do the needed work for us. The change must be in us. We are to get the victory in the situation in which we are. All things work together for good to those who love God. Submit to the will of God, and follow Christ, and we shall overcome, as he did, and we shall be seated upon his throne and share his glory.

SIGNS IN THE SUN AND STARS.

BY ELD. J. N. LOUGHBOROUGH.

WHEN speaking of the darkening of the sun in 1780, and the falling stars of 1833, in America, we are often met with the inquiry, "If these were signs of Christ's coming, why have they not been given in other parts of the world?" Our Saviour said, "There shall be signs in the sun." Now while there was on the American Continent a day of supernatural darkness in 1780, three years later there were startling phenomena on the European Continent, which were thus recorded in the public prints of that year:—

"In 1783, Mount Hecla vomited forth lava from April to September. The Island of Iceland was covered with a cloud of blue, sulphurous vapor. Toward the month of August, a strange fog spread itself over all Europe, and Great Britain, France, Switzerland, and Italy were in a black vapor. The sun was without brightness, and had a disagreeable aspect. The heavens took a strange appearance. Even the summits of the Alps were obscured, and a general consternation seized the people.

"The churches were filled with an affrighted multitude who prayed, and the astronomers were obliged to tranquilize the people by giving some

scientific explanation of these rare phenomena. At Amsterdam a complete obscurity reigned during three hours in the midst of the day, and the great city was as dark as night. The alarm was very great, and in the general confusion innumerable accidents occurred."

This account is from a "History of Pestilences" by Dr. Noah Webster, vol. 1, p. 270-74.

It may be said that this obscuration of the sun was the final result of the eruption of Hecla. Though this may be so, we ask, Was it not God's power that caused this eruption and darkness by extraordinary means?

Of the falling stars we learn from the testimony of the "British National Encyclopedia," that in addition to the ordinary and occasional "shooting stars" of our atmosphere, there is in our solar system a vast nebulous substance which throws off a stream of meteors. It has been ascertained that these nebulae have now a regular orbit around the sun, and that it requires about thirty-three and one-fourth years to traverse their orbit. Once in about thirty-three years, our earth passes near the nebulae, when there is visible what astronomers have called the "star-shower." It has been conjectured, upon good grounds, that the meteoric storm was originally a vast mass of nebulous matter, drawn into the solar system by the distinct action of some of the larger planets, in the same manner as Lexell's comet had been thrown into a new orbit, and rendered visible by the disturbing action of Jupiter. See "National Encyclopedia," vol. 8, p. 1014.

The approach of the nebulae to our system was first noted in 1766, and again in 1799; but the first brilliant and distinct display of the "star-shower" was on Nov. 13, 1833. Of the display of meteors on that occasion, Prof. Olmstead of Yale College said:—

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fire-works that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history."

Our Saviour predicted such an exhibition of falling stars which should follow after the darkening of the sun. He did not say how this would be accomplished, but only stated the fact. From the testimony of the astronomers, we learn that, on approaching the time for the accomplishment of this prediction, a vast mass of meteoric substance (through the action of the planets) was "drawn into" our solar system, and when this substance came in contact with our atmosphere, there was witnessed this grand display of "celestial fire-works," giving an appearance "as though all the stars of heaven were falling," impressing the mind of the beholder that this was indeed the sign foretold by our Lord.

The falling stars which were witnessed on so grand a scale in America Nov. 13, 1833, fell, to a less extent, in the Eastern Continent on Nov. 13, 1866. We call the attention of our readers to the testimony of eye-witnesses of the event.

The London *Times* of Nov. 15, 1866, speaks thus: "The fiery shower, foretold by the science of America and Europe for the night of the 13th of November in this year, was seen in full splendor yesterday morning between the hours of twelve and two. Look where we would, it was the same; in the far west, and throughout the entire north, there was either the bright glancing speck of light, or the long train, or what seemed an actual ball of light, that illuminated the country, and was slow to die away. As the night advanced, the meteors chased one another across the sky, following in one another's track, or running side by side. The heavens seemed alive with this unwonted host. There were times when it seemed as if a mighty wind had caught the old stars, loosed them from their holdings and swept them across the firmament. It was a spectacle which cannot be imagined or forgotten."

The London *Morning Post* of the same date says: "The wondrous sight began soon after mid-

night, and from that period until after five o'clock it was witnessed with but few intervals of time. So near did some of these meteors appear, that their resemblance to rockets occurred to every one, and we almost seemed to listen for the rush through the air. During the transit of the meteors, the light of the other stars was scarcely to be noticed. The effect produced during the simultaneous passage of meteors in the various parts of the heavens was inexpressibly impressing. The noiseless course gave a thrill that no artificial splendors could ever produce."

The Liverpool correspondent of the London *News* says: "Some of the meteors illuminated the whole sky with a glare like that of the aurora borealis in its grandest phases. Some were like balls of light; others expanded from a small nucleus to a large volume of light, then darted across the heavens with the speed of thought, and were lost in the obscurity of the west. Some of the meteors had all the appearance of sky-rockets, shedding, as they pursued their course, trails of fire."

The Dover correspondent of the London *Times* says: "About ten o'clock, many singular aerolites were seen darting from the horizon to the eastward. They continued, without much variation, as far as regards number, until a little after midnight, when they increased in size, brilliancy, and velocity until the maximum was reached, at about one o'clock. The sight then was exceedingly startling; hundreds of blazing meteors were darting at the same moment from a point in the heavens in the constellation Leo, which was the great center whence they started in all directions." It will be seen from this that the star-shower proceeded from the same point as the one in America of 1833.

The Edinburg *Scotsman* of Nov. 15, says: "Standing on Carlton Hill, it was very easy for the eye to delude the imagination into fancying some distant enemy bombarding Edinburg Castle from long range; and the occasional cessation of the shower for a few seconds, only to break out again with more numerous and more brilliant drops of fire, seemed to countenance this fancy."

Prof. Grant of the Glasgow Observatory, in the Glasgow *Herald* says: "Multitudes of beautiful meteors were everywhere visible, but especially in the eastern regions of the heavens, where the constellation Leo was to be seen as he gradually ascended in his course toward the meridian. Hundreds of the meteors far surpassed in brilliance the stars of first magnitude. In multitudes of instances, they were brighter than Jupiter; and some of them even equaled Venus when she is at her greatest brilliancy. Their prevailing color was white; while others had a bluish tinge. In every instance, they were accompanied by a straight, narrow train of well-defined light of a beautiful emerald-green color. At 1:18 a whole group of brilliant meteors were seen to burst out and diverge like a fan from the radiant point in Leo. At 12:20, I counted the number of meteors visible in one minute; and I found them to amount to fifty-seven, but this, in all probability, did not exceed one-third of the number really visible in every part of the heavens. At 1:42 the most remarkable meteoric phenomenon presented itself to us in the constellation Ursa Major; but, unfortunately, none of us caught the commencement of it. The blaze of light which this meteor emitted at the time of vanishing was extraordinary. It left behind it a curved residue of faint light, having the form of a horseshoe. As it gradually grew fainter, it expanded its dimensions until it vanished. This singular phenomenon continued visible in the heavens for twenty minutes after it first attracted our attention."

A Dublin correspondent of the London *Morning Post* writes, Nov. 14: "The shower of meteors, or shooting stars, made its appearance at a little before midnight, and from that hour until about a quarter after 1 A. M., the dark sky was illuminated by countless numbers of those luminous bodies darting almost unintermittently from east to west. Some of them were of most dazzling brilliancy, and left behind them a

long trail of light, which was visible for some minutes after the head, or nucleus, had vanished. Many of them were seen to explode in the air; and some persons assert that, on these occasions, a faint sulphurous odor was perceptible."

An observer at Saragossa, Spain, in a letter to the *London Times*, says: "My attention was first directed to the falling stars at about twelve o'clock at night. Showers of meteors seemed to be pouring into the place, a score or more at a time, exploding with a brilliant flame at different points, and leaving long, luminous trains behind them, some of which lasted as streaks in the sky several seconds after the explosion of the meteors. The meteors seemed to be most abundant towards the north and northwest, and I noticed a particular stream of them not far from the constellation of the Great Bear. During the short time I observed them, many hundreds of meteors fell; and as there was no perceptible diminution in their number, I have no doubt that during the night their number must have been tens of thousands."

The *Independence Belge*, of Nov. 16, gives the following description of the meteoric shower as it appeared in France: "At first but a few stars were noticeable, darting off with great rapidity through space. Then they shot off in pairs, then in groups, flying in all directions, until at length it became impossible to count them. The majority of them left behind a luminous trail, and exploded immediately before disappearing. In their rapid courses through the heavens, they appeared to chase one another. The whole firmament was nothing but a brilliant race-course. This remarkable sight lasted from two to three hours, during which time one might have observed several millions of these celestial visitors."

It will readily appear to our readers that there is a great contrast between the display of falling stars of Nov. 13, 1833, and that of Nov. 13, 1866; both as to the extent of territory covered, and the number of falling stars visible at any one time. The meteoric display of 1833 covered all of North America, and extended from the middle of the Atlantic to the middle of the Pacific ocean. The scene of 1866 did not cover one tenth part as much surface. Again, those describing the falling stars of 1833 say that they fell as thick as snow-flakes, from one o'clock at night until day-dawn; and that it was all this time as difficult to count the stars as it would be to count the sparks flying off a magnificent piece of fire works. In the star shower of 1866, with one exception (in Spain), and that of only a few minutes duration, none of the writers pretend that these stars could not be fully counted.

Now as to the *periodical* recurrence of falling stars, or the "star shower." It must be evident that while in 1766, and in 1799 there were indications of the approach to our system of the great star-shower-producing nebulae, yet the grand display that fulfilled so strikingly our Saviour's prediction (Matt. 24; Rev. 6) occurred Nov. 13, 1833. The recurrence of the star shower in 1866 gave the inhabitants of the Eastern continent an opportunity to see, on a limited scale, falling stars. But, we ask, was not the limited display of 1866 a proof that the great nebulous substance which had been drawn into our system had fulfilled its mission, and was rapidly receding again into the regions of space, outside our earth's orbit?

—It is a great mistake to suppose that we can glorify God by acts of religious devotion which have no reference to the welfare of men.—*Western Christian Advocate*.

—Better my hand be still in Thine,
Be lost my will, in will divine;
Where can a child so safe abide
As pressing to a Father's side?

Then, first and last, my God, my King,
The opening year thy praise shall sing;
And each succeeding day shall be
A fresh memorial, Lord, to thee.
—Dr. F. Bottoms.

Choice Selections.

THE HIDDEN SERPENT.

WEARIED and thirsty, from the chase
Once rode the Persian king,
And longed for a refreshing draught
From out some mountain spring.
Beside him, on a halberd perched,
His well-trained falcon rode,
And through the long and tiresome way
The dusty dragoons strode.

What was it, trickling down the cliff,
And sparkling in the sun?
The precious drops of liquid light
Were gathered one by one,
And when the golden cup was filled
(Which many a banquet graced),
The monarch lifted with a smile
The cooling draught to taste.

But suddenly, the falcon stretched
Her dark wings, strong and wide,
As if in rude unconsciousness,
And dashed the cup aside.
The earth absorbed the water which
The Persian monarch craved;
The treasure gained for kingly lips
The weeds and tall grass laved.

Thrice was the golden goblet filled,
Though slowly, to its brim,
And dashed aside, ere yet the king
Had touched its jeweled rim.
Then blazed his anger fiercely forth,
And with a cruel blow,
He swore revenge by all the gods,
And laid the falcon low.

The henchman climbed the rocky cliff,
In haste the draught to bear,
But shrieked, and fled in horror from
The sight which met him there;
For, lo! a dreadful serpent lay
Coiled in the crystal well,
Whose poisonous venom filled with death
Each sparkling drop that fell.

How many, like the Persian king,
Clasp eagerly the cup
Which holds the poisonous beverage,
In haste to drink it up;
Who scorn the friendly hand which strives
To dash the cup aside,
And turn from friendship's kind appeals
In bitterness and pride;

But learn by sad experience
How like an adder's sting,
Or like a serpent's deadly bite,
Is the accursed thing.
Who tastes, will drink and drink again,
With thirst beyond control,
Till poisoned by the liquid fire
Are body, mind, and soul.
—*Ida Fairfield, in Sabbath Recorder.*

LYMAN BEECHER'S ILLUSTRATION.

"YOUNG gentlemen," said Dr. Beecher, pausing in the midst of a lecture on the Divine Decrees, and raising his spectacles over his forehead in a way he had when some extemporaneous thought struck him, "theology is a mighty deep. It has its calms and its storms, its joys and its dangers. And many weak souls and some strong ones are wrecked because they venture too far without taking the proper bearings. I go out myself sometimes, but I try to be careful. I walk along the shore and pick out some sturdy old stump of a doctrine, which has stood there firmly for thousands of years and never pulled out. I make fast to that, and so when I miss my footing I haul on the line. I don't know where I am, but I know where that stump is. I settled that point before I started."—*Sel.*

WHERE GOES YOUR MONEY?

THE following figures are astounding. Read carefully, and then ask yourself to which sum you contribute most:—

We spend annually for saving 700,000,000 blood-bought heathen souls, the sum of not more than \$2,500,000, while the total contributions of all the churches in America for all causes do not exceed \$77,000,000. For intoxicating drinks, on the other hand, we spend \$900,000,000 every year. For tobacco, \$80,000,000! For ladies' foreign dress goods, about \$125,000,000! New York alone spends for theater-going and other amusements, three times as much as our whole country

gives to foreign missions. The kid gloves it imports alone cost ten times as much. The ladies of America actually spend more for artificial flowers each year than do all the churches for the spread of the gospel! How does this seem to the conscience? For Christ, \$77,000,000. For vanity, liquor and tobacco, \$1,105,000,000.—*The Vanguard.*

A SINGULAR STORY.

A SINGULAR story is told in a Sheffield paper of a burglary committed two or three years ago at an old-fashioned house in a southern country. The lady who occupied the house retired to her room shortly before midnight, and found a man under her bed. She feared to go to the door and unlock it, lest the burglar should suspect that she was about to summon help, and should intercept her. To gain time, she sat down and took her Bible from her dressing-table. Opening the sacred book at random, it so happened that the chapter lighted on was that containing the parable of the prodigal son. Kneeling down when the chapter was ended, she prayed aloud,—prayed earnestly and fervently. She besought safety for herself during the perils of the night, and cast herself in supreme confidence on the Divine protection. Then she prayed for others who might have been tempted into ill-doing, that they might be led from evil, and brought into the fold of Christ; that to such might be vouchsafed the tender mercy and kindness promised to all who truly repent of their sins. Lastly, she prayed that, if he willed it, even to-night some such sinner might be saved from the wrath to come, might, like the prodigal, be made to see that he had sinned, and might be welcomed back with the joy that awaits even one penitent. The lady rose from her knees and went to bed. The man got up as noiselessly as he could, and said, "I mean you no harm, ma'am; I am going to leave the house, and I thank you for your prayers." With difficulty he opened the bedroom door, and presently she heard him open a window in another part of the house, and drop down into the garden.

The lady was recently visiting at a friend's house in the north of England, and while there was asked to go to hear, in a Dissenting place of worship, a minister who was a "reformed character." In the course of the sermon, the preacher told all the incidents of this terrible night exactly as they occurred. After the sermon she went into the vestry, and asked him who had told him this story. After some hesitation, he said that he was the burglar, but that her earnest supplication and intercession sank deep into his heart, and as he listened, he then and there resolved not only to give up his guilty design, but to live a reformed life altogether. To that resolution he had adhered, and to her was owing whatever good he had since been able to do as a minister of the gospel.—*Sel.*

SABBATH HUNGER.

THE hunger I now notice induces a thankful recognition of the Sabbath sometime before it arrives. It is well to be on the lookout for such a friend as the Sabbath, and a hungry hearer will discern the beauty of it through the mists of the week. Hungry people have thought of their dinner-hour before it overtakes them; and it is nothing strange that one hungry for the word should have pleasing anticipations of the feast-day.

And he is not going to be late at public worship. Hunger for food, especially when it pinches, drives one up. You will not have to ring for that man often; nor will the dinner be likely to cool by delaying for him. So the hungry hearer will hasten to his repast. He has an excellent appetite, and will lose no part of the feast; hence the untimely uproar of the church and pew door will not give notice of his arrival at the sanctuary.

And you will not catch the hungry hearer drowsy. Hunger and drowsiness are not often

in each other's company. When one is present, the other is generally missing. A hungry hearer sleepy! Not he. He does not go to church to sleep. He goes to satisfy a craving appetite. That appetite makes divine truth sweeter than honey and the honey-comb. It would not look well to see a man drowsy at his dinner; it does not look even as well to see one so at the spiritual banquet.

And the hungry hearer will not be over-nice about the *kind of dish* in which the food is served. There are hearers who will not accept of anything much short of an angel to feed them, and it must be from a "lordly dish;" and the food itself must be prepared in the very nicest style of cookery, else they will not eat. Well, they are not hungry; that is the reason. They have been surfeited, or they are sick; something or other has carried off their appetite. Not so with the hungry hearer. He has such a keen relish for his food that he would be thankful for it if even ravens brought it. He is after the message, not the man. He cannot tell whether the preacher be in plain or splendid apparel. The dish—what does he care for that? The food is what he wants. He was asked if the preacher was a fine speaker, if he made graceful gestures, if he wore a white or black cravat, if his hair was properly trimmed. Poor man! he was so hungry he could not tell. The feast was so refreshing that he forgot all about the cook.

The hungry hearer's attention is not easily diverted. As for other hearers, they can prick up their ears at any other sound sooner than those from the pulpit, and send their eyes in all other directions more easily than in the right one. If a romping dog trots through the aisles, he must be looked up at. If there be a sound of a wheel of the passing Sabbath-breaker, he must be peeped at. Each of the members of Squire Loiterer's family must have a glance, as they severally make their untimely entrance. But the hungry hearer—his ear is fixed, his eye is fixed, and all because his heart is fixed. He wants to be fed. He came for that purpose, and he is not going to lose his errand. There must be high times in the sanctuary before his attention shall be diverted.

Nor is the hungry hearer quarrelsome about the varieties of the truth served up for him. Some hearers want all bones, as if they were hyenas; it must be all doctrines, or they have no ears for it. Others will not touch a bone; it must be all meat. And milk—others must have that, and they will have nothing else. Each must have his own savory dish, or all the fat is in the fire. But a keen relish for truth will make all sorts go well; bones, meat, milk,—law, gospel, promise, threatening,—it is all good. Hunger does not stop for savory dishes, and turn the nose up at all the rest. A good appetite is a most excellent thing to bring to the sanctuary. You will not see him disappointed that brings it. He is going to get something to eat, come what may. If there is any truth in the Lord's house, he is going to find it and be fed.

Nor is the hungry hearer easily frightened about the weather. Those that have poor appetites for the word are easily put into consternation. If a cloud or two happen to scowl for an hour or so about the sky, it does them up for the day. If it should actually drizzle,—mercy on them! how could they venture out? And the wind has got to keep all the weather-cocks in a particular trim, if it would not alarm them into an exile from the sanctuary. But the hungry hearer broke caste with all that tribe sometime ago. His hunger for the word has tossed all his fears about the weather overboard. Boreas must steam it up well to shut him up in his house; and the sky must be a watering-pot on a pretty large scale to give him any other home on the Sabbath than the house of prayer. He is hungry—that is the great fact, and the elements must be terribly by the ears to cut him off from public worship, and house him up at home.—*Sel.*

—Guard evermore against pride. It is sure to go before a fall.

Our Tract Societies.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:7.

MARTHA OR MARY.

I CANNOT choose; I should have liked so much
To sit at Jesus' feet, to feel the touch
Of his kind, gentle hand upon my head,
While drinking in the gracious words he said.

And yet to serve him! Oh, divine employ!
To minister and give the Master joy,
To bathe in coolest springs his weary feet,
And wait upon him while he sat at meat.

Worship or service—which? Ah! that is best
To which he calls me, be it toil or rest;
To labor for him in life's busy stir,
Or seek his feet, a silent worshiper.

So let him choose for us; we are not strong
To make the choice. Perhaps we should go wrong,
Mistaking zeal for service, sinful sloth
For loving worship; and so fall of both.

—Selected.

REPORT OF VERMONT T. AND M. SOCIETY.

For Quarter Ending Sept. 30, 1883.

No. of members,.....	250
" " reports returned,.....	81
" " members added,.....	4
" " " dismissed,.....	0
" " missionary visits,.....	795
" " letters written,.....	95
" " Signs taken in clubs,.....	187
" " new subscribers obtained,.....	663
" " pages tracts distributed,.....	48,780
" " periodicals distributed,.....	2,629

Received on membership and donations, \$17.42; on sales, \$12.65; on periodicals, \$113.70. LIZZIE A. STONE, Sec.

REPORT OF OHIO TRACT SOCIETY.

For Quarter Ending Oct. 31, 1883.

No. of members,.....	472
" " reports returned,.....	132
" " members added,.....	1
" " " dismissed,.....	5
" " missionary visits,.....	245
" " letters written,.....	78
" " Signs taken in clubs,.....	212
" " new subscribers obtained,.....	110
" " pages tracts and pamphlets distributed,.....	70,656
" " periodicals distributed,.....	1,871
" " annuals ".....	42

Received on tract fund, \$30.06; on book sales, \$144.57; on periodicals, \$75.41; on reserve fund, \$.25; on other funds, \$.50. IDA GATES, Sec.

REPORT OF NORTH PACIFIC TRACT SOCIETY.

For Quarter Ending Aug. 1, 1883.

No of members,.....	139
" " reports returned,.....	69
" " added,.....	5
" " dismissed,.....	2
" " letters written,.....	320
" " visits made,.....	1,676
" " new subscribers obtained,.....	576
" " Signs taken in clubs,.....	476
" " periodicals distributed,.....	2,195
" " pages of tracts and pamphlets loaned,....	103,456
" " pages of tracts and pamphlets given away,.....	60,107

Received on tract society fund, \$91.40; on periodicals, \$141.00; on other funds, \$33.00. MRS. C. L. BOYD, Sec.

REPORT OF MAINE TRACT SOCIETY.

For Quarter Ending Sept. 30, 1883.

No of members,.....	227
" " reports returned,.....	48
" " members added,.....	2
" " missionary visits,.....	81
" " letters written,.....	119
" " Signs taken in clubs,.....	130
" " new subscribers obtained,.....	31
" " trial ".....	260
" " pages of tracts distributed,.....	7,676
" " periodicals,.....	398

Received on membership and donations, \$42.63; on sales, \$132.76; on periodicals, \$83.95; on reserve fund, \$35.75; on English mission fund, \$2.00. MRS. R. ROBBINS, Sec.

UPPER COLUMBIA TRACT SOCIETY.

STATE QUARTERLY MEETING.

THE autumnal meeting of this Society convened in the new S. D. Adventist house of worship at Farmington, W. T., Oct. 18, 1883, at 9:30 A. M., the President in the chair. After singing, Bro. W. A. Gibson lead in prayer. Minutes of the last

State quarterly meeting were read and approved. Tabulated reports of work done during the quarters ending June 30, 1882 and 1883 were compared, item by item, and the latter showed an increase on nearly every point.

The Chair being authorized, appointed Eld. A. T. Jones, M. J. Ford, and W. J. Goodwin a Committee on Resolutions.

The subject of canvassing was considered with interest. Work done since camp-meeting was reported, and a feeling to "do more" prevailed.

The President gave an account of his visits to San Jose camp-meeting and Healdsburg college, mentioning items of interest, not only to the work at large, but to us in the Northwest.

Following a spirited catechism, the meeting adjourned.

SECOND MEETING, OCT. 19, 2 P. M.—After prayer by Bro. W. J. Goodwin, the minutes of the previous meeting were read and accepted.

TREASURER'S REPORT.

RECEIPTS.

Cash on hand, July 1, 1883,	\$178.43
Received from districts,	78.05
" " agents,	163.30
" " on reserve fund,	13.00
Total,	\$432.78

DISBURSEMENTS.

Paid to Signs Office,	\$400.00
" " Review " "	15.28
" " North Pacific T. and M. Society,	9.00
" for general expenses,	5.60
Cash on hand Sept. 30, 1883,	2.90
Total,	\$432.78

MRS. G. W. COLCORD, Treas.

The Committee on Resolutions reported as follows:—

Whereas, The second great commandment requires that we love our neighbor as we do ourselves; therefore—

Resolved, That it is the duty of the Tract and Missionary Society to manifest more practical interest in the welfare of the fatherless, the widow, the stranger, and the poor.

Resolved, That although we greatly need our young brethren and sisters to act as canvassers in the immediate future, yet we prefer to suffer this want for a time, and advise all to more fully qualify themselves to engage in this work.

Whereas, There are some of our brethren and sisters who, because of inactivity, appear to be losing their interest in the truth; therefore—

Resolved, That we appeal to all, and especially the above-named class, to engage more earnestly than ever before in this great work, and thus with God's blessing prevent final apostasy.

Resolved, That we make an especial effort during the next few months to obtain subscribers to the REVIEW AND HERALD in all the families of our people wherever reasonable.

Whereas, Visiting has ever been one of the most efficient parts of the labor of our ministers; and—

Whereas, This has already proved to be a necessary part of missionary labor; therefore—

Resolved, That we urge all who anticipate working in this branch of the cause to seek wisdom from God that they may successfully approach the people, and by social as well as public endeavor, bring souls to the knowledge of the truth of God.

Before the quarterly session adjourned, a number of the friends made remarks in reference to the work, and the part they intended to bear in the same; and these were so pointed and earnest, and were given in such rapid succession, that the exercises presented some features similar to a good, religious social meeting.

Report of work performed during the quarter ending Sept. 30, 1883.

No of members,.....	143
" " reports returned,.....	52
" " members added,.....	1
" " " dismissed,.....	1
" " missionary visits,.....	773
" " letters written,.....	205
" " Signs taken in clubs,.....	188
" " new subscribers obtained,.....	103
" " pages of tracts and pamphlets distributed,.....	13,334
" " periodicals distributed,.....	1,846

Received on membership and donations, \$15.25; on sales, \$128.84; on periodicals, \$97.26; on reserve fund, \$13.00.

Adjourned without date.

G. W. COLCORD, Pres.

MRS. G. W. COLCORD, Sec.

—The more difficult your position, the more you need Jesus. It is impossible to stand upon a lofty height without danger. The tempest leaves unharmed the modest flower of the valley, while it wrestles with the lofty tree upon the mountain-top.—Mrs. E. G. White.

REVISED CONSTITUTION OF THE INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

ARTICLE I.—NAME.

SECTION 1. This Society shall be known as the International Tract and Missionary Society.*

ARTICLE II.—OBJECTS.

SECTION 1. The objects of this Society are, 1. To take an oversight of the various State tract societies, and to suggest such plans as will secure uniformity of action; 2. To assist State societies in the management of city missions; 3. To secure an extensive and systematic distribution of our publications in foreign countries, and in those portions of our own land not included in State organizations; 4. To place upon steamers and vessels sailing to different portions of the world such reading matter as is thought to be best adapted to promote the interests of present truth; 5. To send packages of our publications to the different ports visited by ships. In short, the object of the Society is to seek out and make use of every possible means by which the light of present truth can be carried to all portions of the world.

ARTICLE III.—OFFICERS.

SECTION 1. The officers of this Society shall consist of a President, a Vice-President, a Secretary (who shall also act as Treasurer), three Assistant Secretaries, and an Executive Board of seven, of which the President, Vice-President, and Secretary shall be members.

ARTICLE IV.—DUTIES OF THE EXECUTIVE BOARD.

It is the duty of the Executive Board to carry out the decisions of the Society; to furnish publications and employ agents as they may see fit, and also to audit all accounts.

ARTICLE V.—MEMBERSHIP.

SECTION 1. All persons paying the sum of ten dollars shall become life members of this Society and shall receive certificates of life-membership.† They shall also be entitled to all the privileges of members of State societies.

ARTICLE VI.—REPRESENTATION.

SECTION 1. This Society shall be represented by delegates and life-members.

SECTION 2. The State officers of any Tract and Missionary Society present shall be considered delegates. In the absence of State officers the deficiency may be supplied by persons from the same society, who may be present.

SECTION 3. Any company of Seventh-day Adventists organized according to the plan adopted by our State societies, not included in any Conference tract organization, shall be entitled to one or more delegates, according to the number of districts in the organization.

ARTICLE VII.—FUNDS.

SECTION 1. The funds of this Society shall consist of receipts for life-membership, and donations from societies and individuals.

ARTICLE VIII.—MEETINGS.

SECTION 1. This Society shall convene annually for the election of officers and the transaction of necessary business, at such time and place as the President may appoint.

SECTION 2. Special meetings may be called by a majority of the Executive Board at such times and places as they shall deem necessary for the interests of the organization.

ARTICLE IX.—AMENDMENTS.

SECTION 1. This Constitution may be amended by a two-thirds' vote, at any annual meeting.

*This Society was originally called, "The General Tract and Missionary Society of Seventh-day Adventists;" but at the annual session held in Rome, N. Y., December, 1882, the name was changed to "The International Tract and Missionary Society."

†Resolved, That Art. V. of the Constitution, gives the members of this Society no privileges in any local society above those of the local members. They may draw publications at the discretion of the local officers to be used while in that locality, and are expected to make donations toward meeting the expenses of the local society, according to their ability, the same as other members.

—And so, through this weary world we go,
Bearing a burden of needless woe,
Carrying hearts that are heavy and slow
Under their load of care;
When, oh! if we only, only knew
That God is tender, and strong, and true,
And that he loves us through and through,
Our hearts would be lighter than air.

The Sabbath-School.

"And thou shalt teach them diligently."—Deut. 6:7

LESSON FOR THE THIRD SABBATH IN DECEMBER.

(See Instructor of Dec. 5, 1883.)

NOTES CRITICAL AND PRACTICAL.

(2 Cor. 4 and 5.)

CHAP. 4:16. **Though our outward man perish, etc.**—That which kept the apostles from fainting was the firm hope expressed in verse 14 that the Lord Jesus would give them immortal life through the resurrection. Sustained by this hope, they could say, "Though our body by the continued working of death is being worn out; yet our spiritual life is continually fed with fresh accessions of grace."—*Alford*. "The 'outward man' denotes that which is visible in us; *i. e.*, our corporeal nature, and the 'inner man,' our intellectual, rational, and moral selves."—*Meyer*.

Ver. 17. A literal translation of this verse, as far as English can express its meaning (for Clarke says the language is "infinitely emphatical, and cannot be fully expressed by any translation"), would be as follows: "For the momentary lightness of our affliction works out for us according to an exceeding on an exceeding, age-lasting, weight of glory." How insignificant seem the afflictions of this life as the Apostle piles up the glories of eternity! "He opposes things present to things future; a moment, to eternity; lightness, to weight; affliction, to glory. Nor is he satisfied with this, but he adds another word and doubles it, saying, 'an exceeding on an exceeding' weight of glory. This is a magnitude excessively exceeding."—*Chrysostom*.

Chap. 5:1. Although the division of chapters occurs here, there is no break in the train of thought, verse 1 giving reasons for the statement of verse 17 of the preceding chapter. Many think to find here a foundation for the theory of an immortal soul inhabiting a mortal body; but this cannot be made to harmonize with all the statements given. The theory that the "building of God" denotes the resurrection body beautifully harmonizes with every expression, and is supported by many eminent commentators. "Our earthly house" denotes the present mortal body, which is likened to a tent that may easily be taken down or dissolved. This refers to death; but so far from being left eternally without hope of a future habitation, we have "a building of God," "the resurrection body, the result of a new divine creation."—*Lange*. See Chap. 4:14 and 1 Cor. 15:51-55. *Lange* says further: "It is hardly probable that such a man would have changed his mind so soon after writing the fifteenth chapter of his former Epistle to the Corinthians, and so should now have believed that he was to pass immediately at death into the blessedness of the resurrection body." The same author makes the following remarkable admissions: "The human being, it is probable, cannot exist as a pure spirit. A vehicle or form, perhaps an organization, may be necessary to its action." And *Olshausen* says: "The Apostle in no respect recognizes the idea of a pure, spiritual extension of life into eternity; without corporeality there can be no everlasting happiness, or eternity for the creature."

Continuing the interpretation with this guiding principle, that the house from heaven means the resurrection body, there is found an easy pathway.

Ver. 2. "For in this [earthly house] we groan, earnestly desiring," not that our immortal soul should leave its earthly house and go away to seek its house in heaven, but that our house from heaven should come down, and (changing the figure) clothe like a garment the earthly house. "Earnestly desiring to put on over it our house which is from heaven."—*Lange*. *Elijah* was thus clothed upon with his house from heaven, and the saints who live when Christ shall appear have awaiting them a like glorious experience; while the righteous dead come up clothed with spiritual bodies.

Ver. 3. If so be that being clothed, etc.—This does not imply doubt that the righteous will be found naked, as might seem at first reading, but furnishes a strong reason for "desiring to be clothed." Thus the following translations: "And surely, having been invested, we shall not be found naked."—*Diaglott*. "Seeing that we shall be found clothed, not naked."—*Am. Bible Union*. To be "found naked" denotes the condition of the wicked

in the resurrection, who will come up with mortal bodies, and, having no "house from heaven" to clothe them, are called "naked." Care should be taken not to confound this term with "unclothed" of verse 4, which refers to death. In harmony with this view, notice the following quotations: "We shall then have a better body than this. Not that we wish, as many philosophers and dreamers, to have no sort of body at all, but to be pure spirit."—*Chas. Herbert*. "Although we may be unclothed (dead), we shall not be found naked, *i. e.*, without a body; for we shall be clothed with a resurrection body."—*Lange*. "Since, then, we shall not be found naked as the wicked, but clothed with a body not subject to death."—*Whitby*.

Ver. 4. We . . . do groan.—Rom. 8:23 gives us an inspired comment upon this expression, showing that Paul groaned for the redemption of the body. **Not for that we would be unclothed.**—"For while we are here in this house, we groan under its burden; yet we desire, not to throw it off, but to be clothed over it, so that its mortality may be swallowed up of life."—*Syriac Trans.* "Not so much to put off this, as to put on another."—*Wakefield's Trans.* "Not that we desire to remain without a body; but clothed upon with the glorious, immortal, incorruptible, spiritual body; that this present mortal body may be covered with that which lives forever."—*Wesley*.

Harmonizing with the foregoing interpretation, the expression, "at home in the body" (ver. 6) means, in this present, mortal state; "absent from the Lord," debarred from the glory of his immediate presence; "absent from the body" (ver. 8), released from mortality; "present with the Lord," invested with the enjoyments of the immortal state in the presence of God. If it be urged that being absent from the body secures an immediate presence with the Lord, it may be replied that the text does not say so; while Paul elsewhere teaches expressly to the contrary. It may also be alleged with *Lange*, "that the intermediate state between death and the resurrection is entirely lost sight of in the Apostle's mind, inasmuch as we know that he looked upon it as altogether temporary, and hence that the perfection to be attained after the resurrection was the absorbing object of his attention in this passage."

Ver. 10. **Things done in the body.**—"That each may receive either good or evil, according to his deeds in the body."—*Wakefield*. "That each may get back, as to the things [done] through means of the body, corresponding with what things he practiced."—*Rotherham*.

Ver. 13. **Beside ourselves.**—"Extravagant."—*Syriac*. "Transported in mind."—*Vulgate*. "Excited."—*Herbert*. **Sober.**—"Discreet."—*Syriac*. "Sober minded."—*Diaglott*.

Ver. 14, 15. **Judge.**—Conclude. The conclusions are two; viz., that if one (Christ) died for all, then all were dead (under the sentence of death), and that he died for all that they might not lead selfish lives, but live unto him.

Ver. 17. **A new creature.**—"He is a new creature."—*Herbert, Rotherham*.

Ver. 20. **Ambassadors for Christ.**—

"God, the offended God most high,
Ambassadors to rebels sends;
His messengers his place supply,
And Jesus begs us to be friends."

—*Charles Wesley*.

Ver. 2. **Sin for us.**—"Sin offering, a victim for sin."—*Doway Bible, Clarke, Whitby*. "Thou hast taken what was mine, and given me what was thine."—*Luther*.

—Growth in grace manifests itself by simplicity; that is, a greater naturalness of character. There will be more usefulness and less noise; more tenderness of conscience and less scrupulosity; there will be more peace, more humility. When the full corn is in the ear, it bends down because it is full.

—I am with thee. He hath said it
In his truth and tender grace;
Sealed the promise, grandly spoken,
With how many a mighty token
Of his love and faithfulness.

"I am with thee!" With thee always,
All the nights and all the days;
Never falling, never frowning,
With his loving-kindness crowning,
Turning all thy life to praise.

The Review and Herald.

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

BATTLE CREEK, MICH., Nov. 27, 1883.

URIAH SMITH, Editor.

J. N. ANDREWS AND J. H. WAGGONER, CORRESPONDING EDITORS.

THE TEN COMMANDMENTS IN EDEN.

WERE the ten commandments known to Adam in Eden? and were they transgressed in the sin of eating of the forbidden fruit? We take the ground that they were known, and that the restriction laid upon Adam was so comprehensive that it could not be disregarded without involving the violation of the principles of positively nine of the commandments of the decalogue; and that the other, the Sabbath commandment, which was possibly not involved in the transgression, had a specific commandment given for itself, so that we may be sure that all the ten were known and binding.

Standing beneath the shadow of that fatal tree of the knowledge of good and evil of which Adam and Eve were forbidden to eat, and beginning with the last commandment, let us examine them.

1. Eve saw the tree that it was one "to be desired." Gen. 3:6. She *coveted* that which did not belong to her. Over the broken *tenth* commandment she approached the tree.

2. God had said that if they ate they should die. The devil said that they should become as gods. He bore false witness, and they believed it. In so doing they themselves bore false witness against God in their own hearts, and thus broke the *ninth* commandment.

3. They reached forth the hand and took that which did not belong to them, and in so doing broke that commandment, the *eighth*, which says, "Thou shalt not *steal*."

4. They listened to the tempter, entered upon terms of intimacy and friendship with him, gave their allegiance to him instead of to God, and thus formed a connection of the most unlawful kind. To enter into the friendship even of the world, James says is spiritual *adultery*. Jas. 4:4. How much more intensely so was the union Adam and Eve there entered into with the great enemy of their souls. Thus they thus broke the *seventh* commandment.

5. Inasmuch as God had told them that if they ate they should surely die, by transgressing they incurred death. They *killed* themselves and all their posterity. It was the most wholesale act of murder, the broadest violation of the *sixth* commandment, ever committed.

6. "Thou shalt honor thy father and thy mother." Parents are dishonored by children when the children are disobedient to the parents' commands. Adam bore to God the relation of a son. Luke 3:38. In being disobedient to God, he therefore broke the *fifth* commandment.

7. Passing by the fourth as possibly an exception, so far as the letter is concerned, we come to the third. To take one's name in vain is not only to speak it irreverently, but to hold it in no esteem, to regard it lightly. And thus Adam must have regarded God's name before he could so boldly violate his express command. He thus broke the *third* commandment.

8. The second commandment forbids the worship of images. It is violated in esteeming the *creature* more than the *Creator*. Rom. 1:25. Adam pusillanimously said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Gen. 3:12. In the act of yielding to her (though not in his subsequent excuse), Adam *idolized* his wife, and thus broke the *second* commandment.

9. As to the first commandment, "Thou shalt have no other gods before me," all will admit that when, in the mind of Adam, God's authority went down before that of Satan, Adam took another master before Jehovah, and thus broke the *first* commandment.

10. And lastly, as to the fourth commandment, the record expressly states that a commandment was given for the Sabbath; for it was sanctified or set apart to a sacred or religious use, which could have been done only by telling Adam and Eve how to use it; and *that was law*.

Thus in the instructions which we know from the record were given to man in Eden, and in the wonderful method God took to test man's loyalty to himself, the whole law was comprehended. Let no one say that there was no law till Sinai.

THE AMERICAN COMPROMISE.

(Concluded.)

HAVING noticed the main points in this movement to amend the Constitution of the United States, as set forth in the prophecy, we will again notice the agencies by which it may be brought about. And it will not be without a struggle. Compromises are not made in times of quiet and peace. In studying the prophecies we foresaw years ago that interests naturally averse to each other must combine to carry into effect that which John in the Revelation saw would be accomplished; and, therefore, a compromise of these interests must be effected. But a compromise is the fruit of an emergency.

We also said years ago that the test would be on a religious question, and, therefore, it would affect, not merely States, but neighborhoods. No geographical lines would mark the boundaries of the trouble. Every school district would feel its influence, and strife and contention and ill-will would abound throughout the land. Our charity was so great that we have often said that if the abettors of the scheme could get a glimpse of the result of their efforts they would pause and shrink from the responsibility of carrying their work further. Of course when we gave this as our view of the future of their course, they mocked at us as foolish alarmists; as being frightened for nothing. They said no such state of things would be produced.

But now behold the change! The *Christian Statesman* quotes from the *Chicago Journal*, which says: "The Sabbath question with its religious aspects, will in all probability be carried to the ballot-box for final settlement in the future." People used to laugh at such a statement made twenty years ago; now they do not. Yet it is difficult to convince some even now that we understood this from the prophecy.

The *Statesman* regards the coming conflict as one in which "all the baser elements of society will be arrayed against the friends of pure morals and religion." With such statements continually given to the world, it would seem that they who so strongly assert that "Sunday in politics" is not and will not be a religious question, ought to confess their mistake. But the particular point to which we wish to call attention is in these words of the *Statesman*:—

"The battle will be serious. It will divide neighborhoods and separate very near friends. It may involve perils and require sacrifices of which few are dreaming to-day. But we welcome the prospect as the only pathway to the purity and order and peace of the better days which are beyond."

Thus, step by step, our opposers concede all that we have ever claimed, and that which they have so strenuously denied.

To show how minds are affected when in perplexity, and how easily Spiritualism may become

the motor in troublous times, we copy the following from an exchange:—

"When the Czar was in some perplexity respecting the measures to be taken for the safe conduct of the coronation ceremonies, it was suggested to him that he should 'ask counsel of the spirits,' at the hands of a lady medium, who had been practicing for some years in London. The lady (who is an American) was accordingly sent for to Petersburg, and gave a 'sitting' to the Czar. The result of the seance was so satisfactory that the preparations for the coronation were hurried forward with greater energy than before, haste being recommended with much emphasis. Everything having passed off extremely well in Moscow, the Czar has come to think that 'there may be something in Spiritualism after all;' and the lady, on her part, is said to be extremely well satisfied with the results of her visit to the Russian autocrat."

That Spiritualism claims to be a religion, the evidence is every day increasing. Thus we find in the *Banner of Light* a notice of the "Church of New Spiritual Dispensation," in Brooklyn. A speaker at a camp-meeting said: "We strengthen the religious sentiment in man. Our great work is the proof which we offer of immortality." Another speaker said: "The difference between us and the church is that they *believe*, and we *know* whereof we affirm." This was said concerning the *emigration* of their friends to another sphere.

The principal phenomena in Spiritualism at present are found in "materializations." In former years a number of spirits would attend and *speak* to their friends; now they *materialize*; that is, appear in sight of their friends. As many as twenty-five are reported as appearing in one evening. Of course this is more convincing, and appeals more strongly to the feelings of those present. By such means it is making great progress. An American writing from England says: "Spiritualism seems to be making good progress. The growth is steady and often silent, and, therefore, from an external point of view, it may seem scarcely so large as it really is. Opposition to Spiritualism is manifestly greatly on the decline."

The decline of opposition to Spiritualism—we might say the general cessation of that opposition—opens the way for the union of the parties necessary to the formation of the image; to the union of the church and the State for the enforcement of the Sunday. The religion of Spiritualism is *popular religion*. But in this it is not far removed from the position of the churches. It announced as its mission, as early as 1849, the proving of the immortality of the soul. Recently we saw a notice of a Spiritualist lecturer giving a lecture in the city of New York in favor of the civil Sunday law. There is nothing whatever to hinder the Spiritualists in a body taking that position. Especially if, in case of emergency, they be accepted generally as the true exponents of the received doctrine of the immortality of the soul, and mediumship, clairvoyance, and materialization be accepted as the power of God to demonstrate the truth of that doctrine. Spiritualism will get the chief glory of the movement, and what more can they ask?

And when shall we look for a party who will withstand the popular current? The great majority of the churches are already in line, demanding Governmental action to accomplish this very object. They do not hesitate a moment because of the fact that there is no Bible proof in favor of the Sunday; this fact makes them rather more clamorous for a law which shall remedy this omission of the Scriptures. Sunday they *will have*, and a law they *must have* to enforce it. The Baptists professedly stand aloof from those de-

nominations which accept doctrines which have no higher authority than Catholic traditions; but they, too, *must have Sunday*, a day for which they have only tradition and the authority of the Catholic church. Politicians are already watching the horizon for the breeze which shall waft them into office through the action of the allied forces of the churches. And old party issues are dying out; therefore this will the more readily be seized upon. And the time will come when the strife between the national parties will be as to which is best entitled to this as its own issue. The common classes, the workmen, are assured that the success of this movement is the only means of securing to them the right of one day in each week for "rest and recreation." This, of course, is a fallacy, but it is a popular one, and well answers the purpose. And as an effective means of cementing the whole, we are assured that the multiplicity of accidents, the tornadoes, and the pestilence, are evidences of the displeasure of Heaven upon the land because we do not acknowledge God in our National Constitution! Thus the superstitious feelings of the people are played upon to accomplish that which cannot be accomplished by preaching the word of God. And with the whole, the letter of the decalogue becomes a dead letter. Indeed, learned men of nearly all denominations are already either preaching openly that the decalogue was a Jewish law which has been abolished, or else taking positions which lead to that result. The Methodist church was built up on opposition to antinomianism, yet antinomian teachings have received high indorsement in that body when put forth against the Sabbath of the fourth commandment.

There is one body of Christians to which we think we can point with confidence as standing aloof from all efforts to unite church and State. It is the Seventh-day Adventists. We have great confidence also that many of the Seventh-day Baptists will be found steadfast in the same position. But we know of many among them who think we make too much of the Sabbath and Sabbath reform, and who deny that it is a subject of prophecy in Rev. 14. As these things press upon them, we feel assured they will become converted to a greater devotion to the Sabbath, and accept the faith of the prophecy of the Third Angel's Message of Rev. 14: 9-12, or else accept the popular demand for a Sunday law, under the specious pretense that it will be politic to keep two days and thus obey the law of the land.

The prophecy points out two parties, and no more. One, which worships the beast and his image, and receives his mark. The other, which keeps the commandments of God and the faith of Jesus.

And now, if any yet think we make *too much* of this matter, we request them to read in a prayerful spirit the words of the Most High on which our faith is based. We here repeat "the message" of Rev. 14: 9-12:—

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

If the commandment of God says the first day is the Sabbath, then keep it; for on the commandments he will bring every work into Judgment. Eccl. 12: 13, 14. But if it says "the seventh day

is the Sabbath of the Lord thy God," and you be found keeping the first day, *because tradition and human law indorses it*, you will surely be found against those who obey God. The wrath of God is terrible; what can this world offer to compensate those who fall under the denunciations quoted above from God's word? Do not put off a consideration of this matter till you see more of its fulfillment. It is a work of faith, without which you cannot please God.—*J. H. W. in Signs of the Times.*

COLLEGE MATTERS.

LAST week Eld. Littlejohn gave a brief note relative to the College, and showing the interest taken in this important institution at the recent anniversary meetings. We have more to say on this point in the present number of the REVIEW. We have thought best to say but little concerning the College for some time in the past, and even since the commencement of the present College year, preferring to wait and see how things would develop. We feel now that it is proper to speak to our people upon this subject.

The College commenced the present year with some less than one hundred pupils. Its number is now rapidly approaching two hundred, and will doubtless much exceed this during the winter term. New arrivals are coming in about every day; and best of all, there seems to be a good feeling among the scholars generally. They like the school well,—some say better than any other they ever attended. Good order has prevailed, and a spirit of cheerfulness and satisfaction that is truly encouraging.

The efforts made to maintain a good religious interest have not been fruitless. The Bible instruction is well received, and we trust is very profitable. Eld. Smith has recently commenced his lectures upon the doctrinal points of our faith, and he has a good class of interested pupils. The religious meetings of the scholars, held every Friday evening, are well attended. It was thought last Sabbath night they had one of the very best. There are a good many young people now receiving instruction who come for the sole purpose of qualifying themselves for usefulness in the cause. It is designed to have a department for missionary instruction where training can be given for all kinds of such work. We want the College to become a training school where workers can be fitted to help in all departments of the cause. Then our school will be filling its important mission.

The present College year opened under much embarrassment and discouragement. Some unfortunate experiences of the past two years, and the warnings and admonitions given concerning them, have thrown a degree of doubt and uncertainty over the College, so that many of its patrons have hardly known what to do or think concerning it. The closing of it for one whole year has of course had a depressing influence. Some of our older and more experienced teachers have severed their connection with the College, and are laboring with other schools. The Faculty were not used to working together, and altogether it seemed to be quite a serious and perplexing state of things.

But we feel very thankful to God that things are prospering as well as they are, and that the outlook is so encouraging. We are determined that our College shall fill the place in the work that God designed it should; and we believe the stockholders will not regret the means they have furnished to bring it into existence. We expect it will be worthy of the patronage of our people, and that many will go forth from it prepared to labor in the cause of God. We expect it to be far more efficient than it ever was before. We firmly believe the discouragements of the past will be a

useful lesson, and that good fruit may come of them. The church at Battle Creek are trying to be true to its interests. The Lord has been working mightily for us in the last few weeks. Our people need not fear to send their pupils here the present year; for good influences prevail, and the Lord is blessing our College.

GEO. I. BUTLER.

PROSPECTIVE COLLEGE IMPROVEMENTS.

WE ask of all our people, and our College stockholders especially, a careful perusal of the proceedings of the S. D. A. Educational Society in the present issue of the REVIEW. The financial standing of our College is given quite fully. Also the resolutions passed by the Society relative to the future of the College. Some very important questions are considered in them, which, if carried out with vigor by our people, will place the College upon a better basis than ever before.

We will briefly consider one important subject brought to view in the preambles and resolution: "Whereas, In our last session a resolution was passed to the effect that the trustees make provision for a suitable boarding-house for the students; also for the performance of manual labor on the part of the students; and as far as possible for the conducting of the College upon a plan which shall harmonize in all respects with the light given upon this point through the testimonies; and—

"Whereas, The carrying out of that resolution will involve the expenditure of from fifteen to twenty thousand dollars; therefore—

"Resolved, That we proceed to raise \$25,000 during the coming year in subscriptions to the capital stock, to be used in paying the present indebtedness, and in making the proposed improvements."

The present indebtedness, as will be seen by the figures of the report, amounts to over \$9,000. This debt is drawing interest, and hence is a constant drain upon the College. To accomplish the objects referred to would require at least \$25,000 to be raised the coming year, and probably more. It is our deliberate conviction that since the filling of our mission funds by the generous subscriptions of the past season, there is no object before us so worthy of the contributions of our people as our College. It has been felt for some years in the past by the true friends of the cause, that this important institution ought to be placed beyond embarrassment, that other buildings ought to be erected, and that the indebtedness of the College should be paid off. But certain influences of evil prevailed, which have more fully developed and ripened later. These influences have checked the efforts which very likely would otherwise have been made, and thus these plans, which were almost ready to be put into execution, have been delayed till the present time. Our College has been under a dark cloud of discouragement in the recent past. But at our late anniversary meetings it was generally felt that the time had come to take steps for the accomplishment of these objects. The above resolution embodies the mind of the stockholders.

We should have a large increase of stock raised at once. There are many of our people who have embraced the truth since the College was built, who have never contributed anything to this important institution. They need to show their interest in it, and it needs their help. Many who have given to it in the past, could do more as well as not. They would be benefited by so doing. It would be less difficult now to raise sufficient means to place the College far above want, than to raise what was contributed to create it at first. There is no lack of means among us to do this without distressing any one.

The objects brought to view in the resolution will commend themselves to the confidence of our

people. In the church of Battle Creek good boarding places can be obtained for a portion of those attending the College, where they can be under good influences. But the attendance is larger very often than can be well accommodated with our present facilities. Many of the difficulties of the past have arisen because students were located unfavorably. The surrounding influences were calculated to turn their minds against the Faculty and the College management, and break down their respect for those in authority. Dire consequences have arisen from this cause. With a boarding-house properly managed, many of these difficulties could have been obviated. We do not expect to have a boarding-house of sufficient capacity to board all the students who may attend the College. But one is greatly needed to help supply proper places for students coming from abroad. All can see that this is a necessity.

Connecting manual labor with the College, is a subject which has been upon the minds of many. This has been tried to some extent in the schools located upon the Atlantic and Pacific coasts, and it has been thoroughly endorsed by the testimonies of the Spirit of God. We have no doubt whatever but that it is the true theory, and that it would be far preferable to the ordinary methods now practiced if it could be carried out. The subject involves difficulties not easy to surmount. But there must be some way to accomplish it, if it is in harmony with the mind of the Spirit of God, and for the best good of the students. It must be evident to all that means will be required to put this plan into execution, and equally evident that the sum of \$25,000 is not too large, but rather too small, to accomplish these objects; viz., the paying off of the debt of upwards of \$9,000, the building of a boarding-house of suitable capacity, and the providing of facilities necessary for manual labor.

There is very much that needs to be said to present these points properly before our people, which we cannot introduce in this preliminary article. In this we wish simply to call attention to these main points. Shall our College be placed now upon a proper basis? Shall our leading central educational institution be placed in a state of efficiency for the accomplishment of the greatest amount of good possible in the short time intervening before probation shall close? Shall the instructions of the Spirit of the Lord be carried out, and the College be brought in harmony with them? Shall the cloud of discouragement which of late has hung over it disappear, and all its friends rally around it, determined to make it what the Lord designed it should be, a power for good among us, a mighty helper in qualifying our youth for usefulness in the cause of God? These are questions which demand the thoughtful consideration and the united action of our people in the immediate future. Means will be absolutely required to bring about these objects. It is firmly believed that the time has now come to place our College upon the proper basis.

GEO. I. BUTLER,
Chairman of Board of Trustees.

AN ENDOWMENT FUND.

WE have space for only a short introductory article upon this subject in this issue of the REVIEW. More will be said hereafter. We call attention to the preambles and resolution concerning this fund in the report of the proceedings of the Educational Society in this REVIEW. The objects there introduced are most important.

The College can never reach its full measure of usefulness until a fund of this sort is raised. Colleges are not money-making institutions. Even the popular colleges of the land are not so, though

thronged by many hundreds of students yearly. They are sustained by gifts and donations, bequests and endowments of their friends, and of those who have had the benefits of their instruction. How much less could we expect that a college which is not to look for the popular support, but is founded to advance unpopular principles, should become self-sustaining? It could only become such by raising the prices of tuition so high that few could afford to attend. This would defeat the very object of its creation.

With an unpopular truth like ours, we cannot hope to reach the rich. Many who are poor embrace it. Young persons of moral worth, who are conscientious and earnest, receive the truth. They have an earnest desire to be useful in the cause they have espoused. Such desire instruction, that they may be qualified to labor to the best advantage. They have not the means, and can ill afford to spare the time. Many of them would be glad to furnish a part of the means necessary to attend school. But if they cannot have some assistance, they feel that the task is almost hopeless.

Again, we are trying hard in this age of skepticism, when the Bible is being so generally ignored, and when it has so little practical influence in most of the so-called religious colleges, to turn the attention of our young people powerfully toward the study of the Bible itself. We are determined that those who attend our College shall become acquainted with this Holy Book, and that its sacred lessons shall be impressed as much as possible with the facilities at our command. We cannot expect to receive pay for this kind of work in dollars and cents. We have no thought of such a thing. But we do hope it will pay in another way. We expect to have far more workers for the cause by pursuing this course than we should to follow the example of the popular schools, and ignore the Bible largely. We believe its study will strengthen the mind and purify the heart, and bear precious fruit in the cause and in the kingdom of glory. In short, we believe it is right to study the word of God, and we want our young people to do this, even if they do not know Latin and Greek, Geology or Trigonometry.

We propose, therefore, to raise an Endowment Fund of \$50,000 or upwards. This money, to be raised by donations, is to be invested in, or loaned to, our institutions, and the interest arising from it to be used to carry out the objects above-named. The fund will thus remain intact as a constant source of revenue to advance these worthy objects. Something of this kind must be done at once. Worthy young people are constantly applying, and beseeching us for some assistance to help them along to a pathway of usefulness; but thus far we have to refuse them. We propose to raise this fund by the help of our wealthier brethren in gifts of \$1,000 and upwards. Though we have few brethren of great wealth, we believe there are a goodly number who, upon reflection, will feel it a privilege to help in this worthy enterprise.

We have spoken in another place of increasing the capital stock of the College \$25,000, or upwards, by subscription. This sum we expect will be raised by a general subscription, as many of our other funds have been raised. But this Endowment Fund we especially commend to our wealthier brethren. Many will be greatly blessed in using a portion of their means in this manner. Why should not men who are worth from \$5,000 up to \$100,000, and some worth still more, put into this most important work from \$1,000 up to \$10,000 each, and even much larger sums, where they are very wealthy? Do these men expect the Lord is coming? Do they not want their means where it will be gathering with Christ, and exerting an influence for the salva-

tion of souls? Do they not want to take part in preparing laborers to sound the notes of the last message of mercy to the world? Will they not feel safer to have this money thus invested, rather than put out in new speculations? Here is a chance for our brethren of means to invest. We make this appeal directly to them. Hitherto we have had no enterprises which appealed directly to them. Now we want their help, and we expect to have it cheerfully granted. We do not believe they will fail us.

In the future more will be said on this subject. From this point, let those referred to give this matter prayerful thought. GEO. I. BUTLER.

PHYSICAL AND MENTAL LABOR COMBINED.

THE following extract, entitled "Brain-work for Children," taken from the N. Y. *Tribune*, not only shows the drift of public opinion and what leading educators are thinking relative to this subject, but it also presents important facts showing the practical importance of combining physical and mental labor in the education of the young. It reads as follows:—

"One of the most forcible statements showing the effect of disproportional brain-work and industrial occupation in the case of children, is that made by Dr. Chadwick to the British Association. It appears that in one large establishment containing some six hundred children, half girls and half boys, the means of industrial occupation were gained for the girls before any were obtained for the boys; the girls were therefore put upon half-time tuitions; that is, their time of book instruction was reduced from 36 to 18 hours a week, given on the three alternate days of their industrial occupation—the boys remaining the full school time of 36 hours per week, the teaching being the same system as well as teachers, also the same attendance in weeks and years. At the periodical examination of the school, surprise was expressed by the inspectors at finding how much more alert, mentally, and how much further advanced in book attainments the girls were than the boys. Subsequently, industrial occupation was found for the boys, and their time of book instruction reduced from 36 to 18 hours weekly; and after awhile the boys were proved, upon examination, to have regained their previous relative position, which was in advance of the girls."

This is of deep interest to us at this point when the problem is before us so prominently of connecting physical and mental labor in all the schools among our people. G. I. BUTLER.

MORE "SUNSHINE AT HOME."

THE reception this beautiful book is meeting is truly gratifying. The first edition of 1700 is rapidly disappearing; we have already ordered the paper for another edition of about 5000, and we expect that our presses will be running upon it night and day in the near future. The ease with which it can be sold is remarkable. One little girl in this city sold nine copies in four hours. Another spent two hours visiting eight families, and sold four copies. Another sold eleven copies in four hours. All these were inexperienced in the canvassing business. It can be easily seen that this is profitable, to say nothing about the good done by the sale of such a book. Our friends at a distance should send in their orders at once if they want to deliver the books before Christmas. Our tract secretaries will make a great mistake if they do not use this means to give young persons experience in canvassing. They will never find anything better for this purpose. Send them out with a specimen copy to take orders, and then order the books at once. It is bound to sell rapidly. GEO. I. BUTLER.

TAKE ME, BREAK ME, MAKE ME.

O God, unblest and unblest,
A withered plant, but not at rest,
A useless cumbrer I'm found
Upon thy field, thy purchased ground;
And yet I pray, Do not forsake me,
But in thy hand, O Jesus, take me!
As workmen take unbroken flax,
As molders take unshapen wax,
As smith, the iron, rough and cold,
A useful instrument to mold,
So, in thy skillful hand, oh take me!
But never let thy love forsake me.

Like rock, uncrushed, the stubborn will,
Though bearing gold, is barren still;
Like marble in the quarry rough,
The natural heart is useless stuff;
And so I pray, Do not forsake me,
But with thy hand, O Jesus, break me!
As mortars crush the hardest rock,
As hammers break the stony block,
As millstones bruise the finest wheat,
As nuts are broken for their meat,
So with thy mighty hand, oh break me!
But never let thy love forsake me.

Though crushed and broken, yet I'm naught
But fragments to the furnace brought;
Though bruised, I have no worth to feed
The multitudes that die in need;
And so I pray, Do not forsake me,
But meet for service, Jesus, make me!
As into useful forms the ore
From molten scraps the molders pour;
As fire doth make the bruised wheat,
When mixed and molded, fit to eat;
So, fit for use by fire, oh make me!
But never let thy love forsake me.

—Rev. W. T. Sleeper.

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.

SWITZERLAND.

I EMPLOYED the two weeks following our good Conference in writing for our French paper, in taking part in the organization of a church, and in teaching some delegates from abroad the way of truth more perfectly. I am now busily engaged locating my family in this city. Last Sabbath was a good day to the few believers residing here. Some who had been in a backslidden state and who were fast returning to the world, were greatly revived, and showed genuine signs of brokenness of heart and deep repentance. My post-office address is, Rue du Canal 135, Bienne, Switzerland.

D. T. BOURDEAU.

Bienne, Nov. 13.

OHIO.

AMONG THE CHURCHES.—Since Oct. 6, I have visited the churches of Belle Center, Lake View, Bellefontaine, Dunkirk, Springfield, and New Antioch. Meetings were held at each of these places. One accepted the truth at Bellefontaine. At New Antioch, eleven united with the church, nine were baptized, and one more was accepted as a candidate for baptism. I expect to spend next Sabbath and Sunday at Leesburgh.

Nov. 23.

O. F. GUILFORD.

VIRGINIA.

HOPE MILLS, PAGE CO.—On the 11th of this month we began a series of meetings at this place, which we have had in prospect a long time. The interest has gradually increased from the commencement, although we are having opposition from the M. E. preachers in an underhanded way, which has tended to keep the people rather cool towards us. But last night the meeting took a favorable turn. The subject presented was repentance and faith in Bible conversion. The Lord gave freedom, and the hearts of the people were drawn out toward the truth. The preacher in charge has forbidden us the use of the church on the ground that we are not orthodox. We cannot tell how the work will terminate.

Brethren, pray for us.

W. W. STEBBINS.

B. F. PURDHAM.

Nov. 19.

WISCONSIN.

HUMBIRD, ALMA CENTER, AND AUGUSTA.—At the first two places named, there have been small companies of believers for some years. They were

hardly sufficient in numbers to maintain organization; but as they are situated only a few miles apart, it seemed advisable for them to unite in one church. With this purpose in view, I met with them Nov. 15-19. The friends at Humbird had been for a few months past severely tested by those who have tried to bring in confusion in regard to the testimonies. Their efforts have awakened quite an interest in the work and writings of Sr. White, and as the result, all have become more firmly convinced than ever before of their truthfulness and importance. It was a great pleasure to find them united in spirit and ready to engage heartily in the work of God. A church of fifteen members was organized, and Bro. Godfrey of Alma Center was chosen and set apart as elder.

I came to Augusta the 21st, and remained till the 28th. There are a few here who have been holding on to the truth for several years under circumstances somewhat discouraging. They have had but little labor, and for a long time their meetings have been discontinued, and distracting influences in the form of "Age to Come" doctrines have been brought in. Nearly all remain firm, however, and were hungry for the word of truth. It was intended to consider the matter of organization on Sunday; but the unfavorable weather prevented the attendance of some, on which account it was for a short time deferred. A Sabbath-school of twelve or fifteen members was formed, and plans perfected for regular meetings. There is ground for hope that a permanent and successful organization may be effected here.

G. C. TENNEY.

Anniversary Meetings.

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

THE first meeting of the eighth annual session of the International Tract and Missionary Society was held Sunday morning, Nov. 11, at 9 A. M. Prayer was offered by Eld. E. W. Farnsworth. On motion, the reading of the minutes of the last meeting was waived. The State societies were represented by one hundred and nine delegates, as follows: Michigan, thirty; Iowa, sixteen; Wisconsin, five; California, two; Minnesota, three; New York, two; Illinois, three; New England, seven; Ohio, four; Kansas, two; Pennsylvania, three; Vermont, four; Maine, two; Indiana, six; Missouri, three; Texas, two; Dakota, three; Virginia, two; Colorado, one; Nebraska, four; Tennessee, one; England, one.

Remarks were then made by the President, in which he stated the object of the Society, and briefly reviewed the labor of the past year. He also set forth to some extent the work to be accomplished the coming year. Publications to the value of over \$3,500, at much less than wholesale prices, consisting of bound books for libraries, "Life of Christ" (Library), in pamphlet form, other pamphlets and tracts, clubs of the *Signs*, and old periodicals, have been distributed since the last annual meeting by this Society to different parts of this country and to other countries, including the following places: Boston, New Bedford, Providence, New York, Chicago, life-saving stations along the coast, different points in the South, Canada, Dakota, Oregon, N. A.; Hayti, Tobago, Trinidad, W. I.; British Guiana, S. A.; Hull, Bristol, Liverpool, and London, Eng.; Norway, Denmark, Sweden, and Germany.

This work has largely been accomplished by persons to whom publications have been sent in quantities. In addition to the avenues already opened for sending reading matter free of cost, the demand for it at several points in the West Indies, South America, Nova Scotia, and other places, is such as to require a free transportation to these countries. With the exception of bound books presented to libraries, about one-half of this reading matter has been sent from So. Lancaster, Mass., about one hundred dollars' worth has been sent from Oakland, Cal., and the balance from Battle Creek, Mich.

The committee appointed two years ago to prepare a small certificate of membership for the Society, reported that they had been unable to obtain a satisfactory design, at the same time exhibiting a design for criticism.

The Chair, having been empowered, named the following committees: To criticize and make suggestions on certificates, S. H. Lane, U. Smith, W. C. Sisley; on Nominations, A. S. Hutchins.

R. M. Kilgore, W. C. Sisley; on Resolutions, W. C. White, E. W. Farnsworth, J. O. Corliss.

SECOND MEETING, Nov. 13, AT 10 A. M.—The Chair stated the following points for consideration:—

1. Certain defects in the Constitution. 2. Shall the Society use new periodicals for distribution in the place of old ones? 3. What relation does this Society sustain to such missions as the Chicago and New York City Missions?

On motion, the Chair was empowered to appoint a committee of three or five to examine the Constitution, and so revise it that it will provide for the necessities of the Society in its growing condition. A letter was read from Boise City, Idaho, containing an earnest appeal for labor, as illustrating the many existing openings where clubs of the *Signs* could be used to advantage. This letter called forth interesting remarks from Brn. White, Cudney, Loughborough, and Sisley.

Moved by W. C. White, that the International Society have the privilege of using from five hundred to one thousand copies of the *Signs*, as the Executive Board may see fit. Moved to amend this motion so as to read, from one thousand to five thousand copies. While the question was discussed, it was moved by Eld. Butler to substitute for the motion, an invitation to the Executive Board to make use of all the publications which it can use judiciously. This motion was unanimously carried.

Eld. Loughborough spoke in behalf of the the mission at Liverpool, and Bro. Wm. J. Boynton, of the New York City Mission, both urging the need of more publications. The wants of the Chicago Mission were also spoken of, as well as the necessity of systematic missionary labor in other cities. Eld. S. H. Lane spoke in behalf of Indianapolis, and Eld. J. O. Corliss of Washington, D. C. In view of the great demand now existing for reading matter, it was suggested that our brethren should carefully preserve their papers, and when they do not longer need them for reference, that they should donate them to the missionary work. A port-folio was exhibited, and recommended, for the purpose of receiving periodicals as they come from the publishing house week by week.

Moved and carried, that the Chair appoint a committee to arrange plans for gathering up these periodicals and regulating the supply at different points.

A question was then raised on the advisability of using tract distributors in depots, which called out remarks from Brn. Butler, Boynton, White, Whitney, Oviatt, and others. Various plans for getting the truth before the public were also discussed at some length.

On motion, the Chair was authorized to appoint a committee to consider the matter of tract distributors. Elds. D. B. Oviatt, R. A. Underwood, and H. Nicola were named as said committee. Two other committees were also appointed as follows: W. C. Sisley, D. A. Robinson, E. W. Whitney, S. H. Lane, and M. L. Huntley on revising Constitution; A. J. Cudney, Wm. J. Boynton, W. C. White, H. W. Decker, and M. H. Brown to devise systematic plans for gathering up old periodicals.

THIRD MEETING, WEDNESDAY, AT 7 P. M.—Prayer by Eld. Van Horn. The Committee on small certificate reported that while the committee had no special objection to the design presented it was their opinion that could the large certificates be brought down to about the size of the small design, it would be, with a few alterations, superior to the present form. After some remarks this report was accepted. The Committee on revising the Constitution also reported. (See revised Constitution.)

The Committee on Resolutions reported as follows:—

1. *Whereas*, The holding of Bible-readings in families and with individuals, accompanied with other colporter work, is one of the most effectual ways of interesting people in the present truth; and—

Whereas, The distribution of the *Signs* has been found to be the best introduction to the Bible-readings; therefore—

Resolved, That we recommend to our colporters the following plan: First, Let the fields be thoroughly canvassed for trial subscriptions for the *Signs of the Times*; Secondly, Visit all subscribers once in two weeks, or oftener, to arouse the interest of those who have not read their papers, and to answer the queries of those who begin to be interested, by reading or persuading them to read such Scripture texts as will answer their inquiries; Thirdly, Continue the work by frequent Bible-readings,

the judicious circulation of tracts, the sale of larger works, and by other missionary work as the way may open.

2. *Whereas*, Four weeks is too short a time to fully interest readers in the *Signs*; therefore—

Resolved, That we recommend trial subscriptions to be taken for six weeks at twenty-five cents.

3. *Whereas*, There are many persons who, in connection with other business, can secure short-term subscriptions for the *Signs*, but who are unable to re-visit and carry forward the work; therefore—

Resolved, That we recommend such to do all they can, placing their lists in the hands of the State Secretary, or some vigilant missionary society, who will send the papers, and follow up the work by correspondence.

4. *Whereas*, The Conferences in which most of our city missions are located, are unable to fully meet the expenses of those missions; therefore—

Resolved, That this Society furnish them with periodicals and books as the Executive Committee may think best.

5. *Whereas*, It is very important that our leading books be widely circulated, and the public libraries present one of the best avenues of circulation; therefore—

Resolved, That we recommend "Sketches from the Life of Paul," "The United States in Prophecy," and "The Sanctuary," to be placed in those libraries having the ten volumes; and that all these volumes in their best binding, be placed in the best libraries of our large cities which have not the ten books; and that this Society furnish these volumes to the State society, for this purpose, at one-fourth the retail price.

6. *Whereas*, The city of Washington, D. C., is an important missionary field, and should be entered by some of our workers; and—

Whereas, Bro. Reuben Wright is quite thoroughly acquainted with that field and is one whose circumstances would permit him to devote time and means to the work; therefore—

Resolved, That we invite him to immediately engage in the work of introducing the printed truth in that vicinity, doing colporteur work, or aiding others to do the same, and that he have the oversight of that field.

Resolved, That this Society furnish for that field periodicals and books as the Executive Committee may deem advisable.

7. *Whereas*, God has given us great light on the subject of temperance; and—

Whereas, Our health journal (*Good Health*) occupies a position in the temperance field that no other journal does; therefore—

Resolved, That we earnestly recommend our State societies to labor diligently to secure the subscriptions of all the Sabbath-keeping families in their territory.

8. *Whereas*, Some of our successful canvassers for "Thoughts on Daniel and the Revelation" have secured many subscribers for *Good Health* without detriment to their other work; therefore—

Resolved, That we recommend our experienced canvassers for "Thoughts on Daniel and the Revelation" to work for *Good Health* at the same time.

9. *Whereas*, We believe the steel engraving, "Christ the Way of Life," teaches an important lesson, and may be successfully used in the missionary field as an introduction to our other religious works; therefore—

Resolved, That we recommend it to our agents and colporters as a valuable auxiliary to the financial success of their work.

10. *Whereas*, Experience in canvassing and colporteur work is more valuable than oral or written instruction; therefore—

Resolved, That, as far as possible, beginners should be sent out in company with experienced workers; and where this is not practicable, we recommend them to labor in companies of two or three, in order that they may frequently meet to compare experiences, and counsel with each other for mutual encouragement.

These resolutions were considered separately, and adopted.

FOURTH MEETING, NOV. 18, 9 A. M.—The committee on tract distributors recommended that the matter of their use be left to the discretion of those having charge of the missionary work in the State or mission. From experiences related, it was evident that while in some places the distributor would do a good work, there are many places where reading matter placed in them would immediately be destroyed. It was recommended that persons having charge of such means for distributing reading matter should exercise great care in their use.

The committee on collecting old periodicals made the following report: "Your committee appointed to devise means for gathering periodicals which are donated to the missions from the different States, and forwarding the same, would recommend that all periodicals of this kind be delivered to the State Secretaries, and when a sufficient amount for shipment (not less than one hundred pounds), has accumulated, the State Secretaries shall report the same to the Secretary of the International Society, and await said Secretary's order when and where to ship them. To save confusion, we further recommend that all orders from the different missions for papers shall be addressed to the Secretary of the International So-

ciety. We also recommend that each State Society pre-pay freight on shipments to the different missions.

This report was adopted.

The matter of using printed letters was then introduced, and after a free discussion, the following resolution was adopted:—

Resolved, That a printed letter is contrary to the spirit of our missionary work, and should be discouraged among our workers throughout the field.

Several present who had used these letters testified to the unsatisfactory results of the same.

Resolved, That we recommend that the *Signs of the Times* be sent to all those libraries which have received our books, and that this Society assist our poor State Societies by furnishing the *Signs* to them for this purpose at one dollar a year.

This resolution was adopted, also a resolution explanatory of Art. V. in the Constitution. (See Constitution.)

The financial report was read as follows:—

Cash on hand last year,	\$2,068.07
Received during the year,	2,930.25
Total,	\$4,998.32
Paid for bound books for libraries,	\$2,081.53
" " other publications,	1,012.98
" " " periodicals,	385.37
<i>Signs</i> , port-folios, printing, freight, etc.,	325.28
Cash on hand,	1,248.16
Total,	\$4,998.32

The Committee on Nominations presented the following report, which was adopted as a whole:—

President, Eld. S. N. Haskell; Vice-president, W. C. White; Secretary and Treasurer, M. L. Huntley, Assistant Secretaries, Nellie Sisley Starr, Jennie Thayer, Barbara Rice; Executive Committee, S. N. Haskell, Geo. I. Butler, O. A. Olsen, M. H. Brown, W. C. Sisley.

FIFTH MEETING, NOV. 20, AT 3:30 P. M.—Moved by W. C. White that the Society recommend the use of the same premiums with periodicals and the same terms as last year.

A printed table showing the labor performed by the State societies and other items of interest was distributed, which showed the following increase over the labor performed last year:—

No. of reports returned,	2,538
" " members added,	398
" " missionary visits,	32,437
" " letters written,	5,919
" " yearly subscriptions obtained,	1,563
" " pages of tracts distributed,	3,642,588
" " periodicals	125,766

On motion, it was voted to recommend the several State societies to raise a sufficient reserve fund to meet the expenses of issuing a paper in connection with the Sunday agitation at such times as it may be done to advantage. The intent of this resolution was not that the reserve fund should be consumed by any enterprise of this kind, but simply that it be held in readiness to be used in case of an emergency, and afterward replenished in some way.

Valuable suggestions were then made by W. C. White respecting the sale of books by tract societies. He recommended the use of advertising circulars got out by the Offices, bearing the address of the Society as agent, affixed by the means of rubber stamps. "Sunshine at Home," "The Home Circle," and "Sunshine Series" were recommended with other books as just the ones to be introduced before the holidays. "The Coming Conflict" was also spoken of as a book which should be at once circulated among the people.

Meeting adjourned *sine die*.

S. N. HASKELL, *Pres.*

M. L. HUNTLEY, *Sec.*

THE S. D. A. EDUCATIONAL SOCIETY.

NINTH ANNUAL SESSION.

PURSUANT to appointment, the stockholders of the S. D. A. Educational Society assembled in the Tabernacle at Battle Creek, Nov. 14, 1883, at 9 A. M., for the transaction of business pertaining to the Society. Eld. S. N. Haskell opened the meeting by prayer.

Proceeding to an organization, it was ascertained that there were 79 stockholders present, representing 524 shares in person; 899 shares were represented by proxy, making a total of 1,423 shares represented at the meeting.

The treasurer's report for the year ending July 1, 1883, was then read, as follows:—

TREASURER'S REPORT.

RECEIPTS.

On donations and shares,	\$245.00
" tuition,	7.45
" rent,	543.09
" sales of real estate,	300.00
" book sales,	.40
" interest,	29.85
" <i>College Record</i> ,	86.82
" diplomas,	10.50
" notes issued,	5,052.50
Total,	\$6,275.61

DISBURSEMENTS.

For teachers' salaries for previous year,	\$161.50
" incidental expenses,	85.47
" repairs and improvements,	61.50
" printing,	5.25
" " of <i>College Record</i> for previous year,	104.12
" library,	13.50
" tuition refunded,	533.06
" settlement of teachers' claims,	191.50
" taxes,	85.66
" interest,	542.46
" insurance,	27.35
" notes redeemed,	1,195.98
" paid REVIEW AND HERALD,	3,258.26
" legal advice,	10.00
Total,	\$6,275.61

FINANCIAL STANDING.

Real Estate, { College campus,	\$12,400.00
" " buildings,	28,384.50
" Cottages,	4,500.00
Philosophical apparatus,	\$1,150.00
Museum,	600.00
Library, books, and stationary,	1,339.00
Due on good accounts,	675.67
Total,	\$49,049.17

LIABILITIES.

Out-standing notes,	\$9,002.50
Net assets, June 30, 1882,	\$40,959.71
Net loss,	913.04
Present worth,	\$40,046.67

\$49,049.17—\$49,049.17
W. C. SISLEY, *Treas.*

I have examined the above and believe it to be correct.
A. R. HENRY, *Auditor.*

After remarks by the Chair, explaining some points of the above statement, the report was accepted.

The remainder of the time of this meeting was spent in listening to very interesting remarks from Eld. Littlejohn, the President of the College, and from W. C. White and Sr. White about the College and educational interests. Referring to the opening of the College, the influences which led to its closing, and its recent re-opening, Sr. White expressed the hope that the blessing of God would attend the work there, so that it might carry out the design for which it was started. The object of having a college was to furnish a place where the young could be educated to go out and labor for God. Even as the fear of God is the beginning of wisdom, so the Bible should be studied in order to gain an education that will be of lasting benefit to the young. The time should be divided up between study and work, so as to furnish physical as well as mental development, and better advancement would be seen if this plan were followed out.

The Chair having been empowered to appoint the usual committees, J. Fargo, S. H. Lane, and O. A. Olsen were named as the Committee on Nominations; and W. C. White, U. Smith, and W. H. Littlejohn as the Committee on Resolutions.

At the second meeting, the Committee on Resolutions presented the following report:—

Resolved, That we express our gratitude to God for the re-opening of our College, and that we recognize his hand in the rapid increase in the number of the students since the commencement of the present term, and the exceptional good order which has characterized their deportment thus far.

Whereas, In our last annual session a resolution was passed to the effect that the trustees make provision for a suitable boarding-house for the students; also for the performance of manual labor on the part of the students; and, as far as possible, for the conducting of the College upon a plan which shall harmonize in all respects with the light which God has given us upon this point through the testimonies; and—

Whereas, The carrying out of that resolution will involve the expenditure of fifteen to twenty thousand dollars; therefore—

Resolved, That we proceed to raise \$25,000 during the coming year, in subscriptions to the capital stock, to be used in paying the present indebtedness and in making the proposed improvements.

Whereas, The teaching of the Scriptures, and the training of ministers, missionaries, colporters, Bible-readers,

and teachers for auxiliary schools should be the leading objects of our College; and—

Whereas, We believe these branches of instruction will never be self-sustaining; and—

Whereas, There are many worthy persons who could be fitted for usefulness, and many laborers whose usefulness would be greatly increased, by a few months' study in our College; and—

Whereas, Many of these are not able to meet all the expenses of the necessary schooling; therefore—

Resolved, That we raise an Endowment Fund of \$50,000, to be loaned to our various institutions at five per cent; this fund to be controlled by the General Conference Committee, and the interest to be used as follows: First: To assist in meeting the expenses of the Biblical instruction at the College; Secondly: To assist those young people and those laborers who have proved their devotion to the cause, and their ability to serve it, and who need assistance to secure that education and training necessary to qualify them to labor successfully in advancing the present truth.

Resolved, That the address on education delivered to this body by Sr. E. G. White, on the forenoon of Nov. 14, be published in the REVIEW, provided her consent can be obtained.

Whereas, There should be in the College a class for the instruction of missionary workers, conducted by some one who has had practical experience in this work; therefore—

Resolved, That we recommend the trustees to select a suitable person to conduct these classes, and provide the most favorable advantages for becoming a successful instructor in this work.

These resolutions were considered separately and adopted, a lively interest being manifested in the recommendations introduced, especially the second and third resolutions.

The following names were then presented for trustees of the Society for the coming year: Geo. I. Butler, W. H. Littlejohn, A. R. Henry, W. H. Hall, J. H. Kellogg, H. W. Kellogg, W. C. Sisley. Being balloted upon, these names were nominated by a large majority, and the nominees were declared duly elected.

Meeting adjourned.

GEO. I. BUTLER, *Pres.*

A. B. OYEN, *Sec.*

GENERAL SABBATH-SCHOOL ASSOCIATION.

THE first meeting of the sixth annual session of this Association convened in the Tabernacle at Battle Creek, Mich., Nov. 10, at 6:30 P. M. In the absence of the president, the vice-president, A. B. Oyen, called the meeting to order. Eld. Haskell offered prayer. On motion, all delegates to the General Conference were received as delegates to this body. The report of the last annual meeting was read and approved. The Chair being authorized to appoint the usual committees, the following were announced: On Nominations, M. B. Miller, S. H. Lane, and John Fulton; on Resolutions, J. O. Corliss, W. C. White, and O. A. Olsen.

The Executive Committee having previously arranged topics for discussion, the following were presented: How to study the lesson, by Eld. M. H. Brown; Teachers' meetings, by W. C. White; Sabbath-school Conventions, by A. D. Olsen; Camp-meeting Sabbath-schools, by J. H. Durland.

Several others joined in the discussion of these questions. Eld. J. H. Cook and Bro. W. K. Loughborough made interesting remarks relative to children's meetings, after which the meeting adjourned to the call of the Chair.

SECOND MEETING, NOV. 20, AT 9 A. M.—Prayer by Eld. R. F. Andrews. After the reading of the minutes of the previous meeting, about forty minutes were spent in answering questions.

On motion, Eld. S. N. Haskell and D. A. Robinson were requested to prepare a Bible-reading on the subject of Sabbath offerings.

The following resolution was then adopted:—

Whereas, There are many of the less studious members of our schools who, in preparing their lessons, study the synopsis of the lesson as printed in the *Instructors* without a study of the Bible itself; therefore—

Resolved, That we recommend to the careful consideration of the Executive Committee, and the lesson-writer in particular, the advisability of discontinuing the synopsis for a time and using in its stead the references to the Scripture proofs.

The Nominating Committee reported as follows: For President, W. C. White; Vice-president, O. A. Olsen; Recording Secretary, D. A. Robinson; Corresponding Secretary, Winnie Loughborough; Assistant Corresponding Secretary, Mrs. M. K. White; Executive Committee, W. C. White, O. A. Olsen, G. H. Bell, E. B. Miller, and R. M.

Kilgore; Publishing Committee, W. C. White, Dr. E. J. Waggoner, and G. H. Bell.

The meeting then adjourned *sine die*.

A. B. OYEN, *Vice Pres.*

D. A. ROBINSON, *Recording Sec.*

Special Notices.

SPECIAL NOTICE.

WE want the permanent address of each minister, licentiate, and State Conference and T. and M. officer among S. D. Adventists, for our Year-Book for 1884. If you do not want your name left out, please forward at once. Remember, your permanent address, from which mail will reach you at all times.

COM. OF PREPARATION.

STATE QUARTERLY MEETING OF N. Y. TRACT SOCIETY.

THE State quarterly meeting of the New York Tract and Missionary Society will be held in connection with the general meeting at Rome, Dec. 11-17. As we are to have at this meeting the labors of Brn. Haskell and Loughborough, we feel very anxious that it shall be largely attended, and especially by all who desire to labor in any way in the cause. All should be present during the entire meeting, so that none of the valuable instruction shall be lost by any. All the officers of the Society should come to remain until the morning of the 18th, as important matters are to come up which will require consultation at the close of the meeting.

We wish also to urge upon all who feel an interest in the great work before us, and who desire to increase that interest, and to get a better understanding of how to work, and a better preparation for the work, the importance of attending

THE GENERAL MEETING AT ROME.

Do not let ordinary hinderances keep you away. Come with a determination to do good and to get good, and you will not be disappointed. Let all bring what bedding, etc., they can conveniently, and we will do all we can here to make all comfortable. We hope that all will come at the beginning of the meeting and remain until it closes. Remember the date, Dec. 11 to 17 inclusive.

E. W. WHITNEY.

NEBRASKA.

THE State Missionary and Bible-reading, Institute previously mentioned, will be held at Fremont, commencing Jan. 9, at 6 P. M., and continuing eleven days. Let every church and tract society in the State hold their quarterly meetings on time, the first Sabbath and Sunday in January. Each librarian should furnish every member of his society with a report blank *two weeks* before, in order to secure a *full* report.

Our district meetings will be omitted this quarter. The librarians will therefore bring (or forward) their report *direct* to S. E. Whiteis, Fremont, Neb. We hope no individual or society will fail to report. At your church meetings select one or more persons, whom you think would be most profited themselves, and best qualified to impart to others the instructions received,—to attend the State meeting. We hope every society will be represented.

The time has fully come for us to take advance steps. We must all be better qualified to work for God. All our ministers, colporters, and agents, and those who wish to engage in any branch of the work, should decide at once to attend. Let us all pray for God's especial blessing upon this meeting.

A. J. CUDNEY, *Pres. Neb. T. and M. Soc.*

News of the Week.

"Tidings of these things came."—Acts. 11:2.

FOR WEEK ENDING DEC. 1.

DOMESTIC.

—Thirty-six fires are reported during the week, with a loss of over \$2,500,000.

—The President Saturday pardoned Sergeant Mason, who attempted to shoot Guiteau.

—The damage to buildings, bridges, and property in Randolph County, Mo., by the recent rain-storm will reach \$100,000.

—Sojourner Truth, the noted lecturer, died at Battle Creek, Mich., Monday morning, aged 108 years.

—The Illinois State Normal School at Carbondale was totally destroyed by fire Monday afternoon. No lives lost.

—The Erie, Pa., Common Council refused Tuesday night to adopt the new standard of time.

—The International Arbitration League, whose object is the settlement of disputes between nations by arbitration, met Tuesday at Philadelphia.

—At the annual meeting of the stockholders of the Erie Railway Tuesday at New York, President Jewett reported the year's earnings to be \$23,679,046. Surplus, over all expenses, \$1,265,484.

—Ocala, a thriving city of 1,500 inhabitants in central Florida, was almost totally destroyed by fire last Thursday morning. The city having no fire brigade and no water supply, and the wind being unusually high, citizens were compelled to blow up their own houses with kegs of powder to stay the fire's fearful march.

—At a meeting of the Kingston (Ont.) Common Council Tuesday, when a motion had been made returning thanks to the Captain of the Salvation Army for her good work in Kingston, all members but the proposer and second rushed from the hall and did not return.

—Fire destroyed the business portion of Albany, Wis., early Tuesday morning. A powder explosion in one of the stores, and falling walls, killed two persons and wounded several others. The weather was intensely cold, and many persons who escaped thinly clad from the blazing structures, suffered severely. The total loss will reach \$100,000.

—In the autumn of 1833 the New York Anti-Slavery Society declared among other things: "We will send forth agents to lift up the voice of remonstrance of warning, of entreaty, and rebuke." Among those agents who went forth to arouse the people, was the colored woman known as Sojourner Truth. In many sections Sojourner became almost as well known as the most noted of the abolition orators. A religious enthusiast, she carried to the lecture platform all of the methods that go with simple and devout earnestness. She seemed an old woman when she began her work for the slaves, and yet she lived on for fifty years, to become known to the people of more than half the States in the Union. Only a few months ago she was in Chicago, talking in her quaint, vigorous way. On Monday she died at Battle Creek, at the age of 108.—*Inter Ocean.*

FOREIGN.

—The Dutch bark *Judith* was wrecked on the Norwegian coast Monday, and fourteen persons perished.

—The Madrid government has decreed that slaves in Cuba shall no longer be punished with stocks and fetters.

—Paris, Nov. 29.—A pacific solution of the Tonquin question is now regarded as possible. England is exercising her influence with France and China for a peaceable settlement.

—A French man-of-war on Nov. 8 bombarded the unfortified town of Vohemar, on the north coast of Madagascar, without giving notice. Five British subjects were killed, and much property belonging to neutrals destroyed.

—The Chinese attacked Haid Zuong on the 17th inst., but were repulsed after seven hours' fighting. The French lost twelve killed and wounded, and the hull of their gunboat was pierced in many places. The Chinese loss was heavy.

—Hong Kong, Nov. 27.—The Governor of Hong Kong has just returned from a trip to Peking, where he saw the principal Ministers of the Chinese Empire. He is of the opinion that China has resolved to fight if forced much further by France in the Tonquin matter. China, he says, has 100,000 trained men available for operations against the French.

—"Behold how great a matter," etc. The invisible trichina is causing a vast deal of trouble. The French authorities some time ago prohibited the importation of American pork; but their latest decision is that if the pork be carefully salted, there is no danger from trichinosis, and such pork may be received. The Chamber of Deputies has fixed a day for the discussion of the whole question. Better not eat the beasts at all, Mr. Frenchman (we mean the big beast, hog, and his diminutive companion, trichina); for neither of them is fit to eat, cooked or raw, fresh or salted.

RELIGIOUS INTELLIGENCE.

—The Rev. William Mitchell, pastor of the Westboro (Mass.) Congregational Church, was arrested Saturday for stealing books. He offered \$1,000 to keep the matter quiet.

—The Universalist General Convention decided that no general revision of the Universalist creed was called for, and favored giving more attention and money to foreign missions.

—“There is no country in the world where I am so much Pope as in the United States,” said Leo XIII. recently, as reported by the Romish Bishop Keene, of Richmond, Va.

—At a meeting of Congregational ministers and missionaries recently held in New York, Miss Carter pleaded earnestly against war as a remedy for Mormonism, and affirmed that Christian schools were solving the problem by creating a public sentiment averse to polygamy. Multitudes, she said, had turned from Mormonism, and the young people especially who have seen their mothers suffer, will have nothing to do with it.

—At the November meeting of the Board of Managers of the American Bible Society, reports were presented showing that in the prosecution of the work of the fourth supply of the country, 222 colporters had, during the month of October, visited 62,778 families, and that 8,565 of them were found without a copy of the Scriptures. They sold 26,640 copies, and distributed 6,519 gratuitously; the value of the books sold being \$10,419.02, and the value of those given away \$1,720.99.

—At a monthly meeting of the Sunday-school Superintendents of Chicago, Mr. Cragin said there were 70,000 children in Chicago not gathered into the Sunday schools, and he presented figures to show that in 1840 there was one church to every 700 people in the city; in 1850, one church to 1,000 people; in 1860, one church to 1,300 people; in 1870, one church to 1,700 people, and in 1880, one church to 2,082 people. Such figures as these should warn the church and Sunday-school workers that there is need for more vigorous work.

—Père Hyacinthe, now in this country, was a R. C. priest of France, and celebrated preacher of Notre Dame, Paris; was excommunicated by the pope on account of his liberal opinions. He came to the U. S., returned to Paris, and married an American; joined the Old Catholics of Geneva, and is now a popular preacher of that city. Some have represented him as a Protestant, or non-Catholic. This is a mistake, according to the *Christian at Work*, who represents him as saying of himself: “My position is by no means so vague as my opponents make out. I am still a Catholic; for though I associate much with Anglicans, it is only because they are nearest to my ideal of a Reformed Catholic Church; I never had any idea of joining them. I believe that a reform within the Catholic Church is possible, and more and more wished for by the people and the lesser clergy. But the reform required is chiefly in discipline, not in doctrine. I cling to the ancient Catholic doctrine, separating the Catholic Church from its later Roman accretions. I believe in the sacraments, the Episcopacy, and all the ancient doctrines of the Church.”

Obituary Notices.

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

ALLEN.—Died of diphtheria, at Saranac, Ionia Co., Mich., Oct. 1, 1883, Mary Aurelia, aged eight years, seven months, and thirteen days. The parents mourn, but not as they that have no hope. Words of comfort by the writer. E. VAN DEUSEN.

DICKIE.—Died at Fremont, Wis., Nov. 12, 1883, Josie R., only son of John S. and Maggie M. Dickie, aged two years, four months, and twenty-three days. With sorrow they give up their loved one to our most dreaded foe, but with faith that Jesus will soon bring him back from the land of the enemy. Comforting words were spoken from Hosea 6:1. JAMES HILTON.

MORANG.—Died in Brunswick, Me., Nov. 4, 1883, Bro. Willie Morang, aged eighteen years. He was half brother to Eld. J. O. Corliss. Willie was a good boy. Since his father's death a few years ago, he has done all he could to make his mother and sisters happy. They greatly feel his loss. He was joyful in Christ to the last. Sermon by the writer from Ps. 46:1. R. S. WEBBER.

GARDNER.—Died of congestion of the lungs, in Parish, N. Y., Nov. 12, 1883, Harriet L., wife of Bro. A. J. Gardner, aged sixty-two years and four months. Sr. Gardner, with her husband, embraced the present truth about fourteen years ago under the labors of Eld. C. O. Taylor and H. H. Wilcox. She has been in a feeble state of health for some time, but failed rapidly during the last six weeks. Could it have been her Master's will, she desired to live until he comes; but she “rests from her labors, and her works do follow her.” Her life was a beautiful one, and her death triumphant. Her pure, disinterested benevolence won for her the admiration and love of all who knew her. She leaves a sorrowing husband to mourn his loss. Discourse by the writer from Matt. 1:21. J. E. SWIFT.

McFADDEN.—Died in Bowdoinham, Maine, Oct. 31, 1883, Bro. Reuben McFadden, aged sixty-two years. Bro. McFadden was one of the first to embrace the Advent doctrine when Bro. White first preached it in Richmond and vicinity. He ever lived an exemplary Christian life. When he heard the third angel's message, he gladly received it, and joined the Seventh-day Adventist church in Richmond, and was one of the most worthy members until his death. He leaves a wife to mourn her loss, but she mourns not as those that have no hope. Funeral sermon preached by the writer to a large congregation, from John 14:13. R. S. WEBBER.

ANDERSON.—Died of abscess of the liver, in Washington Co., Ala., Oct. 14, 1883, Bro. Solomon Anderson, aged seventy-four years, eight months, and seven days. Bro. Anderson was born in the county above-mentioned, ten miles from where he died, and had resided in the same county nearly all his life. He was a consistent member of the Methodist church in which he served as class-leader for many years. He embraced the doctrine of the third angel's message under the labors of Elds. C. O. Taylor and J. M. Elliott. The truths of this message were dear to him, and notwithstanding the fact that he lived four miles from the house of worship, he never missed being at Sabbath-school but once from the time he received present truth until his last illness prevented his attendance. He leaves a companion, several children, and a great many grandchildren to mourn their loss. We laid him away for a little while till the Saviour shall come, when we hope he will come forth clad in immortality. Words of comfort were spoken by the writer from Job 14:14. J. R. WAITE.

Appointments.

“And as ye go, preach, saying, The kingdom of Heaven is at hand.”—Matt. 10:7.

DOUGLAS, Dec. 8, 9. Meetings will commence Friday evening; with the Clyde church Tuesday evening, Dec. 11. M. B. MILLER.

I APPOINT meetings with the church at River Falls, Wis., Dec. 8, 9; at Beldenville, Dec. 15, 16; at Knapp, Dec. 22, 23. We hope that an effort will be made by all to attend these meetings. Especially do we wish to meet our scattered and lonely brethren. G. C. TENNEY.

If the Lord will, Bro. Johnson and myself will hold a three days' meeting with the Decatur church, Neb., commencing Friday evening, Dec. 14; and with the Blair church, Dec. 21-23. Please circulate the appointment as widely as possible. A. J. CUDNEY.

THE Lord permitting, I will be at Hickory Corners next Sabbath, Dec. 8, hoping to have a Bible-reading after the preaching; and at East Ross School-house, Dec. 9, at 2 P. M., and will give an illustrated lecture on physiology and health at the same place at 7 P. M. H. VEYSEY.

NOTHING preventing, I will meet with the church in Coldwater Sabbath and Sunday, Dec. 8, 9. The tract work will be especially considered. Expect to visit the friends in Quincy, Bronson, and Colon, as soon as possible, in the interests of the missionary work. F. L. MEAD, Director.

No providence preventing, we will hold district meetings in Maine as follows: Dist. No. 1, So. Norridgewock, Dec. 8, 9; No. 2, Hartland, Dec. 15, 16; No. 4, Woodstock, Dec. 22, 23. Eld. R. S. Webber will be with me, and we hope to see a general gathering of our people in each district. The subject of Bible-readings will be introduced, and all will want to be present. No one can afford to lose the benefits of the meetings. Come all. J. B. GOODRICH.

Publishers' Department

“Not slothful in business.”—Rom. 12:11.

A NEW AND VALUABLE WORK.

SUCH is “The new Biblical Atlas and Scripture Gazetteer.” This is the title of a Bible Atlas issued by the Religious Tract Society, London, England. We have given this atlas considerable study for some time, and feel that it is in most respects a very fine thing. The work is 88 pages in size, and contains sixteen very nicely-colored maps. At the close of the book is a “Scriptural Gazetteer,” which runs from A to Z, and gives a brief synopsis of all the countries and cities and places, with the various mountains, rivers, seas, and lakes, which are mentioned in the Bible. Also, the signification of those Hebrew and Greek names; and in numerous instances the modern Arabic names of these places are given. There is also a vast amount of geographical and historical

information in regard to places and countries. In some instances nearly a column is given in explaining the Bible history of some country or city. This makes it very valuable, as all the biblical facts concerning the word are given in a condensed form. We might instance the explanation of a few names, as Assyria, Damascus, Jerusalem, Egypt, and Babylon.

The maps are the prominently interesting feature of this excellent work.

Beginning with Map I., we have “The Distribution of the Sons of Canaan and their Descendants;” also the distribution of the nations after the deluge, beginning with Shem, Ham, and Japheth, and their immediate descendants. There are also eight columns of interesting explanations concerning the map, which will be appreciated by all.

Map II. presents “The Gentile Countries and Nations of the Old Testament.” Then follows an alphabetical list of the countries and kingdoms mentioned in the Old Testament, giving book, chapter and verse. Very full information also is given in regard to Mesopotamia, Arabia, Assyria, Chaldea, Media, Persia, Armenia, Syria, Phœnicia, Egypt, Africa, and the Isles of the Gentiles.

Map III. treats on “The Exodus, or Journeys of the Israelites from Egypt to Canaan.” Also a list of the stations which the children of Israel made, and very much interesting information in regard to that forty years' journey. The writer has spent hours alone on this map and the Bible. With it are ten columns of explanations.

Map IV. is “Canaan as Divided among the Twelve Tribes by Joshua.” This, with the six columns of explanations, opens a beautiful field for thought.

Map V. gives the “United Kingdom of Saul, David, and Solomon,” with full accompanying remarks.

Map VI., “The Kingdoms of Judah and Israel after the Disruption, and During the Monarchy,” followed by a page of explanations.

Map VII. presents “The Lands of the Jewish Captivities.” Then follow four columns of interesting remarks.

Maps VIII. and IX. show “The Four Great Empires, Babylon, Medo-Persia, Grecia, and Rome,” with eight columns of explanations.

Map X. gives “Palestine in the Time of Christ,” with lengthy explanations about Samaria, Galilee, Peræa, Idumæa, etc.

Map XI. is devoted to “St. Paul's Journeys, and the Places mentioned in the Acts and the Epistles.” Here follow detailed explanations in reference to the Apostle's missionary tours, his voyages, the seven churches of Asia, etc., etc.

Map XII. is an enlarged plan of “Ancient Jerusalem in the Time of our Saviour and Josephus,” with two pages of explanatory information.

Map XIII. is a detailed delineation of “Modern Jerusalem,” as it now is,—trodden down by the Turks, with six columns of remarks.

Map XIV. is a “Physical Map of Modern Palestine,” with the various Arabic names of countries, cities, rivers, mountains, lakes, hills, wadys, deserts, etc., with ten columns of reading matter.

Map XV. shows “Modern Egypt (Middle and Lower) and Sinai,” and has six columns of important information.

Map XVI. is “The Sea of Galilee and the Environs of Modern Jerusalem,” with half a dozen more columns containing exceedingly interesting studies to the Bible student.

We have now presented the prominent valuable features of this work, from which the most ordinary reader will see that this is a very useful book. No family should be without a good Ancient Atlas, and in the work under consideration we have

all that could be expected. It is not a book for the holidays, but is what is needed in every household the year round.

BOOKS FOR BIBLE STUDENTS.

THE S. D. A. P. Association can furnish either of the following-named books promptly, at the prices stated:—

THE ENGLISHMAN'S GREEK NEW TESTAMENT, giving the Greek Text of Stephens, 1550, with the Various Readings of the editions of Elzivir, 1624, Griesbach, Lachman, Tischendorf, Tregelles, Alford, and Wordsworth, together with AN INTERLINEAR LITERAL TRANSLATION, to which is added (in the margin) the Authorized Version of 1611.

This is a very valuable and handy Greek Testament. The interlinear literal translation is exceedingly useful. The work comes from the well-known and reliable publishers, Bagster & Sons, London.

THE ANALYTICAL GREEK LEXICON. This book consists of an alphabetical arrangement of every occurring inflection of every word in the Greek New Testament.

With the two books above named, any person of ordinary intelligence, with only a limited knowledge of the Greek language, can be quite at home in criticism in the Greek New Testament.

Small quarto size, in cloth, \$2.50. Either of the above-named books will be sent post-paid prices given.

VALUABLE BOOKS FOR REFERENCE.

- Clarke's Complete Commentary on the Old and New Testaments (special discount). Sheep, \$24.00
Cruden's Unabridged Concordance of the Bible and the Apocrypha, 1.75
Young's Analytical Concordance. Gives the Original Hebrew and Greek Words, 2.60
Smith and Barnum's Comprehensive Bible Dictionary. The best of all the Bible Dictionaries. Cloth, 5.00. Same in leather, 6.00
Smith's Bible Dictionary. A smaller work than the above, 3.00
Rollin's Ancient History, in 2 vols. The set, 4.50
Prideaux's Connections. A history of the period between the Old Testament and New. In 2 vols. The set, 4.00
Gibbon's History of Rome. In 6 vols. The set, 6.00
D'Aubigne's History of the Reformation. 1014 pages, with many maps and plates, 4.00
The same work in smaller type and page. 890 pp. 1.50
Eusebius' Ecclesiastical History, 2.00
Josephus' Jewish Antiquities, 2.50
Horne's Introduction. Sheep, 5.00
Hagenback's History of Doctrine, 5.00
Barnes' Notes on the New Testament. 11 vols. The set, 16.50
Barnes' Notes on the Psalms. 3 vols. The set, 4.50
Barnes' Notes on Daniel. 1 vol. 1.50
Barnes' Notes on Isaiah. 2 vols. The set, 3.00
Barnes' Notes on Job. 2 vols. The set, 3.00
Greenfield's New Testament and Lexicon. This is the regular edition, pocket size, 1.25
The New Testament, Newly translated from the Greek Text of Tregelles, and critically emphasized, with occasional Notes. By J. B. Rotherham. (Bagster, London.) Useful as a translation, 2.00

The P. O. address of Eld. J. F. Ballenger is Ridott, Stephenson Co. Ill.

RECEIPTS.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

Books Sent by Express.—L. Farnsworth \$17.42, W A Young 16.00.

Books Sent by Freight.—E S Griggs \$68.35, Pacific Press 79.92, Pacific Press 183.56, R M Kilgore 90.47, Clara E Low 50.25, W H Saxby 43.66, E R Jones 50.00.

Cash Rec'd on Account.—Texas T & M Society per R M Kilgore \$217.00, Va T & M Society per R D Hotel 20.00, H E Hanson 3.75, S Thurston 20.42, Penn T & M Society per D T Fero 35.00.

Mich. Conf. Fund.—Hillsdale \$1.00, Convis, S Sellers 14.00, Ransom Center per S S Jones 34.62, Birmingham per C G Hunt 12.50.

Mich. T. & M. Society.—Dist 4, Alma Perham \$2.00, Dist 6, C A Preston 4.51.

Mich T & M Reserve Fund.—Dist 5, John Leland \$20.00.

Inter. T. & M. Society.—Charles Clark \$10.00, Amelia Newman 5.00, M A Pasco 10.00, Jacob and Hattie Shively 25.00, Anna C Johnson L M 10.00, J N Loughborough 25.00.

S. D. A. E. Society.—J N Loughborough \$100.00 (10 shares). For Translating our Works into German.—F D Starr, trespass offering, \$100.00.

European Mission.—Mary Olmstead \$5.00, Jacob and Hattie Shively 50.00, J N Loughborough 25.00, Francis C & E M Watson 5.75, Mrs E E Houstain 50 cts.

English Mission.—Hickman Miller \$25.00, Mary Olmstead 5.00, Jacob and Hattie Shively 25.00, J N Loughborough 25.00, E M Watson, thank offering, 2.00, Walter Dewey & wife 2.00.

Scandinavian Mission.—Mary Olmstead \$5.00, Jacob & Hattie Shively 25.00, S Gunderson 1.00, J N Loughborough 25.00.

SKETCHES FROM THE LIFE OF PAUL.

BY MRS. E. G. WHITE.

THIS is the latest work of the author, and one which in all respects speaks for itself. The life-labors of the apostle Paul are here drawn out with rare power. Very many points of deep interest not mentioned in the New Testament are given in this work.

Price, post-paid, 80 cents. SEND AT ONCE FOR A COPY. Address, REVIEW AND HERALD, Battle Creek, Mich.

THE YOUTH'S INSTRUCTOR.

AN ILLUSTRATED WEEKLY PAPER FOR YOUTH AND CHILDREN, DEVOTED TO MORAL, MENTAL, AND RELIGIOUS CULTURE.

This paper is not devoted to insipid stories and religious fiction, but is filled with a great variety of that kind of reading which tends to the healthful development of the youthful mind.

Subscription price, 75 cents a year. All new subscribers paying the above price will receive the "Child's Poems" as a premium without extra charge.

TERMS TO CLUBS, PAID IN ADVANCE. Price per Copy, Post-paid. 5 to 10 copies, 60 cents a year. 10 copies and upward, 50 cents a year.

MATTER AND SPIRIT;

The Problem of Human Thought.

BY D. M. CANRIGHT.

A Philosophical Argument on an Important Theme. Organization of Matter Imparts to It New Qualities—Confessions of Eminent Men—What is Matter?—What is Vegetable and Animal Life?—How Different Species of Plants and Animals are Perpetuated—God has Organized Matter in Certain Forms so that It does Think—The Beauty and Power of Matter Lies in Its Organization—Cause and Effect Confounded—Instinct and Reason—From Whence Comes the Immortal Spirit?—The Disembodied Spirit—Material and Immaterial—Cause of Infidelity Among Scientists—Is Matter Naturally Corrupt? 66 pages, pamphlet form. Price, 10 cents. Address, REVIEW & HERALD, Battle Creek, Mich.

THE COMING CONFLICT; Or, The United States to Become A PERSECUTING POWER.

BY W. H. LITTLEJOHN.

This book contains a clear statement of the reasons for the observance of the seventh-day Sabbath, an attempted refutation of the same by a representative man who is an observer of the first day of the week, and rejoinders by the author of the book.

This is Emphatically a Book for the Times. 434 pages, in muslin covers, and will be mailed to any address, post-paid, for \$1.00.

Address, REVIEW & HERALD, Battle Creek, Mich.

HISTORY OF THE SABBATH

FIRST DAY OF THE WEEK.

A Mine of Information on an Important Subject.

By J. N. ANDREWS.

NOW MISSIONARY AT BASEL, SWITZERLAND.

The Bible record of the Sabbath; the secular history concerning it; the successive steps by which the change to the first day was made, and the work of restoration, are given in detail.

EVERY TEXT OF SCRIPTURE concerning the Sabbath is commented on at length; and the Complete Testimony of the Fathers in regard to the Sabbath and first day is given.

528 pages, Price, \$1.25. Address, REVIEW & HERALD, Battle Creek, Mich.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes times for Detroit, Jackson, Kalamazoo, and Chicago.

Grand Rapids and Detroit Express leaves Kalamazoo at 7:10 A. M., Battle Creek 7:58, arrive Detroit 12:10 P. M. All trains run by Detroit time.

CHICAGO & GRAND TRUNK R.Y.

Table with columns for WESTWARD and EASTWARD. Includes times for Port Huron, Pelee, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell, Valparaiso, and Chicago.

Stops only on signal. Where no time is given, train does not stop. All Trains are run by Central Meridian Time. Nos. 1, 2, 4, 5, 7 and 8 run daily except Sundays.

CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams.

Table with columns for LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE. Lists various train routes and times.

Dubuque, Amboy, Rock Falls and Sterling trains leave and arrive from Central Depot, foot of Lake street. PERCEVAL LOWELL, Gen'l Pass'r Agt

The Review and Herald.

BATTLE CREEK, MICH., DEC. 4, 1883.

CONTENTS OF THIS NUMBER.

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

Poetry.	
Keep Us, Saviour, J. M. HOPKINS,.....	753
Truth Vs. Error, VIOLA FISH,.....	756
The Hidden Serpent, <i>Ida Fairfield, in Sabbath Recorder,</i>	757
Martha or Mary, <i>Selected,</i>	758
Take Me, Break Me, Make Me, <i>Rev. W. T. Sleeper,</i>	763
The Sermon.	
Backsliding, <i>Republished,</i>	753
Our Contributors.	
Our Surroundings, <i>ELD. R. F. COTERELL,</i>	756
Signs in the Sun and Stars, <i>ELD. J. N. LOUGHBOROUGH,</i>	756
Choice Selections.	
Lyman Beecher's Illustration, <i>Sel.,</i>	757
Where Goes Your Money? <i>The Vanguard,</i>	757
A Singular Story, <i>Sel.,</i>	757
Sabbath Hunger, <i>Sel.,</i>	757
Our Tract Societies.	
T. and M. Reports from Vermont—Ohio—North Pacific—Maine—Upper Columbia,.....	758
Revised Constitution of the International Tract and Missionary Society,.....	759
Sabbath-school.	
Notes Critical and Practical,.....	759
Editorial.	
The Ten Commandments in Eden,.....	760
The American Compromise, <i>J. H. W. in Signs of the Times,</i>	760
College Matters, <i>Geo. I. BUTLER,</i>	761
Prospective College Improvements, <i>Geo. I. BUTLER,</i>	761
An Endowment Fund, <i>Geo. I. BUTLER,</i>	762
Physical and Mental Labor Combined, <i>Geo. I. BUTLER,</i>	762
More "Sunshine at Home," <i>Geo. I. BUTLER,</i>	762
Progress of the Cause.	
Reports from Switzerland—Ohio—Virginia—Wisconsin,.....	763
Anniversary Meetings.	
International Tract and Missionary Society, <i>M. L. HUNTLEY, Sec.,</i>	763
The S. D. A. Educational Society, <i>A. B. OYEN, Sec.,</i>	764
General Sabbath-school Association, <i>D. A. ROBINSON, Sec.,</i>	765
Special Notices.	
.....	765
News.	
.....	766
Appointments.	
.....	766
Editorial Notes.	
.....	768

BIBLE-READINGS.

THE committee appointed to have charge of the issuing of the Bible-reading lessons, have not been wholly unmindful of their appointment, although none of the lessons have yet been printed. The call for a number of *The Sabbath Sentinel*, considerably sooner than was anticipated, has interfered somewhat with other enterprises. But these will all be brought around soon. The issue of the first number of *The Bible-reading Gazette*, will be attended to as soon as practicable. One minister has responded with a Reading. Shall we not soon hear from others?

A CORRECTION.

THE obituary notice of Sr. Ellen H. Wilson, in the REVIEW of Nov. 6, stated that she died at Dodge Center, Minn. It should have been South Minneapolis, Minn. We will add by way of explanation, that we cannot tell where people die except we are informed; but the notice contained no mention of any place. The communication was dated at Dodge Center, and the best we could do was to guess that to be the place in question. It appears that we guessed wrong.

THE BIBLICAL LECTURES.

Nov. 26 we commenced the course of Biblical lectures in the College, which is to continue to the coming spring. In this department of Biblical instruction, the lessons are confined more specifically to the different points of our faith as S. D. Adventists, than in the other classes. The number who have entered upon the lecture course is forty, and in quality it is one of the finest classes we have ever had. The subject first taken up in the present course was that which lies at the foundation of all human history, physical, moral, and redemptive,—the great subject of law. The article in another column, "The Ten Commandments in Eden," contains some of the facts elicited in one of the lessons on the origin of the law.

THE SABBATH SENTINEL.

THIS is the name given to the new paper which our late General Conference voted should be immediately put into the field with the design of enlightening the people in regard to the present wide-spread movement to so establish the Sunday institution by law as to unjustly discriminate against the rights of those who observe the seventh day.

Copy for the first number is now in the hands of the printers, and we are hurrying it out to be in season for the National Reform Convention which meets in Cleveland, O., Dec. 11 and 12.

We think the name, "THE SABBATH SENTINEL," happily harmonizes with the mission upon which the paper is to be sent, which is to watch, in behalf of the Sabbath, the encroachments of that usurping institution which has gone abroad in all the land, and give such warnings as the case may require.

Paul's language in 1 Cor. 16:13, is chosen as the motto: "Watch ye, stand fast in the faith; quit you like men; be strong." This text expresses, we think, not only the duty especially incumbent upon us at the present time, but those qualities which all will need to possess in the near future: a staunch adherence to the faith, a manly discharge of all our duties under all circumstances, and strength to stand before opposition, however formidably it may array itself against us.

The paper will be published monthly for the present; and the first number will be issued the coming week. No pains will be spared to make it such a paper as will be adapted to the issue in all parts of the land. It should be freely circulated everywhere. Will our friends send us full information of the progress of the Sunday movement in their locality. Price, as a monthly, 30 cts. per year. In clubs of ten and upwards, 20 cts. each. Ohio takes 2,500 of the first issue. What State comes next? Let the orders come in.

CIRCULARS FOR "SUNSHINE AT HOME."

WE have recently got out special circulars for this attractive book, giving brief descriptions, table of contents, and three specimen pages, the same size of those in the book. Also a special circular for State T. and M. secretaries, who would do well to order them in quantities for immediate use. Time is rapidly passing, and soon the holidays will be over. G. I. B.

"SABBATH-READINGS" AND OTHER HOLIDAY BOOKS.

WE have no doubt that very many of these might be sold between now and New Year's, if they were used with "Sunshine at Home" by our canvassers. These are valuable books, and there are many thousands of families who would be glad to get them if their attention was called to them in a proper manner. Sr. White took great pains in collecting articles of moral value, reading matter which is pure and good, and for the benefit of young people especially.

These books are furnished at a very low price, and with special discounts to our tract societies. Many can be sold just as well as not, if our canvassers will take hold of it with interest in the next few weeks. They can also gain a valuable experience in canvassing, and thus learn how to dispose of our other reading matter. These books will do good.

The retail price of these volumes is 60 cts., or \$2.50 for the set of four volumes enclosed in a nice box. Very liberal discounts to our T. and M. societies, when the books are taken by the quantity. We hope our State secretaries will be on the alert at this time, and do their best to get out our valuable books at the time of the holidays. More of this class of books can be sold in one month at this time than in all the rest of the year. We should take advantage of such openings to introduce such books as "Sabbath Readings," and other works of this sort. Circulars will be furnished. GEO. I. BUTLER.

THE NEW STANDARD TIME.

BETWEEN the eastern boundary of Maine and Cape Flattery (the most western point of the United States), there is a difference in meridian time of nearly four hours. The hundreds of railroads lying between these two points have heretofore used over fifty different standards of time. This state of things has made it necessary for travelers to do a tedious amount of calculating whenever called upon to look up the connections between different roads. Then, too, in cities which are railroad centers, especially when each railroad has a different standard of time, it has required an exact mathematician to find out at what local time the various trains made their arrival and departure. Besides the before-mentioned annoyances, the damage to business men incurred in the losing of trains by miscalculation, has alone been sufficient to call loudly for some remedy for the evil. This, it is hoped, has been found in the adoption of the new "Standard," or Meridian Time.

By this method there will be only five different standards used throughout the United States and Canada, and between each of these standards there will be a difference of an even hour. To accomplish this result, the territory between the Atlantic and Pacific coasts is divided into five districts, and the time of the meridian lying in the center of each district, will be adopted as the standard time of all railroads throughout that district. The center of the most eastern district will lie under the sixtieth Meridian West from Greenwich, and that district will be known as the "Inter-Colonial." The district next west of the "Inter-Colonial" will be called the "Eastern," and its center lies under the seventy-fifth Meridian, which runs between New York and Philadelphia. The district next west of the "Eastern" will be called the "Central," and adopts for its standard time that of the ninetieth Meridian, which runs between Chicago and St. Louis, and very nearly through New Orleans. The two districts lying still farther west will be known as the "Mountain," having for its standard time that of the one hundred and fifth Meridian; and the "Pacific," which will be governed by the one hundred and twentieth Meridian time.

By the above plan, the five different Standard Meridians are just fifteen degrees apart, and show a difference in time of one hour. But while the distances between these meridians are mathematically exact, the boundary lines between the districts vary somewhat to accommodate those roads whose greatest length lie in one district, but which pass beyond where the exact boundary line would fall. For instance, the "Eastern" or seventy-fifth Meridian time will govern railroads connecting such points as Washington, Baltimore, Philadelphia, New York, Boston, Portland, Richmond, Charleston, Montreal, Quebec, and Toronto, with such points as Savannah, Pittsburg, Detroit, and Port Huron. On the other hand, railroads starting west from Pittsburg, Buffalo, and Savannah, although these cities lie in the "Eastern" district, will be governed by "Central" or ninetieth Meridian time, because those roads lie mostly in the "Central" district.

To derive the full benefit of this new system, the Standard time should be adopted in place of local Meridian time in all the cities and towns of each district. The local time of very few places differs more than thirty minutes from the Standard time, while the large majority of places do not differ nearly so much. In the present day, when the telegraph and telephone bring cities within speaking distance and make them as next-door neighbors, it is as necessary for them to use the same time as it is for the different members of the same community. Imagine the hands of millions of time-pieces in a thousand different cities making their journeys over the dial in unison! No re-setting of watches when we visit a city a few hundred miles distant. Most of the principal cities saw the benefit of the new system, and set their time-pieces accordingly on Nov. 18. The slight feeling of prejudice that existed then is rapidly disappearing, and not least among our blessings, will be the release that Standard Time gives from the thralldom of the everlasting calculating that has heretofore been necessary in order to get onto a railroad train. And when our friend "New Year" makes his first journey across the continent, he will have to pause before entering each "district," and set his time-piece according to the NEW STANDARD TIME.—*Chicago and Grand Trunk R. R. Gazette.*