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W. A. Pratt Proprietor AND SABBATH HERALD.

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

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EN VOYAGE.

WHICHEVER way the wind doth blow,
Some heart is glad to have it so:
Then blow it east or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
What blows for one a favoring breeze
Might dash another, with a shock
Of doom, upon some hidden rock.
And so I do not dare to pray
For winds to waft me on my way,
But leave it to a higher will
To stay or speed me, trusting still
That all is well; and sure that He
Who launched my bark will sail with me
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril past,
Within his sheltering haven at last.

Then, whatsoever wind doth blow,
My heart is glad to have it so;
And, blow it east or blow it west,
The wind that blows, that wind is best.

—Caroline A. Mason.

Our Contributors.

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

THE TEACHER AND HIS WORK.

BY MRS. E. G. WHITE.

To the teacher is committed an important work. While cultivating the intellectual powers and forming the manners of his pupils, he is constantly exerting an influence upon their habits and characters. Their destiny in this world and the next may be decided by his instruction and example.

It is not enough that the teacher possesses natural ability and intellectual culture. These are indispensable; but without a moral and spiritual fitness for the work, he is not prepared to engage in it. The teacher should see in every pupil the handiwork of God—a candidate for immortal honors. He should seek so to educate, train, and discipline them that each may attain to the highest standard of moral and intellectual excellence of which he is capable.

Many assume the position of a teacher without a proper sense of their responsibility and without due preparation. They are not actuated by that lofty purpose which an enlightened conscience and a love for souls would inspire. They teach merely to earn a livelihood, and do not realize the danger of marring the work by indulging their own peculiarities and revealing their defects of character. Hence their lack of self-control and wise discipline exerts upon pupils an influence which no after-effort can wholly counteract.

The teacher should not enter upon his work without careful and thorough preparation. He

should feel the importance of his calling, and give himself to it with zeal and devotion. It is not his duty to exhaust the energies of mind or body in other branches of labor which may be urged upon him. This would unfit him for his specific work.

Every educator should daily receive instructions from the Great Teacher, and should labor constantly under his guidance. It is impossible for him rightly to understand or to perform his work, unless he shall be much with God in prayer. Only by divine aid, combined with earnest, self-denying effort, can he hope to fill his position wisely and well.

The teacher should carefully study the disposition and character of his pupils, that he may adapt his teaching to their peculiar needs. He has a garden to tend, in which are plants differing widely in nature, form, and development. While a few may appear beautiful and symmetrical, many others have become dwarfed and misshapen by neglect. The preceding gardener has not done his work faithfully. By proper cultivation these plants and shrubs might have been made to grow up comely and beautiful; but those to whom was committed the care of the tender plantlets, left them to the mercy of circumstances, and now the work of training and cultivation is increased tenfold.

The teacher must bring to his difficult task the patience, forbearance, and gentleness of Christ. His heart must glow with the same love that led the Lord of life and glory to die for a lost world. Patience and perseverance will not fail of a reward. While his best efforts will sometimes prove unavailing, the faithful teacher will see fruit of his labor. Noble characters and useful lives will richly repay his toil and care.

The word of God should have a place—the first place—in every system of education. As an educating power, it is of more value than the writings of all the philosophers of all the ages. In its wide range of style and subjects, there is something to interest and instruct every mind, to ennoble every life. There is history of inestimable value and absorbing interest. The light of revelation shines undimmed into the distant past where human annals cast not a ray of light. There is poetry which has called forth the admiration and wonder of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequalled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity.

There is no position in life, no phase of human experience, for which the Bible does not contain valuable instruction. Ruler and subject, master and servant, the buyer and the seller, the borrower and the lender, parent and child, teacher and student,—all may here find lessons of priceless worth.

But above all else, the word of God sets forth the plan of salvation; shows how sinful men may be reconciled to God, lays down the great principles of truth and duty which should govern our lives, and promises us divine aid in their observance. It reaches beyond this fleeting life, beyond the brief and troubled history of our race. It opens to our view the long vista of eternal ages—ages undarkened by sin, undimmed by sorrow. It teaches us how we may share the habitations of the blessed, and bids us anchor our hopes and fix our affections there.

The great book of nature, ever open before the student, invites his thought and study. While the teacher explores with his pupils the wonders of the invisible universe, and the laws by which it is

governed, he should lead them to behold on every hand the power, the wisdom, and the love of God.

Physical training also should receive careful attention in the school-room. The teacher is, to a great degree, responsible for the health of the students under his care. The foundation of many ailments is laid in early life. Nothing is unimportant which affects physical health; for without this, mental training will be of little value.

Disease is often induced by over-study, confinement, and lack of exercise. Care should be taken to avoid these evils. Children, especially, should have frequent change of position and occupation.

Impure air is a frequent cause of disease. Above all other places, houses of worship and school buildings should be thoroughly ventilated. In the church congregation and in the crowded school-room are persons affected with scrofula, consumption, and almost every other form of disease. Impurities generated by these disorders are exhaled, and also thrown off by insensible perspiration. Unless there is most thorough ventilation, these impurities will be taken into the lungs, and then into the blood, and thus endanger health and even life. Yet sudden changes of temperature are to be avoided. Care should be taken that students do not become chilled by currents of air from open windows. It is unsafe for the teacher to regulate the heat of the school-room by his own feelings. His own good, as well as that of the students, demands that a uniform temperature be maintained.

The teacher should be familiar with the principles of physiology and hygiene, and should put his knowledge to practical use in the school-room. He may thus guard his pupils from many dangers to which they are exposed through ignorance or neglect of sanitary laws. Thousands of lives are sacrificed because teachers do not give attention to these things.

More harm than good results from the practice of offering prizes and rewards. It is the ambitious pupil who is stimulated to greater effort. Those whose mental powers are already too active for their physical strength, are urged on to grasp subjects too difficult for the young mind. The examinations also are a trying ordeal for pupils of this class. Many a promising student has suffered severe illness, perhaps death, as the result of the effort and excitement of such occasions. Parents and teachers should be on their guard against these dangers. It is unwise to develop the intellectual at the expense of the physical powers.

Students should be encouraged to exercise in the open air. Such exercise, with the invigorating influences of the fresh air, the sunshine, and the scenes of nature, will cool the fevered brain and soothe the excited nerves, and the student will return to his task with renewed vigor and fresh courage.

No one branch of study should receive special attention to the neglect of others equally important. Some teachers devote much time to a favorite branch, drilling the students upon every point, and praising them for their progress, while in everything else these students may be deficient. Such instructors are doing their pupils a great wrong. They are depriving them of that harmonious development of the mental powers which they should have, as well as of knowledge which they sorely need.

In these matters, teachers are too often controlled by selfish, sordid motives. While they labor with no higher object, they cannot inspire their pupils with noble desires or purposes. The keen, active minds of the young are quick to detect every defect of character, and they will copy such defects

far more readily than the precious graces of the Holy Spirit.

It is the meekness and love of Christ that is needed by teachers and pupils, by parents and children. The currents of spiritual life must not become stagnant. The water of the living fountain should be in us, a well of water springing up into everlasting life, and sweeping away the selfishness of the natural heart. What our schools and our homes need is the inflowing of heavenly life, so full and free as to impart a truly fervent spirit. The heart that is imbued with the love of Christ will reveal that simplicity and godly sincerity which was manifested in the life of our Saviour. That heart will be as a pure fountain, sending forth pure, sweet streams.

No man or woman is fitted for the work of teaching who is fretful, impatient, arbitrary, or dictatorial. These traits of character work great harm in the school-room. Let not the teacher excuse his wrong course by the plea that he has naturally a hasty temper, or that he has erred ignorantly. He has taken a position where ignorance or lack of self-control is sin. He is writing upon many a human soul lessons which will be carried all through life.

Constant association with inferiors in age and mental training tends to make the teacher tenacious of his rights and opinions, and leads him to jealously guard his position and dignity. Such a spirit is opposed to the meekness and humility of Christ. A neglect to cherish these graces hinders advancement in the divine life. Many build up barriers between themselves and Jesus so that his love cannot flow into their hearts, and then they complain that they do not see the Sun of Righteousness. Let them forget self and live for Jesus, and the light of Heaven will bring gladness to their souls.

Above all others, he who has the training of the young should beware of indulging a morose or gloomy disposition. This will cut him off from sympathy with them, and without sympathy we cannot hope to benefit. We should not darken our own path or the path of others with the shadow of our trials. We have a Saviour to whom every may go, into whose pitying ear we may pour every complaint; we may leave all our cares and burdens with him, and then our labor will not seem hard nor our trials severe.

The fact that Jesus died to bring happiness and heaven within our reach should be a theme for constant gratitude. The beauty spread before us in God's created works, as an expression of his love, should bring gladness to our hearts.

We open to ourselves the flood-gates of woe or joy. If we permit our thoughts to be engrossed with the troubles and trifles of earth, our hearts will be filled with unbelief, gloom, and foreboding. If we set our affections on things above, the voice of Jesus will speak peace to our souls; murmurings will cease; vexing thoughts will be lost in praise to our Redeemer. Those who dwell upon God's great mercies, and are not unmindful of his lesser gifts, will put on the girdle of gladness, and make melody in their hearts to the Lord. Then they will enjoy their allotted labor. They will stand firm and faithful at their post of duty. They will have a placid temper, a trustful spirit.

To the teacher is committed a great work—a work for which, in his own strength, he is wholly insufficient. Yet if, realizing his own weakness, his helpless soul shall cling to Jesus, he will become strong in the strength of the Mighty One.

AN OPEN LETTER.

TO THAT BROTHER WHO IS LIVING IN A NEW FIELD AMONG THOSE NOT OF OUR FAITH.

BY G. D. B.

DEAR BROTHER IN CHRIST: Having met you on several occasions, and knowing something of your surroundings and opportunities for advancing the cause of God, and also something of the dangers that beset your way, I have thought that perhaps a few words of counsel and caution would be appreciated, if administered in a spirit of kindness and with a desire to aid you in preparing the way for your neighbors and friends to become acquainted with the truth under the most favorable circumstances. This is no doubt one of the objects you had in view when you moved to your present locality.

One of the first things I would have you keep in mind is that the peculiarity of your religious faith and practice will turn the eyes of the whole community toward you. Many of your neighbors read but very little in the Bible. But they will scan your conversation and conduct with the closest scrutiny, and read your life like the open pages of a book. Some of them are men and women who never attend church and know nothing of the truths of the Bible. Your course of conduct, in which the Sabbath is the prominent feature, will cause them to look to you for Christian example as they do not look to other professing Christians. There are others professing Christianity who observe the first day of the week religiously, who will look upon you as an innovator, and who will for a time, at least, feel a strong spirit of prejudice toward you because of your introducing conflicting religious views and practices into their community. The very nature of your surroundings places you in a most trying and responsible position. Your every action will be watched, your every word will be weighed; and not only will your own moral worth be determined by the community, but decisions will be made in regard to the character of the doctrines you profess to believe. Thus your own reputation and the reputation of the truth of God are at stake. If your life makes a favorable impression upon your neighbors, it will be comparatively easy for the truth to win their hearts; but if the contrary be true, the door of some hearts will be effectually closed. There is not a doubt in my mind but there is a chance that some will make their final decision for life or death on the strength of your example.

You doubtless have it in mind to invite some minister to your place when the proper time arrives to present the truth. Such a purpose is certainly commendable, and you are justified in bending your energies to the accomplishment of this desire to have your neighbors enlightened. But, meanwhile, pending such an effort as this, what can you do to prepare the way, that good may be accomplished? Many others have gone out, away from church influences, into new fields, only to backslide or fall so far behind the work of God that they were never again worth anything to his cause. I desire to make a few suggestions as to what you should not do, and also a few as to what you should do, in order to exert the very best possible influence in behalf of the truth, and open the way most effectually before your neighbors and those in adjacent localities. Please accept a few suggestions first in regard to your conversation:—

I would not think it advisable during the first few months of your sojourn in your new home to talk very much about the peculiar doctrines we hold, nor to use the expressions, the "third angel's message" and the "last message of mercy," etc., too freely; because the people will not be able to appreciate these expressions until they have heard considerable of the present truth presented. There is doubtless more or less prejudice existing against our work as soon as it is known that you observe the Sabbath of the Lord. Unless points of faith are made very clear, talking about them will only intensify the prejudice already existing. It is exceedingly difficult for prejudiced minds to appreciate new points of truth, especially where they are so contrary to the preconceived opinions of our day. There is danger of your appearing in the eyes of the community as an obtrusive innovator. If public opinion should rise up against you because of a lack of understanding the principles of truth properly, it will take many years to overcome it. It will be much easier to convince people of the purity of your motives than of the truth of your doctrines.

The sincerity of your motives will soon be apparent if your life is what it ought to be; and unless the people look with favor upon your motives, they will have little to do with your doctrines. When people inquire about your faith, present the statements of the Bible, and but few remarks will be needed to make the truth apparent. A small tract on the subject (of which you should have a good supply on hand) will be the best thing to close your conversation. On all occasions, when called to defend the truth or expound it, let meekness, patience, and moderation possess your soul. Never for a moment forget whose truth you are dealing with, and do not betray anxiety about results. The harvest is in God's hands. Paul may plant, and Apollos water, but God gives the in-

crease. Only be anxious that the sowing be rightly done.

Do not indulge in joking. It does not compare well with your faith, and you will have to meet its influence. The apostle exhorts to avoid foolish talking and jesting, "which are not benefiting" (new version). Eph. 5:4. Those who profess the solemn faith we hold will have their sincerity gravely questioned if they indulge in joking.

There is another practice which will be fatal to your good influence if indulged in. I refer to the common habit of telling stories of a questionable character, bordering upon the obscene. The world is full of this low kind of conversation. I entreat you never to manifest the least relish for such things even when in company where they are introduced. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." The apostle says, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying." This kind of transgression is so common that many look upon it as being only a small sin. But you would be surprised at the end of a few months or years, should the truth be presented in your locality, at the consequence of having indulged in telling foul stories or cracking obscene jokes. You and also others will reap a bitter harvest from such a sowing. Although while the truth was being presented, you would have little heart to exhort your neighbors to see the Lord and obey his commandments. It is surprising to see how what appears as only a small sin to us will hedge up the way before us for years in the future.

You will also find it in the end greatly to your advantage and to the advantage of the cause of truth to avoid adverse criticisms upon your neighbors. The Lord has said in his word, "Speak evil of no man." Why is it not sin to violate this command as well as to violate other Scripture commands? The world knows that such commands are in the Bible, and they know that genuine Christians will be careful how they speak even to their enemies. Christ has said, "Love your enemies." It should be the Christian's aim to make friends of his enemies if possible, and lead them to be reconciled to God. After we have passed decisions upon men or spoken evil of them, it is hundredfold harder to reach them with the love that Christ had than before. Somebody has taken our adverse criticisms and carried them to the very individual, and no doubt the shading has been deepened in the picture we drew of their character. Thus an impassable barrier is built up between us and them. Heed the injunction, "Speak evil of no man," if you would do the most to advance the interests of present truth. Do not ever repeat a scandalous truth. "He that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; and God will be his defense in the day of trouble."

In regard to your business dealings, let me offer a few suggestions: first, have every transaction well understood, if possible, before reliable witnesses; and if anything of the nature of a contract or agreement binding for some time to come, is entered into, have it put in writing. Always take a receipt for money paid. If possible, avoid going into debt; but if you should be compelled to do so by force of circumstances, keep a careful account of your obligations, and meet them by all means when due. If you act wisely, you will never contract debts, unless you see a fair way open to meet them when the time for payment arrives. Inwardly, avoid slackness; but on the other hand, do not be stingy and niggardly, always arguing for the last cent. Do not form the habit of "Jewing down" persons in their prices. If prices for goods you are buying seem unreasonable, use a reasonable amount of effort to obtain them at just rates; but do not always endeavor to get them a little less than price. You are not so much better than other people that you should not be willing to pay what they do. If you know where goods can be obtained at a cheaper rate, go there quietly and buy. This course of business conduct will make you honored and respected; and if you are respected, the doctrine you profess to believe will be respected.

Be a gentleman. Speak to those you meet. Keep yourself posted on matters in the religious world, and on the general news of the day, so that you can talk intelligently with neighbors and strangers when you meet them. This will give

personal influence in your community, and a hold on the good opinion and sympathies of the people.

at but not least," I would say, Keep your house clean and tidy. Keep everything neat in your house and farm, if you have one. Leave your barn doors off their hinges and hinges all broken down. And don't let your things grow up to weeds. Such things give a bad appearance of a sloven or poor calculator. Let your house be neatly kept inside. Nothing so open sin so works against a family's reputation for moral purity as filthy house-keeping. Let it in a house that sustains unpleasant odors as untidy, is an effective antidote for any acquaintance with the family's principles.

—pardon these plain words. They have been written in love for you and for the cause of our Lord Jesus, whom we expect soon to see come down from the clouds of heaven. It is not your reputation so much as the reputation of the cause of God that is at stake. Your example and conduct will have much to do with the prosperity of the church in the community where you live, from the time the Lord comes. Never for a single hour let the world be reading your life and character as an open book. If your conduct before the world is consistent with the principles of present truth it will not be long before the way will be opened for you to engage in the missionary work among your neighbors. And that the Lord may help you to successfully prepare the way for the minister of the word to reach the hearts of the people, let us be the prayer of

Your brother in Christ.

FRIENDS OF JESUS.

BY ELD. J. BYINGTON.

COMFORTER I call you not servants ; for the Comforter knoweth not what his lord doeth : but I have called you friends ; for all things that I have heard of the Father I have made known unto you." 15. There is a depth of meaning to these words of our Saviour which I fear many do not understand. He says, "I call you not servants," but "friends ;" or, which is the same, "sons and daughters." 2 Cor. 6 : 18. "Behold, what manner of love our Father hath bestowed upon us, that we should be called the sons of God." 1 John 3 : 1. To be born of God, and thus sons of God, or children of God, is the most exalted privilege that we can have here in this fallen world. Webster's definition of *friend* is "an intimate associate." And thus "our fellowship is with the Father and with his Son Jesus Christ." 1 John 1 : 7. We "have received the Spirit of adoption whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8 : 15, 16.

But first be partakers of the Holy Spirit, and then we can bear "the fruit of the Spirit," which is love, joy, peace, long-suffering, gentleness, meekness, temperance." Gal. 5 : 22, 23. But are not the sons of God the children of God? Yes, truly his service is their debt. It is not merely good feeling, though it is a cold religion without this ; but it is a religion deeply rooted in the heart, which is a new being, while the old man is crucified and buried with him who lives within us.

Though all the true sons of God are servants of God, are all the servants of God sons of God? No. Is this a wild thought? An individual may be awakened, and, thinking he must do something to be saved, may receive baptism, have fellowship with the church, do a round of duty, and have a very good external appearance, while the heart is wanting—the love of God shed in the heart by the Holy Spirit given unto

would not under-value the efforts that all are made, but would exhort them to press on through the darkness and become truly the sons of

Creek, Mich.

life that will bear the inspection of men and God, is the only certificate of true religion.

THE PLACE OF PRAYER.

BY E. HUTCHINS.

A GOODLY place in which to be,
This place so fair
Of humble prayer ;
It always lifts and strengthens me,—
This pleasant place of prayer.

It is the place where angels are,
So full of light
And holy night,
They drive the evil ones afar,—
This blessed place of prayer.

'Tis here that passions are subdued,
And holy thought
To me is brought,
And with His love my soul imbued,—
This place of earnest prayer.

'Tis here that sorrow's piercing dart
Is thrust in vain
Or snapped in twain ;
The wounds e'en good to us impart,—
This healing place of prayer.

'Tis here that heaven comes down to earth,
And earthly good
Is understood
To be, as dross, of little worth,—
This wondrous place of prayer.

HAVE WE A SABBATH ?

BY ELD. ALBERT WEEKS.

IN the *Christian Secretary* of July 8, 1885, under the above heading, Rev. Geo. Thompson discourses concerning the Sabbath ; and from his article we make the following extracts :—

"Much is said about the 'Jewish Sabbath' in contradistinction from the Christian Sabbath. I protest against the term 'Jewish Sabbath.' There never was any such day. Some of the holy days of the Mosaic dispensation were called sabbaths, but reference is not made to the one holy day of rest. The Sabbath is not a Jewish, or Mosaic, institution ; but, as Christ said, 'The Sabbath was made for man.' It was instituted by our wise and good Father at the creation, and he himself set his creatures the example of resting on that day from all servile labor, and of sanctifying it to a holy use.

"This Sabbath continued from then to the days of Moses, when it was re-enacted and written on stone. And in the different ages it was enjoined by the prophets, by Christ, and by his apostles. It was the same old law, as shown by the expression, 'Remember the Sabbath day to keep it holy.' People then, as now, were prone to forget it ; hence the injunctions, Remember, Keep my Sabbaths, etc. But it never was a Jewish institution, any more than it is an English or American. It was not made for one race, or age, or some peculiar circumstances, but for all mankind and for all time and all circumstances. . . . If this be so (and no one can disprove it), then how absurd to hear some ministers say, and to read in commentaries and Sunday-school notes, that 'The Jewish Sabbath was done away with Christ's death. We have no Sabbath under the gospel.' It is hard to control one's feelings when hearing or reading such nonsense."

This is all very good, and fully accords with the words of the psalmist, "All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111 : 7, 8. But soon the keen sense of consistency seems to depart, and Mr. T. further says : "The fourth commandment, in its principle and spirit, with the other nine stands, and ever will stand, in all its force." Why does he say, "In its principle and spirit?" Evidently he is seeking a way of escape from the position he has taken ; as though that would give us liberty to depart from the exact terms of the commandment. Having prepared the way, he now continues : "But which day is the Sabbath? Some say the seventh, while most say the first. How shall we decide? . . . The spirit of the Sabbath law is, Six days thou shalt work, but the seventh is the Sabbath of the Lord thy God." True. Now see how he would parry the force of the plain precept : "Whether it is called the first or seventh day depends entirely on the manner of counting." "If we begin our first working day on Monday, then our Sunday is the seventh day." But where has God given such latitude in the observance of the Sabbath? We find nothing of the kind in his word. On the contrary, in the commandment the definite seventh day and no other

is commanded to be kept holy ; for God has blessed and hallowed it. If God will let us "count" as we please to obtain a seventh day now, he will always do so ; for God does not change, and he will not alter the thing that is gone out of his lips. See Ps. 89 : 34.

By a reference to Ex. 16 we can learn who does the counting to obtain the seventh day enjoined by the fourth commandment. There we find the wants of the Israelites provided for in such a way as to make it utterly impossible for them to keep any other day than the one the Lord points out as his. Man cannot count to suit his own caprice or convenience, and thus make a week of his own. God has given us the week by the great work of creation, making holy the last day of the weekly cycle. He commands us to keep that day holy. In giving a command to keep the seventh day, he virtually pledges himself to preserve the weekly cycle ; for he does not command impossibilities. In accordance with this idea, we find the numbering of the days of the week the same among all nations. If our friend still insists that Monday is the first day of the week, let him come to the State of Michigan and undertake to carry out his folly. The statute law of this State enjoins the observance of the "first day of the week." The word "Sunday" is not used at all. Now with Mr. T.'s numbering of the days, he must observe Monday, or he is a violator of the law of the State. In his providence, God has preserved his own reckoning of the days ; and let not man, in his efforts to justify self, seek to disarrange it.

Mr. T. closes with the assertion that "Sunday is the seventh day according to the letter and spirit of the law. . . . And this is the day of the resurrection of Christ." Very fortunately we have the testimony of God's word to settle this matter. In the record concerning the resurrection of Christ, there is no such latitude given. The "day of the resurrection" is called "the first day of the week." And the day before it is plainly designated as the Sabbath. Matt. 28 : 1 ; Mark 16 : 1, 2 ; Luke 23 : 56 ; 24 : 1. Inspiration has done the counting, and also located the Sabbath. Yet some will persist in trying to climb up some easier way. The mortar is not tempered, and the wall that they have erected will fall. Eze. 22 : 26, 28 ; 13 : 5-15.

GOD'S SPIRIT IN THE CHURCH.

[I DISCOVER so much of genuine gospel for these days in the accompanying article which I clip from my old family paper, *The Sabbath Recorder*, that I feel desirous that the readers of the REVIEW should have the benefit of it as well as those of the *Recorder*. D. P. CURTIS.]

Our Saviour in his last discourse to the disciples said to them :—

"It is expedient for you that I go away ; for, if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove (Rev. Ver., convict) the world of sin, and of righteousness, and of judgment : of sin, because they believe not on me ; of righteousness, because I go to my Father, and ye see me no more ; of judgment, because the prince of this world is judged." John 16 : 7-11.

We are expecting this work of the Holy Spirit. We hope for it ; we pray for it. Be it said truly to our credit that we earnestly and sincerely desire it. In a revival of religion we desire the arrows of conviction to strike the heart of the sinner. It is a source of complacent satisfaction for us to sit by and see the bolts come down and do the work around us. We look out upon the world and see there sin, unrestrained, unheeded, increasing day by day, and doing its terrible work of destruction. We discern, in the minds of those steeped in sin, no thought of its terrible nature, nor of the reality of righteousness and judgment. We wonder how long the Lord can let it go on. Our faith fails us, and our prayers that he may send his Spirit to do his office work are weak.

In all this we are apt to forget that it is to us that the Spirit is to come : "If I depart, I will send him unto you." When the Holy Spirit is come to us, the Church ; to us, Christians ; to us, the redeemed ; then, and not till then, will he convince the world. We are the medium through which the divine influence is to accomplish its purpose upon the world outside. While one stands waiting to see God transform the world by his omnipotence, God is waiting for his own people to realize

their part in this matter. In this we do not refer to evangelical work, to mission work, etc., which the Church so faithfully does, but to the practical matters of "sin," "righteousness," and "judgment" in our own lives.

"Of sin, because they believe not on me," said the Saviour. How shall the world know that they believe not, except there be in the world a body of men who do believe? If the Spirit is to convince the world of sin because they do not believe on Christ, we must believe ourselves. As a matter of fact, Christians generally do not believe more than twenty-five per cent of their profession, and the world knows it. If Christians believed the 16th verse of the 16th chapter of Mark, they would be anxious almost to a frenzy about those dear to them who are unbelievers; we would have a good deal more genuine preaching. But we do not believe it; our conduct proves that we do not. We see a man in danger from a passing train. We shout and run to warn him of his perilous position. We see our friends and acquaintances in danger of eternal destruction, and we never raise a finger to save them. Why this difference? John the Baptist rushed from the desert with a message which he believed, and said, "Repent ye, for the kingdom of heaven is at hand;" and all Judea and Jerusalem were baptized by him in Jordan, confessing their sins. Peter on the day of Pentecost believed what he preached to the people of Judea, and with him were one hundred and twenty other men who believed as he did, and three thousand were converted in a day; and "fear came upon every soul." Luther believed, with all his mighty heart, the gospel of Christ, in a time when its power had been well-nigh extinguished; and the result was a revolution which affected the whole world. What means it that multitudes of learned and excellent ministers have handfuls of tired and thoroughly "bored" listeners in their congregations; and that a man called Sam Jones, now going about in the South like a new John the Baptist, can get five thousand out to hear him at six o'clock in the morning in a town where every one was at first against him, and in a few days has two thousand converts, one being a judge on the bench? That man, uncouth though he be, is animated by a mighty faith. When the church of God believes the truth of Scripture, God's Spirit will convict the sinner.

"Of righteousness, because I go to my Father, and ye see me no more." The one perfect life lived on earth had been to human eyes a failure. Christ, the gentle and lovely one, had been foully slain as a malefactor. Could such a life meet such an end, and justice reign in heaven? Not till we see Jesus triumphant on the right hand of the Father do we know that justice is done. Righteousness is done; but if to day the world is to know it, the Church must show it. Christ's righteousness must appear in our lives ere the world will believe it. Truth must appear in our lives ere the world will refuse to regard all men as hypocrites. It would require a microscope of a thousand diameters to detect the difference between the average Christian and the average man of the world nowadays. St. Paul himself would be puzzled to tell the difference. We fancy we have no duty to any man. We say, "The gospel is free to all men, why do n't they accept it?" while we by our own lives are proving that the gospel is a farce. Christ has gone to his Father, and we see him no more. Practically, we forget that he exists. If we cannot see him, shall we expect the world to have a keener spiritual vision? Let us purify our lives; let us be upright, honest, truthful, and holy in our daily actions, and see if God will not rebuke sinners and convict them of sin "and of righteousness."

"Of judgment, because the prince of this world is judged." Verily we serve the Devil more than we serve Christ. We do not confess it. We perhaps have only a kind of half belief that there is a personal Devil. But there is. If there is no Devil there is no Christ (Luke 22:31, 32). The Bible speaks of one as much as the other. If Satan be a mere principle of evil, Christ is a mere principle of good. The prince of this world rules our lives, our actions, our minds. He was judged when he found the Son of God impregnable against his wiles. He has, however, found less trouble with the followers of the Son of God. Until we come out from under our allegiance to Satan, until we separate ourselves from sin and the sinner's

master, the world will have no regard for past, present, or future judgment. They will say, "Why fear a Judgment or a hell? If we go, and justice is done, we shall have good company; ministers, deacons, and pious people shall, no doubt, roast alongside of us." When the world sees the Christian Church pure, holy, and free from Satanic influence, then will they begin to tremble; but while they see Christians serenely doing as they themselves do, they will go on calmly without fear.

Let us believe God's truth; let us act up to our belief; let us seek righteousness; let us say, as did the Saviour, "Get thee behind me, Satan;" let us look for God's Spirit to come to us, to our own hearts, to make us pure like unto God our Father. "And when he is come, he will convict the world of sin, and of righteousness, and of judgment."—W. C. Daland, in *Sabbath Recorder*.

"IT'S MY WAY."

BY E. HILLIARD.

As an excuse for wrong-doing we often hear people say, "It's my way." "My way" is just what was the occasion of the wrong, and is no excuse whatever for the evil action. We should submit our ways unto the Lord. There are many who, if they could serve the Lord in their own way, would put up with many hardships uncomplainingly, and to all appearances make heroes in the strife. If Peter could have had his way, he would have fought by the Master's side in the garden until his lifeless form lay prostrate on the earth, as a token of his fidelity to the cause of truth. But his way was not right, and we find that when tested in the Lord's way, he made a shameful failure.

Saul followed his own way, and came to a most lamentable death. The once humble heart of this king of Israel had been obedient unto the mandates of Heaven; and while obedient, the Lord was with him, and he prospered. But as soon as his ambitious spirit gained the ascendancy, it led him on to ruin.

The Lord will accept no excuse for following our own perverted ways; for he has promised to guide the meek in judgment, and to teach them his way. It was David's most ardent desire to learn the way of the Lord; so he prayed, "Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name." Ps. 86:11.

How fearful the psalmist was lest he should follow his own course and thereby be led into sin. Hear what he says: "I will take heed to my ways, that I sin not with my tongue." Ps. 39:1. How different from the careless multitudes of the present day. The great majority now find but little satisfaction save as they find it in the gratification of the carnal desires. Oh! why not, like the psalmist, take heed to our ways and see if we have committed them unto the Lord, or whether we are following in a way that seemeth right unto us, but the end thereof is death!

Many cling to their own ways so tenaciously that the Lord can do but little, if anything, for them. But the Lord has told us that if we will forsake our way, he will have mercy upon us and abundantly pardon. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Weary, sin-sick soul, is not this promise inducement enough to turn from our evil thoughts and ways, and seek God with our whole heart? Oh! why not humbly search to know his will, and when made known to us, perform it, no matter how contrary to our own selfish will and way? May God help us to be submissive to the will of Heaven.

Mankato, Minn.

CRUMBS.

BY S. O. JAMES.

Give ye them to eat. Matt. 14:16.

THE religion of Jesus adds no new faculty to the mind, but those we do have, it sanctifies to God.

I know that in the last days God will greatly bless somebody; why should it not be me?

If a man suffers for well-doing, even that is better than to be paid for evil-doing.

"I need a change, oh I need a change!" yes, of mind and heart, perhaps more than in place of residence.

I do not know what God has in store for the remainder of my earth life, but I can find my day at a time.

Because good and noble purposes are not carried out; because fond hopes are crushed, bruised, and desolate we distrust even our motives, let us not therefore underrate systematic efforts, nor be less determined to fill our lifeline with acceptance.

The yoke of Jesus is galling only when we are in the wrong direction. It was not made for royal necks. Could we but feel more of that which constrains us to say,—

I love the straitness of the way;
It teaches well thy power,
While love hath taught my heart to say,
"I need Thee every hour."
How pleasantly the days would pass,
We'd live upon his smile,
And say, when gladly came the last,
'Twas but "a little while."

FAITHFULNESS IN ATTENDING RELIGIOUS WORSHIP.

BY JULIA E. GREEN.

THE Saviour told us that in the days just to the coming of the Son of man the love of man should wax cold. One of the first outward tokens a persons manifests of losing his love, is of absenting himself from religious worship. Many and varied are the excuses offered for such conduct. Let us examine some of the most common:—

"I do not feel like going to meeting to-day. It is *feeling* to be the rule of our lives? No. In God's word are we told to do any duty because we *feel* like it; but we are to obey God's commands because it is right and for our best good. We are not array our feelings against his wishes or commands.

"There is no preaching, and I can enjoy myself better at home reading the Bible," etc. The Lord says, "If thou turn away thy foot from the bath, from doing *thy pleasure* on my holy mountain, etc. See Isa. 58:13, 14. If we can go to church and we refuse to do so, is it not doing our duty? Surely it is; we are refusing to do the day as God designed, and are substituting our own manner of our own choosing.

"Bro. ——— leads the meeting," or "Sr. ——— will be sure to be there, and I do not like to go, and am not going to hear them." What an excuse to send to the throne of God!—that if Bro. ——— or Sr. ——— are going to do their duty, you will not do yours; or if they are going to heaven, you do not want to go! There is danger that you will, if you indulge such feelings. Have you any sons for disliking them that will stand the coming test of the Judgment? Have they offered you? If so, have you in the spirit of Christ rebuked them and talked the matter over? If not, the first step toward a reconciliation is yet to be taken, and you are the one to take it; for possibly they are unconscious of having offended you, and would gladly do any possible thing to have peace. Matt. 18:15-17. Should you, after all your well-meant endeavors to effect a reconciliation, this does not free you from the obligation to forsake not the assembling of you together, and that not to spend the time in chit-chat, but to exhort one another to courage and steadfastness in the divine life; to praise God for his mercies and his love, and to pray with one another.

Only a few more opportunities for meeting are left us. The weeks are gliding swiftly and silently away; and even our little gatherings, in which "they that feared the Lord, spake often one to another, and the Lord hearkened and heard it," a book of remembrance was written before him, will be broken up, and the faithful ones will be gathered in one triumphal gathering around the throne of God.

—Spiritual might,—that rare ascendancy which some men have exhibited over the mighty powers of the world,—is simply that faith which links the human weakness to Omnipotence.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a precious stone."—Ps. 144: 12.

JOYS OF HOME.

SWEET are the joys of home,
And pure as sweet, for they
Like dews of morn and even, come
To wake and close the day.

The world hath its delights,
And its delusions, too;
But home to calmer bliss invites,
More tranquil and more true.

The mountain flood is strong,
But fearful in its pride;
While gently rolls the stream along
The peaceful valley's side.

Life charities, like light,
Spread smilingly afar;
But stars approached become more bright,
And home is life's own star.

The pilgrim's step in vain
Seeks Eden's sacred ground;
But in home's holy joys again
An Eden may be found.

A glance of heaven to see,
To none on earth is given;
And yet a happy family
Is but an earlier heaven.

—John Bowring.

WHICH IS THE MOST VALUABLE?

I AM sadly conscious that thousands of mothers are so over-burdened that the actual demands of the day, from day to day, consume all their time and strength. But, "of two evils, choose the least;" which would you call "the least," an untaught child, or an unpolished stove? dirty windows, or a child whose confidence you have failed to gain? a web in the corner, or a son over whose soul a habit has formed so strong that you despair of melting it with your hot tears and your fervent prayers? I have seen a woman who was absolutely ignorant of her children's habits of thought, who never felt that she could spare a half hour to read or talk with them. I have seen this same woman spend ten minutes ironing a sheet,—there are six in the washing,—one hour in fluting the dresses and arranging the puffs of her little girl's sweet white suit; thirty minutes in polishing the mirrors that were already bright and clean; forty minutes in frosting and decorating a cake for tea, because company was expected. When the mother, a good orthodox woman, shall stand up before the great white throne, to be judged for "the deeds done in the body," and to give in her report of the master's treasures placed in her care, there will be questions and answers like these:—

"Where are the boys and girls I gave thee?"

"Lord, I was busy keeping my house clean and in order, and my children wandered away."

"Where wert thou while thy sons and daughters were learning lessons of dishonesty, and malice, and impurity?"

"Lord, I was polishing furniture and ruffling cushions and making beautiful rugs."

"What hast thou to show for thy life work?"

"The tidiest house, Lord, and the best starching and ironing in all our neighborhood."

"Oh! these children! these children! the rest of the boys and girls whom we love more than our own lives! Shall we devote our time and strength to that which perisheth, while the rich garden of the child's soul lies neglected, with foul weeds choking all worthy beautiful growths? Shall we neglect the incidentals of life to the rank of a purple, to the shutting out of that work whose results reach beyond the stars? Fleeting, oh! fleeting, are the days of childhood! and speckless windows, and snowy linen, the consciousness that anything about the house is faultlessly bright and clean, will be poor comfort in that day wherein we shall discover that our boy's feet have chosen the path that shall take him out of the way to all eternity."—*Woman's Journal*.

PERSONALITIES.

KEEP clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personali-

ties. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not needlessly report ill of others. There are times when we are compelled to say, "I do not think Bouncer is a true and honest man." But when there is no need to express an opinion, let poor Bouncer swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing him. And as far as possible dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere pure as possible, and fragrant with gentleness and charity.—*John Hall, D. D.*

THE LITERARY TASTES OF THE YOUNG.

"I do not know what is the matter with my children," said a good hearted mother in my hearing the other day. "They read all the newspaper stories and dime novels within their reach; but as for more substantial literature, such as scientific, religious, and historic works, they do not touch them. Why is it so?" she asked. "I never was so foolish."

Let me pause and ask, Why is it so? It is a question which demands attention. It may be that the parent is not so foolish now, at least since age has somewhat cooled the impulsiveness of youth. But somebody is to blame. There is a cause somewhere for this abnormal demand of mental intoxication. When the child manifests an ungovernable appetite for strong drink, we begin to cast about to ascertain whether the parents were not given to tipping, or if they did not at least administer stimulating food and drink to the child in infancy. If the parents are tipplers, the question is settled at once; or, if they fed the child on stimulants, that accounts for the abnormal appetite. There is a cause somewhere for the youthful taste for mental intoxication. Where is that cause?

There are many parents, who, though they do not now read sensational stories by the wholesale as many of the young do, yet have contracted such a taste for them that they "just delight" to while away a few hours occasionally in perusing fiction. Ah, there is the secret! They have developed those particular functions of the mind,—the sensational powers,—and have thus cultivated a taste for such literature greater than for any other. Need we be surprised that that taste should be handed down, that those faculties should be more highly developed in their offspring? No more than we need wonder that a thirst for strong drink is born in some children.

But it does not follow, by any means, that all thus inherit this abnormal literary taste; yet all come by it honestly. Suppose that a child should be fed on sweetmeats and other such foods from very infancy. What would be the result! He would crave only such food, and would feel miserable without it. Would not the parents of such a child be blameworthy? Yet many teach their children much worse mentally, and think nothing of it.

Before the child can talk, or scarcely catch an idea, it is subjected to almost continual nervous and mental excitement. Every one tries to call its attention by some wonderful maneuver, in order to make it stare, and when old enough to understand language, and comprehend complex ideas, its little mind is kept in constant commotion and excitement. Wonderful stories are daily poured into its ears, merely because they intoxicate and delight. They are its mental daily bread, and, of course, they soon become a necessity with it. It can delight in nothing real and natural, because these seem too insipid. This demand calls for a supply, and where will the matter end?

Now, who is to blame, the parents or the child? Certainly not the latter. No, the parents are to blame; and what is worse, they keep up the practice in the face of all its evil tendency. If you offer them good literature, they say, "It is of no use; the children won't read it." In Heaven's name, I ask, will you make no attempt to remedy the evil

Will you let them go on until the golden hours, intended for mental culture and development, are all wasted? Do not, I entreat you. Get something inviting, yet substantial, and gradually try to repair the injury you have done. It cannot be done at once, but *it is time to begin*. Every moment lost lessens the prospect of remolding the literary tastes of your children, and unless these are remolded, they cannot be men and women of thought, of intellect.

But you say, "Must all such fictitious literature be condemned?"—No; the mind needs some such literature, something to cultivate the imagination, to arouse the sensibilities; but it should be something of genuine merit, something inspiring, ennobling, elevating, and not base and vile. Away with all your sentimental love stories, that aim only at mental intoxication! Let the literature be such as combines thought with feeling, beauty and sublimity with sentimentality.—*G. W. Hudson, in Mother's Magazine.*

A THOUGHT FOR MOTHERS.

TALKING the other day with one of the most sensible women I know, one, too, whose large family is so well ordered that there never seems to be a particle of friction in its management, I was pleased with something she said about children, and I determined to repeat it to a wider audience than the one my friend had at the moment.

"I never fret about little faults of manner, nor even about transient irritability, in my children," said the lady. "Children, as they are growing up, go through many temporary conditions, which, if apparently unnoticed, pass away. In fact, there are little moral disturbances to be expected like whooping-cough and measles in the physical life, and, if the general home atmosphere be wholesome and the trend right, I do not think it worth while to be too much distressed over occasional naughtiness."

Is there not comfort here for you, dear friend, who cannot understand why John, carefully trained as he is, sometimes, in the eager heat of play, bursts into the room like a tornado, or forgets to put cap on nail and books on shelf, as an orderly boy ought? And if Sarah is not so patient as she should be with the younger ones, and sometimes has mysterious fits of depression, or is hysterically gay with no cause that you can see, summon your own gentle self-possession to the front; remember that the period between childhood and youth, like all transition periods, is very trying, and while you pray a great deal for your darling, do not worry about her or talk to her too much. Above all, do not suffer yourself to be always censuring a sensitive boy or girl, to whom judicious praise now and then will be a tonic.

Line upon line, precept upon precept, we must have at home. But we must also have serenity, peace, and the absence of petty fault-finding, if home is to be a nursery fit for heaven-growing plants.—*Mrs. Margaret E. Sangster, in Christian Weekly.*

HEROISM AT HOME.

How useless our lives seem to us sometimes! How we long for an opportunity to perform some great action! We become tired of a routine of home life, and imagine we should be far happier in other scenes. We think of life's great battle-field, and we wish to be heroes. We think of the good we might do if our lot had been cast in different scenes. We forget that the world bestows no such noble titles as father, mother, sister, or brother. In the sacred precincts of home we have many chances for heroism. The daily acts of self-denial for the good of a loved one, the gentle words of soothing for another's trouble, the care for the sick, may all seem as nothing; yet who can tell the good they accomplish? Our slightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some sort of harvest. Well will it be for us if the harvest be one we shall be proud to gather. If some one in that dear home circle can look back in after years, and, as he tenderly utters our name, say: "Her words and example prepared me for a life of usefulness; to her I owe my happiness," we may well say, I have not lived in vain.—*Christian at Work.*

Special Attention.

WONDERFUL GROWTH OF RAILROADS.

ACCORDING to Appleton's Annual Cyclopedia for 1884, there were on Jan. 1, 1865, thirty-four millions of people in the United States, and 34,000 miles of railroad, or substantially one mile to every 1,000 people. On Jan. 1, 1885, there were estimated to be fifty-eight millions of people, and 125,000 miles of railroad, or substantially one mile to every 450 people. This gives for the twenty years, a growth of twenty-four millions of people, and 91,000 miles of railroad.

Poor's Manual of Railroads, for 1885, designed perhaps to be a little more accurate, is more definite in its figures, and gives the length of railroads built in the United States up to Jan. 1, 1885, as 125,379 miles.

SPURGEON ON ENGLAND'S SHAME.

SUFFICIENT allusion has perhaps already been made in the REVIEW to the facts of the great London scandal, exposed by the *Pall Mall Gazette* so recently. There are lessons we may learn from views which leading men take of this matter, and the opinions which they express concerning it. Bro. Wm. Penniman has copied some of the sayings of the *Christian Herald* and Mr. Spurgeon in reference to the matter, which we herewith present from his communication. The *Herald* said :—

"The exposure has caused a storm of indignation which will not easily be allayed, and henceforth titled miscreants, though they have royal blood in their veins, will carry on their detestable crimes at their peril. The light of day has been let in on their lives; they are now watched by the people, and they are now made to feel the disgrace of public scorn. It will go hard with the next noble scoundrel who is caught stealing, or paying some one else to steal, a poor man's daughter."

In a recent sermon Mr. Spurgeon says :—

"To our infinite disgust and horror, the names of certain of the greatest in the land are at this hour openly mentioned in connection with the filthiest debauchery. This is not the place for details, nor can I mention the matter or even think of it without feeling my very soul on fire. Faithfulness requires plain speech; but it is a hideous evil that the dregs of vice should be the chosen luxury of certain of our hereditary legislators and rulers. Woe unto thee, O land, when thy great ones love the harlot's house! Deep is our shame when we know that our judges are not clear in this matter; but social purity has been put to the blush by magistrates of no mean degree; yea, it is said that the courts of justice have lent themselves to the covering and hushing up of the sins of the great. There were judges who would not have suffered the laws to be trampled down by the great, but would have dealt out equal justice to rich and poor. O God, have mercy upon the land whose judgment seats are filled with vice. This is not all; a general indifference to all religion is creeping over the country; at least over this vast metropolis. Ask those who visit from door to door among our crowded population, and they will tell you that never before in their life-time were there so few people attending upon the means of grace. Street after street of this city scarcely possesses more than one regular attendant upon the preaching of the word."

Again he says, referring to vice in high places :—

"Are we to see unbelief and luxurious sin walking hand in hand? If so, there be some of us who mean to take up our sorrowful parable, and speak as plainly as we can for truth and holiness, whether we offend or please. Be it ours to thunder out the law of God, and proclaim with trumpet clearness the gospel of Jesus, not bating one jot of firm belief in the revelation of God, nor winking at sin, nor tearing down truth, even though we fear the only result will be to make this people's heart gross, and their ears heavy, and their eyes blind.

It is said by some that crime of the description of which we speak has increased in consequence of the exposure of this. It is said that a similar state of things has been discovered in another of the great cities of Europe. This is simply because more of this evil has been pointed out. Search out all the hidden iniquities of the great cities of the Eastern Continent, and of the Western, and different phases of the same vice will be discovered. If exposure increases the evil, then cover up all the dark dens of infamy in the land, and never let the piercing light fall upon them."

Again in another more recent sermon, Mr. Spurgeon, speaking of the coming judgments of the secrets of men, says :—

"No partiality will there be seen; there will be no private conferences to secure immunity for nobles, no hushing up of matters that great men may escape contempt for their crimes. Brethren, we must preach the coming of the Lord, and preach it somewhat more than we have done, because it is the divine power of the gospel. For many have kept back these truths, and thus the bone has been taken out of the arm of the gospel. Its joint has been broken, its edge blunted."

To which Bro. Penniman adds: "We are glad to know that Mr. Spurgeon is awake to the importance of preaching the law and the coming of the Lord as the great remedies for these sins. But if he ever becomes thoroughly awake, and looks at the condition of the world from the true Advent stand-point, he will discard the doctrine of a temporal millennium, and see that the end is near, that the wicked shall 'wax worse and worse,' and that the only effectual remedy for 'vice in high places,' vice in low places, and vice everywhere will be the cleansing fires of the last day."

WHAT THE EX-CATHOLIC SAID.

ONE evening in the tent, at the close of a lecture on the papacy, an intelligent looking gentleman came forward and heartily expressed his appreciation of what had been said concerning Catholicism. He said he had been a Catholic himself, but had embraced Protestantism and joined the Methodists. He was grieved to find how little the Protestants realized the evils of Catholicism; how little they said against them; in fact, he said the Methodists were getting to speak kindly of the Catholics, saying that they had a good deal of truth after all, and they felt friendly toward them. He felt sure that this was wrong, and he was glad to find some one who was not afraid to speak out squarely, and expose the monster.

What he says is true: the Protestant churches generally are getting to look with a good deal of favor on Catholicism. This would have seemed impossible a few years ago. It proves what the "Testimonies" have said on this point, and shows that it is not at all improbable that there will be a union of Protestantism and Catholicism, and that at no distant day. D. M. CANRIGHT.

THE PREVALENCE OF CRIME.

It ought to humble our national pride and boastfulness to take solemn note of the fact that the United States leads all countries in the commission of crime. Carefully collected statistics force upon us the reluctant conclusion that we are the most violent and bloodthirsty of peoples. Here is the evidence from Dr. Mulhall's Statistical Dictionary in regard to the proportion of murders to population :—

England	. . .	237	murders to 10,000,000 population.
Belgium	. . .	240	" " " "
France	. . .	265	" " " "
Scandinavia	. . .	266	" " " "
Germany	. . .	279	" " " "
Ireland	. . .	294	" " " "
Austria	. . .	310	" " " "
Russia	. . .	323	" " " "
Italy	. . .	504	" " " "
Spain	. . .	533	" " " "
United States	. . .	820	" " " "

From these figures it appears that nearly four times as many murders are committed among the same number of people here as in England, while in Italy, once pre-eminent as the land of assassins, and in Spain, equally notorious for bloody affrays ending in death, fewer persons are now slain with malice prepense in the ratio of population than in our own self-lauded Christian and Protestant coun-

try. And at the same time the mania for it is as fearful as it is common. As an illustration of this mania it may be mentioned that the day a boy twelve years old hung himself because he had been chastised by his mother, while a man of seventy-five ended his life because he was addressed.

Does any startled reader spring forward to ask the question: What is the cause of this record of murder and suicide? The answer, I think, three-fold; viz., infidel doctrines, fictitious, sentimental literature, and the decay of family training.

Again, the laws of our States are the shameless and pernicious on earth in providing for quick and easy divorces. Think of it: every hour there are nearly six hundred applications for divorce before the courts of Ohio—over seven hundred in Philadelphia, and were nearly two hundred and fifty last year in Louisville—that is, nearly one sixth as many for divorce in Louisville as marriages. This state of things is shocking beyond expression. It reveals glimpses, like lurid lightning flashes, of a rock-bound and storm-beaten coast, of wild gurgers and unspeakable miseries. What vicious, disrupted families, of violated vows, of broken domestic peace, of wretchedness equally for parents and children do these divorce suits awaken? The sorrowing heart asks for the cause of all this; the answer is to be found in infidel doctrine, in literature, and lack of family religion.

Do not let us beguile ourselves by shifting the burden of these crimes to the shoulders of others. It is indeed very convenient to roll the sense of responsibility, and at the same time to save our pride, by saying: "Oh yes, there is a great deal of crime here, but it is due to the scum of the rope. The paupers, the Nihilists, the atheistic, lawless elements of the old world flock over in vast numbers, and disgrace us in the eyes of our nations by filling our prisons and killing our citizens." The census, reports of prisons, reformatories, etc., as examined by George R. Stetson in the *Andover Review*, prove that in Massachusetts crimes of the native population have more than doubled in thirty years, from 1850 to 1880. It seems that in 1850 one half of the criminal natives, while in 1880 two thirds of the criminals were natives. Here, then, we have a State distinguished above all others in the Union for its crime, and colleges, for newspapers and lectures, for its metaphysicians, and book-makers; and in this very State the native Americans are by year growing in evil capacities for dark and terrible crimes. In 1884 there was in this State an arrest to every twenty-nine of the inhabitants reckoning five persons to the family, one arrested every six families. Again note that the number of divorced persons to the population of Massachusetts has increased from 1 in 3,134 in 1863 to 1,537 in 1880; and that while the population of those years has increased but 37 per cent., the ratio of divorce has increased to 104 per cent. Again, during the period from 1863 to 1882 the ratio of increase of divorces, marriages, and population in that State was: of divorces, 147; marriages, 62.6; of population, 43.—; and in ten years from 1873 to 1882 the ratio of increase of divorces was 14.7; of marriages, 7.6; of population, 19.—; showing that the number of divorced persons has more than doubled in the period mentioned, and in the second period divorces have increased more than twice as fast as marriages, or in the ratio of 2.35 to 1. This is indeed a dismal showing for one of the fairest portions of our country. It shows enough that culture alone is no match for the wicked propensities of mankind; that the progress of civilization, in proportion as it loses sight of God, and his judgment bar beyond the grave, can find no antidote to the poison of sin which rankles the soul of unregenerate man. No doubt the washed and reckless foreigner adds his share to our criminal records, but the great cause lies with the foreigner. Nor is the remedy to be sought from afar. Lift your faith and voice against infidelity, purify our literature by a million, restore family Biblical training, and want to check the current of crime, and save the nation from the bad eminence it is too fast winning.—*The Christian at Work*.

—Deeds are fruits; words are leaves.

Our Tract Societies.

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

"YE HAVE WEARIED THE LORD." MAL. 3:17.

FROM the fruitful valleys of promise, From goodly Canaan's shore, Are your hearts turning backward to Egypt? Would you wear the yoke once more? Do ye say, It is vain that we serve Him, And useless to follow His laws, Inasmuch as the wicked are prospered And the just overthrown without cause? Ye have wearied the Lord, O ye faithless! Ye have wounded the Saviour anew! Ye have treated the Master eternal As if he were servant to you! Oh! sad that the Seeker of lost ones Should find e'en his children astray; That the patient Redeemer of sinners Finds his own flock turned from the way. If, 'mid the sheaves to be garnered, Ye have been taking your rest, Or if, on the Master's own altar, Ye have offered less than your best; If, in his appointed service, Ye have borne an unwilling part, Ye have wearied the Lord, O ye Christians! Ye have grieved his loving heart! Oh, rob not the Lord of his treasures Nor the service which is his right; For the gifts of his loving children Are precious in his sight. But serve him with love unbounded, And your names shall be given a place In the book of gracious remembrance That is kept before his face. —E. A. B.

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending June 30, 1885.

Table with 2 columns: Description and Amount. Includes rows for No. of members, reports returned, members added, dismissed, missionary visits, letters written, Signs taken in clubs, subscriptions obtained, pp. tracts and pamphlets distributed, periodicals distributed.

Received on membership and donations, \$76 39; on sales, \$90.21; on periodicals, \$128.58; on other funds, \$917.98. MARY V. THURSTON, Sec.

NEBRASKA TRACT SOCIETY.

Report for Quarter Ending June 30, 1885.

Table with 2 columns: Description and Amount. Includes rows for No. of members, reports returned, members added, dismissed, missionary visits, letters written, Signs taken in clubs, new subscriptions obtained, pp. tracts and pamphlets distributed, periodicals distributed.

Cash received from districts, \$180.01; from agents, \$663.35; on sales, \$262.35; on periodicals, \$23.20; on tract fund, \$179.40; on tent fund, \$58.15; on canvassing fund, \$30; on building fund, \$30; on European mission, \$11; on Australian mission, \$16.40; on Scandinavian mission, \$10. Seward, Sutton, Nebraska City, Ord, Silver Creek, and Ambus societies failed to report. THOS. P. LIPPENCOTT, Sec.

VIRGINIA TRACT SOCIETY.

The second annual session of the Virginia Tract Society was held in connection with the camp-meeting near Marksville Aug. 11-18, 1885.

FIRST MEETING, AUG. 12, AT 10:30 A. M.—Present in the chair. Prayer by Bro. G. G. Rupert. Minutes of the first annual session were read and approved, also the Treasurer's report. Eld. Rutt responded to the call for remarks, with words of deep interest.

It was voted that the usual committees be appointed by the Chair, which were as follows: on nominations, B. F. Purdham, Reuben Wright, P. Stebbins; on Resolutions, R. A. Underwood, D. Hottel, and G. A. Stillwell. Adjourned to call of Chair.

SECOND MEETING, AUG. 14, AT 9 A. M.—The Committee on Resolutions submitted the following:—

Resolved, That the last Sabbath of each month be specially set apart to missionary work; that the

preaching, testimonies, and prayers accord with its interest, and that at the close of the meeting a collection be taken to assist in this work.

Whereas, God has shown that, if one work be more important than another, it is that of getting our publications before the people; therefore—

Resolved, That we encourage canvassers to sell our publications, especially "Thoughts on Daniel and the Revelation."

Whereas, The circulation of the Signs of the Times as a pioneer sheet is important; and—

Whereas, The publishers have prepared "Spirit of Prophecy," Vol. IV., as a premium to aid in its circulation; and—

Whereas, This volume is just what the people need at this time; therefore—

Resolved, That we also circulate this with the Signs. Adjourned to call of Chair.

THIRD MEETING, AUG. 17, AT 5 P. M.—Report of Nominating Committee being called for, the following was submitted: For President, A. C. Neff; Vice-President, R. D. Hottel; Secretary and Treasurer, L. D. Woods; Directors: Dist. No. 1, R. T. Fultz; No. 2, T. H. Painter. The names were considered separately, and the nominees were unanimously elected.

The following is the report of labor of the Society from October 1, 1884, to July 1, 1885.

Table with 2 columns: Description and Amount. Includes rows for No. of members, reports returned, missionary visits, letters written, Signs taken in clubs, new subscriptions obtained, renewal and trial subscriptions obtained, pp. tracts and pamphlets distributed, periodicals distributed.

TREASURER'S REPORT.

Table with 2 columns: Description and Amount. Includes rows for Cash received on periodicals, book sales, membership and donations, reserve fund.

FINANCIAL STANDING.

Table with 2 columns: Description and Amount. Includes rows for Due from districts, individuals, Value of stock on hand.

Table with 2 columns: Description and Amount. Includes rows for Total assets, Due REVIEW Office, Signs.

Total liabilities, \$188 23

Nearly \$800 were subscribed, to pay ministers, tent fund, and Tract Society. Adjourned sine die.

A. C. NEFF, Pres.

L. D. WOODS, Sec.

PITTSBURG MISSION.

BEFORE camp-meeting closed in June, it was decided that we should come to this field to labor in the city and in the vicinity of the churches in the surrounding country, as the way might be made clear. We have labored some in the vicinity of the Clinton church, Alleghany Co., and some with the church at Seventy-Six, Beaver Co. Aug. 22, baptized seven at Clinton. Some of this number will be connected with this church and others with the church at Seventy-Six. At our first visit to these churches we found no Signs taken for missionary purposes. When the matter was laid before them the brethren concluded to do something in this direction. These two places together now take twenty-nine copies for the year.

The work in the city is encouraging. Some have already taken their stand upon the truth who never heard of our work until the mission was established here. Others are deeply interested. We speak in the hall every Thursday evening when convenient, and hold a Bible reading and Sabbath-school every Sabbath forenoon. Our Sabbath-school has nearly doubled in numbers since we have been meeting in the hall. There are some very remarkable cases of interest being developed by the reading of the Signs and missionary visits. The interested ones are mostly connected with some one of the popular churches, and we learn that it has caused some of the ministers to attack our position from the pulpits. Calls for help come from different points in the city and surrounding country. The workers are having good success in securing short-term subscriptions for the Signs and then re-canvassing with "Sunshine" and the Signs for three months.

As it looks now, we believe it was in the wisdom of God that the work was started in this part of the field. F. PEABODY.

TO OUR BRETHREN IN DAKOTA.

THE busiest part of the year is past, and the season has now come when many whose attention and time have been wholly taken up with the work and cares of this life should be turning their attention to the harvest of souls which is waiting for their labors all around them. If our brethren everywhere could have more of the spirit of labor that Jesus had when he said, "My meat is to do the will of Him that sent me, and to finish his work," more would be accomplished. And our Lord continued: "Say not ye, There are yet four months and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" John 4:34, 35.

Dear brethren, I fear that many of us have neglected the Lord's harvest while caring for our own. The Lord has given us a fruitful field in which to labor. From many places the people are calling for the light which it is in our power to give them; and if we are silent in such a time as this, can we hope for eternal life for ourselves? There is reason to believe that we may gather much fruit unto eternal life if we only put forth earnest efforts.

One canvasser for "Thoughts" has taken from ten to thirty-one orders a week; and one week while working in the harvest field, he took thirteen orders. There are many who can do just as well if they will only try, and not falter or become discouraged. This brother sent us at one time, an order for "Thoughts" amounting to \$450. We mention this only to show what may be done if there were only workers to step in and do the work God has for us to do. Our brethren and sisters everywhere can each do a little, and the little will make a grand sum total when all put together. We hope to see much work done during the fall months; and when we see the amount to be done, we hope each will be ready to say, "Here am I; send me." It is a time when we must not look at discouragements or obstacles; but with faith in God, and a sincere desire to help forward his work, and warn a slumbering world, we must work and watch and pray as never before.

Brethren and sisters, what can we say to help you to sense this evil time, and cause you to awake and engage in the warfare. We fear many will bury themselves up in their cares, troubles, and selfish interests, asking God to excuse them from his work till it will be too late for them to save even themselves, and they will be excused from a home in the kingdom of God.

The Lord has kindly given us a rich harvest this year; and we hope our brethren will not forget the pledges they have made to the cause; but that by their means and their works they will do all in their power to spread the truth, that a people may be gathered and made ready for the coming of the Lord. "And he that reapeth, receiveth wages, and gathereth fruit unto life eternal." Brethren and sisters, if you want good wages, go to work for the Lord; for he is a sure pay-master, and will give to every man according as his work shall be.

We hope there will be a general rally and waking up all through our churches, that we may see greater prosperity than has ever before attended the work. Has God given to us the work of warning Dakota? Who will help? A. D. OLSEN.

NEBRASKA WORKERS, ATTENTION!

WE would request every society, minister, colporteur, agent, and all scattered members to send their missionary reports immediately after the quarterly meeting, Oct 2, 3, to Nebraska Tract Society, Fremont, Neb. It will be necessary to do this that we may get our report made out before the camp-meeting. Brethren and sisters, shall we not be ready so that when called upon we may be prepared to give a full report of all the missionary work done during the year? Blanks will be furnished on application. S. E. WHITEIS.

"When a stranger treats me with a want of respect," said a philosopher, "I comfort myself with the reflection that it is not myself that he slights, but my old and shabby hat and cloak, which, to say the truth, have no particular claim to adoration. So if my hat and coat choose to fret about it, let them; but it is nothing to me."

The Review and Herald.

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

BATTLE CREEK, MICH., SEPT. 22, 1885.

URIAH SMITH, EDITOR.
J. H. WAGGONER, }
GEO. I. BUTLER, } CORRESPONDING EDITORS.

THE CHRISTIAN UNION AND THE SABBATH.

In the *Christian Union* of Sept. 10, 1885, will be found a communication from one of its correspondents on the Sabbath question, and the reply of the editors thereto, which we deem will be of sufficient interest to our readers, to be given entire as we present them below. The *Christian Union*, under recent enlargements and improvements, with a large extension of its field of contributors, has come to take equal rank with any representative of the religious press in this country, surpassed by none in intellectual, and, from its stand-point, religious, vigor; and we are glad to see a consideration of the Sabbath question occasionally coming to the front in such organs as these. The correspondent wrote:—

"Since you are so friendly to troubled and weary ones through the columns of your paper, I cannot hesitate in complying with the request of my friend Mrs. M. R. W., a subscriber to the *Christian Union*, who asks me to question you in regard to the seventh-day doctrine of Second Adventism. I hardly know how to put the case to give the right impression as to what may be needed in answer, and my desire was for her to write the letter instead of myself, feeling sure that her yearning for light on the subject would make itself manifest and secure a speedy answer. We both have constantly read your paper the last year, and been greatly interested in your helpful answers to troubled hearts. For myself, I have to thank you for much good cheer and comfort in the *Christian Union*, particularly through a long convalescence from sickness last year. So often has a bit of spiritual good come to me in your columns that I can with less embarrassment urge a friend's earnest longing for light upon a vexed question, in the confidence that you can so counsel as to help her.

"The points especially mentioned by her are:—

"1. When was the change made from seventh to first day of the week?

"2. Why was it made?

"3. How can we infer God's sanction of the change when nowhere in his word does he own and bless the first day as Sabbath, and in so many places distinctly hallow and sanctifies the seventh?

"What tracts or other literature are there in candid refutation of this doctrine?"

"About six weeks ago some Advent 'Elders' put up their tents and began a series of meetings, expounded the Scriptures, and finally working strongly to their peculiar doctrines. They seem to be earnest, devout Christians. People went to hear them partly from curiosity. Several have been greatly interested in their preaching, and claim to have been spiritually profited—good, orthodox sisters mainly, who think the Elders are godly, simple, fervent preachers. Three or four are considerably tintured now with Adventism, who belong to our one church (Congregational) here; and some of those who lean the most that way are those whom people generally would not suspect of changing. A few more flighty, less intelligent ones naturally veered over at once. One minister came out in a sermon not calculated to help the candid, investigating mind, because he was self-assertive, and made sweeping statements that he did not prove from the Bible. The Elders reasoned more calmly, and, it must be confessed, as many thought, more ably; and they make a great impression on some because of going so closely by Scripture. They claim that our Sunday is the papal Sabbath, not universally settled upon till the Romish Church, by device of Satan, brought it about, and that God's certain punishment must fall upon those who, after being enlightened, fail to hallow the seventh day as God commanded. That text in the New Testament they so strongly emphasize, the women not going with spices till after the Sabbath, but keeping that 'according to the commandment.'

"For myself, I can't see why nor how the change was made, and it does not seem clear that the change was established wholly by Christian motive; but I can see no good to be made by changing, and what study I have made into the subject has seemed to confirm the significance of the term 'Lord's day,' as referring to Sunday, the resurrection day. I never thought much about it before, but now I shall always better love the sound of 'Lord's day' than Sabbath day or Sunday."

To this the editors of the *Union*, under the heading, "Which is the Sabbath?" respond as follows:—

"In another column we publish portions of a letter from an inquiring friend, who puts in a candid and clear manner the difficulty which an honest and conscientious mind feels in solving this question when urged to a literal observance of the fourth command-

ment and a maintenance of the seventh day of the week in place of the first. We can in a short space here only give a very brief and general answer to her inquiry.

"We have no doubt that the advocates of a seventh-day observance are thoroughly honest, sincere, and conscientious; and can count some personal friends among them. If we believed, as they appear to do, that the Bible is a book of specific statutes and rigid rules, and that religion consists in an exact compliance with them, we might find some difficulty in avoiding their conclusions. We do not so read the Bible, nor so understand the nature of religion. The object of the Bible is the development of a Christian character; that is, of a character conforming to and modeled upon that of Jesus Christ. This is also the object of all religious institutions, ordinances, and instruction. None of them are an end in themselves; they are all a means to an end. Paul expressly declares this in more than one passage, one of which will, however, suffice for our quotation here: 'And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.' That use, therefore, of the church and its ordinances, of the Bible and its teachings, of the Sabbath and of sacred institutions, is best which best conduces to this definite end. Now, it is the almost universal usage of Christendom to take for its day of rest and of worship the first day of the week. This is just as serviceable spiritually as the seventh day of the week. He who attempts to take the seventh instead of the first runs counter to Christian usage, without any well-defined spiritual advantage to himself or others. Not only that; he experiences great disadvantage both for himself and others. The majority of the community is ready to be reached on the first day of the week; it is not easily reached on the seventh; worshipping assemblies can be found in every village in the land on the first day of the week; only in rare and exceptional communities can such worshipping assemblies be found upon the seventh. He has every advantage for work and worship on the one day, every disadvantage on the other. He who insists upon it that the Christian must observe one day rather than the other must either show a great corresponding spiritual advantage, or he must show a very clear and explicit command.

"Now, there is no such clear and explicit command. There is in the twentieth chapter of Exodus a general law requiring men to work for six days and rest upon the seventh, but it does not even specify, still less does it put any stress upon, the particular day to be observed. A, who works from Monday morning until Saturday night, and rests on Sunday, works six days and rests upon the seventh as truly, and even as literally, as B, who works from Sunday morning till Friday night and rests on Saturday. Throughout the Old Testament, while great stress is laid upon the observance of the Sabbath, nowhere is stress laid upon one day rather than another; while in the New Testament Paul explicitly and in terms condemns as a violation of Christian liberty the action of those who insist upon one day rather than another. 'One man,' he says, 'esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.' In Colossians 2:16, he is even more explicit: 'Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days.'

"We hold, then, in answer to our correspondent, that the Christian is bound to observe the Sabbath day, not because God has a statute fixing a particular point of time in the calendar to be set apart for a particular observance, but because humanity needs stated times for such worship and special religious activities; that the fourth commandment is an interpretation of this natural law, written in man's physical and spiritual nature, as each of the other ten commandments is an interpretation of a natural law written in man's nature before it was written on the tables of stone; that the early Christians, beginning in apostolic times, substituted the day of Christ's resurrection in place of Christ's entombment as their festal holy day, needing therefore no special, definite command or authorization; and that in our own time it is not only our right but our duty, in the exercise of our Christian liberty, to take that day for observance which experience proves best fitted to build us up and the community up in all those qualities which constitute a Christian and divine manhood."

We thank the *Union* for its recognition of the honesty, sincerity, and conscientiousness of the observers of the seventh day, which estimate we believe from an extensive acquaintance will very generally hold good as applied to them. It is also right in supposing them to hold that "the Bible is a book of specific statutes and rigid rules," not however in any servile sense, and that "religion consists in [we would rather say "includes"] an exact compliance with them." That is to say, we believe that God has laid upon

men specific duties, governed by specific rules, and that he has made known these in that Book which he has given as a revelation of his will; and further that when God's will can be ascertained, and his directions in any matter be understood, they should be complied with to the very letter, in the spirit of loving obedience. "Religion" is defined to be, "The recognition of God as an object of worship, love, and obedience." Great stress is laid upon this matter of *obedience* in the Scriptures, as an essential of religion; and God has everywhere shown himself, as he could not otherwise consistently do, to be very particular in regard to the manner in which his directions are complied with. As an instance we may refer to the case of Nadab and Abihu. Lev. 10:1, 2. God had provided a certain kind of fire which they were to use with their offerings. We are not told that its constituent elements were any different from those of any fire; but God had directed that they must use that and no other. These sons of Aaron, however, perhaps following a line of argument which the *Union*, if we understand the tenor of its article, would in large measure, at least, justify, may have reasoned like this: "Fire is fire; one kind of fire will burn as well as another; the only essential thing is to have fire, and what difference can it make which we take?" And so they offered common fire. But their reasoning did not satisfy the Lord; and they paid with their lives the penalty of not acting exactly as he had instructed them.

This illustrates the degree to which we hold that God's requirements are "rigid," and the extent to which we believe our compliance with them should be "exact." If God should place before a person a lamb and a goat, directing him to kill the goat, but save the lamb alive, we do not believe the person would in any manner comply with those directions by killing the lamb and saving the goat alive. To be sure he might reason like this: "Here are placed before me two animals; one of them I am to kill, but the other keep alive. I have no clear and explicit command which one is to be kept alive. True, the Lord said, 'the lamb;' but we are not to understand that specifically as meaning that particular animal, but in a general sense, as only one of the two. Therefore I will kill the lamb and keep the goat alive. Would that reasoning answer?"

Just so we believe in regard to the Sabbath. God has given us the weekly cycle consisting of seven days. It came from his hand at the beginning of this world's history. No other origin can be assigned to it. One of these days is set apart as the Sabbath, to be devoted to rest and worship. And all the circumstances of the institution of the Sabbath, would seem to point to a definite and particular day. It was the day on which he rested at the creation, the day he blessed, the day he sanctified, or (to define the term) "set apart, to a holy or religious use." And if God designs that a particular day should be kept as the Sabbath, we believe it is all important that just that day be kept and no other. Hence if there is any question to be raised, it should not be relegated to the low plane of discussing whether or not we may place our own estimate on the importance of obedience, and keep any day or no day as we may choose, but should rather be directed toward ascertaining what day that is which God required.

And this, it seems to us, is very easily ascertained. The *Union* says that there is no "clear and explicit command." This raises in our mind the query what that paper would consider an explicit command. It did not overlook the fourth commandment; for it refers to that very law, and then, strange to say, declares that "it does not even specify, still less does it put any stress upon, the particular day to be observed." If the commandment as it now reads does not specify the day, how should it read to specify it? The answer will doubtless be, "Oh, it does not say, 'seventh day of the week'; and it needs that clause to make it definite." This should not too readily be taken for granted. According to the position of our friends, the commandment should read, "Remember the Sabbath day to keep it holy. The first six days of the week thou shalt labor and do all thy work; but the seventh day of the week is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. Would it be any more definite if thus expressed, than it is now? For what is the week? where does it begin, and where end? and what determines its boundaries? We fancy our friends, even with this language, could easily adjust themselves to any Sabbath they might choose; and if some one should claim that the Scriptures demanded a different day

the one they were keeping, we imagine we hear him say, "What is a week? It is a period of seven days; and any seven days, begin or end them where you will, constitute a week; so that 'A, who works from day morning until Saturday night, and rests on Sunday, works six days and rests upon the seventh day of the week' as truly and even as literally, as B, who works from Sunday morning till Friday night and rests on Saturday."

Could not this be the method of reasoning? and on this ground would not the commandment be just as indefinite if it said "seventh day of the week," as it is supposed to be as it now stands? Very well would. Thus we see it would be utterly impossible to make the commandment definite, even on its own showing, unless we abandon the idea of a week beginning and ending anywhere, and make the week a definite, fixed, period, with its days one to seven unchangeably located, so that the day of the week is always the same day, and so the second, third, etc. Then, of course, the seventh day "of the week" would be a definite specification. Do you then say that the week is a period of such a nature as this? Very well; then let us go again at the commandment. The commandment says, "the seventh day;" not *a* seventh day, or *the* seventh day, or *every* seventh day, or the seventh day after *any* six of labor; but, "the seventh day." There can be no regularly recurring seventh day, but the seventh day of some definite period of time as the week, month or year. Then we ask, "What period is the day of the commandment the seventh day of? You say it is not the seventh day of the week. Then, pray, what is it the seventh day of? of the month or of the year? Then why is it not specified? and why do you in fancied obedience thereto observe a Sabbath every week? If it is the seventh day of the week, how is it possible for any man to show that the commandment enjoins a day of rest? No man could show it. And yet that every one, without exception, who undertakes to obey that commandment makes his Sabbath-dayly observance, is the universal testimony of freedom, expressing the innate conviction of his heart, that the fourth commandment has to do with the week. But if it has, then the seventh day of that commandment, is the seventh day of the week, absolutely as if those words were expressed.

The matter is not left to this process of reason-conclusive as this is, on the point. The commandment carries the mind back to the institution of Sabbath in the beginning; and the record is in Gen. 2:1, 2. God wrought six days in creating all things, and rested the seventh day. God, and Eve were the personages on the scene as the seventh day was drawing to its close. Let us in imagination go back to that time and join the commandment. The seventh day ends. The first week of the cycle is now complete. It is a finished cycle; and God proceeds to make it a permanent one. He does so by the institution of the Sabbath. Looking back on the past period he pronounces a blessing upon the seventh day. The reason given for this is that upon that day he *had rested*. Then he blessed the day; that is, as the word signifies, he set apart to a holy or religious use. Who was to be thus?—Man; for our Saviour says, "The Sabbath was made for man." And there in the presence of God could set it apart to be used in a religious manner by him and his posterity only by telling explicitly how to use it. Here then is a record of a Sabbath law—the original of the fourth commandment—was given to Adam in Eden. But the seventh day that was then past could not be used by man in any manner; hence the sanctification period to the future, setting apart every seventh day to come; and this at once necessitated the dividing of days by sevens, in order to preserve and observe every seventh day according to God's commandment.

It seems unnecessary now to ask whether the Sabbath was a definite day or not. If God rested on any particular day, it was; if he blessed any particular day, it was; for we are to keep the very day he blessed and hallowed; and to that day and no other the fourth commandment refers us, and commands us to keep—the day God blessed and sanctified—the seventh day of the first weekly cycle, and of every succeeding weekly cycle, of time. Yet notwithstanding all this, we hear men saying, "There is no clear and explicit command," and that the commandment "does not even specify the particular day to be observed."

Should any one say that the day originally set apart has been lost, it would be sufficient to reply that God knew the day when he gave the law from Sinai, and pointed it out to the Israelites for forty years by the threefold miracle of the manna. It was then carefully guarded by that people till the time of Christ; and when he, the Son of God, appeared upon the earth, he knew the day and always recognized and honored it; and no one will deny that the week as established at the present day, is identical with the week of the New Testament, as still preserved and reckoned by the Jews.

The *Union* appeals to the "almost universal usage of Christendom" in regarding the first day of the week as its day of rest and worship, as an argument against any change. But when Luther began his reform was not "the almost universal usage" and sentiment of Christendom against him? Was it not so with the reform introduced by the Wesley's and the Baptists? Has it not been so with all reformers? There is a question lying back of that condition of things appealed to by the *Union*; namely, How has this usage come to be established? The time was when Sunday was not thus universally established, and the usage of almost all Christendom was very different. Why the change? Was it introduced for good and Scriptural reasons? If it was, let us perpetuate it. If not, let us discard it. We could wish the *Union* had answered a little more definitely the query of its correspondent why the Sabbath was changed from the seventh to the first day of the week.

Finally we discover what seems to us, if not a contradiction, at least an inconsistency, in the position of our esteemed contemporary. It quotes the apostle's words to the Romans, "Let every man be fully persuaded in his own mind" (Rom. 14:5), and to the Colossians, "Let no man judge you in meat or drink, or in respect of . . . the sabbath days" (Col. 2:16), as applicable to this subject. But if these apply to the Sabbath at all they prove that there is no Sabbath; for that of which Paul wrote to the Romans, they might omit at pleasure if they chose, and that concerning which he wrote to the Colossians was "blotted out," and "nailed to the cross" (verse 14), and was only "a shadow of things to come," which could not endure beyond the body, which pertained to our Lord Jesus Christ. Verse 17. There was nothing shadowy in the ten commandments, no "hand-writing of ordinances," no meats and drinks, as the apostle mentions to both the Romans and Colossians. Nevertheless the *Union* represents that this language applies to that moral system, instead of to the ceremonial, as we think. Yet it says further:—

"We hold, then, in answer to our correspondent, that the Christian is bound to observe the Sabbath day."

What! bound to observe an institution which has been blotted out, nailed to the cross, and lost as a shadow in its substance? Rather every Christian is bound *not* to observe that which Christ has taken such pains to put out of the way.

But an unpleasant fact stares in the face this application of these scriptures—a fact which the *Union* is compelled to recognize; and that is, that "humanity needs stated times for such worship and special religious activities." Yes, the need of the Sabbath is deeply stamped upon man's moral, mental, and physical nature. Then why should God, having had such provision, answering all these needs, from the beginning to the advent of his Son, then take it out of the way, and leave men to shift for themselves as best they could, during what is designed to be the last and best dispensation of his grace?

Some spiritual advantage, it is said, must be shown in the change from the first to the seventh day. Very well, is there not great spiritual advantage in the thought that we have the truth as God has revealed it, and are obeying him just as he has directed, and that God the Maker of all worlds is our God. For without the Sabbath of the fourth commandment no people, not even our friends of the *Christian Union*, can show that they are worshipers of the true God.

THE ILLINOIS CAMP-MEETING.

THIS important meeting is now in the past. We will only speak of a few points concerning it, as others will write the regular report. We consider it much the best camp-meeting we ever witnessed in Illinois, and one of the very best we have attended the present season. Our revival meetings Sabbath afternoon and Monday, were most excellent. The

solemn and tender influences of God's Spirit present made a deep impression. Many came forward for prayers, and most thorough confessions were made, accompanied with tears. They came from the heart, and reached the hearts of those present. There seemed to be a desire on the part of intelligent persons to dig deep, and obtain a sensible, thorough experience, and consecrate all to God. Their testimonies sounded like those we used to hear many years ago, when there was more devotion and thorough-going work than at present. Religious experience now seems so superficial, so weak. It greatly lacks body and substance. It is refreshing to find persons who are willing to confess their sins from the heart. God's Spirit never fails to witness to the genuine, heartfelt confession of sin.

The spiritual atmosphere grew much lighter as the meeting proceeded. There was a readiness to consider new plans of improvement. The camp-ground looked very nice and tidy, and all was arranged in good taste. The labors of Eld. Kilgore the past few months seem to be appreciated. Perplexing matters connected with the important city of Chicago, we trust, are at last permanently settled. The large Scandinavian church, which has heretofore belonged to the Wisconsin Conference, made application, and was admitted to the Illinois Conference. The American Sabbath-keepers residing in that city have been connected with the Conference in a sort of informal way for some years. A vote was taken recommending that the committee organize these brethren and sisters into a church, for admission as soon as consistent, according to the usages of our people, that they may soon come into the Conference. It was also voted that the Illinois Conference assume the responsibilities of the Chicago mission, which has been under the direction of the International Tract Society. We believe this is right, and that this important mission will be a great blessing to the Conference, as it will furnish an excellent training school for laborers. About forty have already embraced the truth in Chicago as the result of mission work there. Altogether this meeting was one of great profit. G. I. B.

VISIT TO TASMANIA.

TASMANIA is an island south of Australia. It is about one hundred and eighty miles from Melbourne, and is separated from Australia by the Bass Straits. Melbourne is on the Yarra River eight miles from the bay, which is thirty miles from the heads where we enter the sea. Leaving Melbourne July 15, we went across the Bass Straits to where we enter the Tamer River, about one hundred miles; then forty miles up the river to Launceston, where the boat stops. At Launceston we took the cars for Hobart, which is the capital of the Colony. These two cities are the largest and principal cities on the island. Hobart is said to have 22,000 inhabitants, and Launceston, 15,000. But judging from their appearance the census must have been taken when they were well filled with visitors.

Hobart is a great resort for visitors in the summer season, and is considered the most healthful place in all this country. It is not subject to the extremes of heat and cold, as are some of the other Colonies; and there is always a refreshing sea breeze in the hottest part of the season. As far as the country is concerned, it is mountainous, and there are many lakes on a high elevation of land; there are also numerous rivers, so that the land is well watered with the purest of water. The country is well wooded, and the air seemed the purest that I ever breathed. As the prophet said: "The mountains are around about Jerusalem," so we might say of Hobart. The harbor is one of the finest that we ever saw; but the trade is not large, consisting mostly of wood from other portions of the island. This place has a direct connection, however, by sea, with New Zealand, and Sydney and Melbourne, Australia. Vessels bound to and from India and England call here. It is estimated that Tasmania and the islands which surround it contain something less than 200,000 people, who are principally English. I was told there were but two French families in the city, and but very few German.

Our object in coming to this place was to learn what we could about the country, and also to become acquainted with those who had been receiving our paper from America, with whom correspondence had been held by our missionary workers. We found a hearty welcome in the homes of many who had been receiving the *Signs of the Times*, and quite a number

of these gave me their subscription for one year. Some who had received the paper, but who had not responded, were interested in its contents. There are societies here whose object is to encourage the study of the Scriptures among the people.

The labor since coming to this country has been principally with those with whom the missionary work in America has been done. The sending of the *Signs*, as well as the correspondence resulting therefrom, has accomplished much in opening doors for us, also making us many friends. And in no place have the efforts in this direction been appreciated more than on this island, even among those who never thus corresponded. It may not be so in every instance; but upon nearly all with whom we have become acquainted, a favorable impression has been made. Often it was like meeting with old friends. We were invited to speak to the Young Men's Christian Association, and also in a number of other places. We were glad to comply with these requests, believing that it was in the order of God. We enjoyed a degree of his Holy Spirit. Some had fully changed their minds respecting the nature of man, and were thinking seriously on the Sabbath question. We also found those who would willingly act as agents in soliciting subscriptions for the *Signs of the Times*, and some who manifested a willingness to co-operate in the distribution of our reading matter. As far as we were able to learn, those who had been receiving the papers were of the better class of people, and were among the leading men of the city. I was assured that if we returned to hold meetings there should be no expense for us respecting board and lodging; and that was saying a good deal for this country. We formed many pleasant acquaintances, and hope that in due time fruit will be seen by some keeping the Sabbath of the Lord. The English people move slowly, but are steadfast in their decisions.

We remained at Hobart and Launceston about ten days, visiting many families at their homes. We also met with them at their meetings. There was plenty of work, and my time was almost constantly taken up. It is thus in every place. There are always ways in which we can work for souls if our hearts are earnest. The public library and also the Young Men's Christian Association received a set of our bound books. A successful way to reach this people is to visit at their homes and hold Bible readings, preaching as the providence of God opens the way. When the people once become acquainted with you, they will co-operate as heartily as in America. In the summer season here when the tent can be pitched, it will be a more favorable time to reach the people publicly. Hall rents are very high, as they are in all the cities about here. It will be to a certain extent a novel feature to the residents to see nightly meetings held in a tent, as that is something that has never been practiced in the Colonies; but we have no occasion to conclude but that, when it is once entered upon, it will be as readily received by this people as by Americans.

The Salvation Army is as numerous here as in America, and their demonstrations are much the same. While on the island we secured free transportation for our publications by steamer, and other favors that will be a help to the mission in the future. Sabbath, Aug. 1, was a happy day to the mission. Two families, consisting of men and their wives, decided to keep the Sabbath of the Lord, and also one unmarried man. There are others that we hope will take their stand ere long. These individuals who have already done so reside in Collingwood, one of the suburbs of Melbourne. These men hold positions of trust in the churches where they belong. They have counted the cost, and are prepared for the worst. We need the prayers of God's people, and we believe we have them.

S. N. HASKELL.

OUR SCHOOLS.

THERE is nothing more important at the present time than the proper instruction of those who expect to labor in the cause of God. We are coming into more and more perilous times. It will be no small thing to go out with an unpopular truth in the future. I say future, because the past has been favorable compared with what the future will be. We have but a few schools that make it a specialty to fit laborers for the cause of God. There are those that will go forth from these schools not only as preachers and colporters, but as teachers of those who do not have the privilege of attending the larger schools. There should be hundreds of such schools; for parents cannot afford

to sacrifice the morals of their children by sending them to be taught by those who have no true religious principle. In either case the object of the school is the same; namely, to labor to bring others to a knowledge of the truth and the saving knowledge of Christ. This is missionary work in the highest sense; and it is as important as the work of the ministry. Teachers in such schools fill a most important position. There the mold is given that makes the laborer successful or unsuccessful. Hence it is of the highest importance that the teacher should possess those traits of character that were manifested in the heavenly Teacher when here upon earth. They should be sanctified to the work of the present hour; and the object of the school should be ever kept before the mind. Whatever branch of education or whatever study be pursued, it should be in reference to the time in which we live, and what is coming upon the earth. We are engaged in a most solemn work, and are looking for events of a most thrilling character to take place in a short time. Therefore the teaching should be in respect to that which will have to be met in the near future. In infinite mercy to his people God has lifted the veil of the future and revealed what is coming upon the earth.

The schools which have been established among us have but one object in view; and if they cannot contribute to this end, then they would better not be in existence. There are plenty of schools of a common standard, which bear worldly fruit; but our schools are for another purpose. We are glad to have the patronage of those not of our faith; but we cannot in the least cater to a worldly spirit to secure it. When we do this, we lose our power and influence for good—our light is under a bushel. We are not looking for peace and prosperity as are many around us. Our object is not the same as that of other schools, and therefore our schools are not conducted on the same principles. Those who go out to labor in these last days should be prepared to speak on all occasions that which will tell for God, even if it be not in direct reference to some point of doctrine. Their testimony should be to recommend the Bible as the word of God, so that people may see its divine rays, which will attract men and women to it. Often there will be circumstances when a testimony of this kind can tell much in favor of the truth. If the individual is prepared to present an argument in favor of the truthfulness of the sacred Scriptures, showing their harmony and beauty, it will not only be of good at the time, but will make friends with those who in the future will give their influence on the side of truth. If all the laborer can produce is some common-place argument or doctrinal point, then he is not the man for the time. There are many questions of vital interest upon which he should be prepared to speak understandingly.

The Saviour was the greatest teacher that ever walked this earth. He spared no pains to educate his disciples, not only in public but in private. On all occasions he sought to give them special instructions on the great themes which he taught the people. His sermon on the mount was one that will bear the most careful thought. It is a model sermon. While it was addressed to the disciples, it was designed to reach all classes of hearers,—the rich and the poor, the high and the low. There must have been present the ignorant also, and the learned; yet the language was of the simplest kind. He used no high-sounding words that could not be understood. The humblest and the most simple of his hearers could readily comprehend his teachings. The elevating character of the instruction was calculated to lead to impulses that would not soon be forgotten. It has come down to us in the simplest style and in its native purity. Christ drew his lessons from nature. The wheat and the tares, and the barren fig-tree were used to teach lasting moral lessons.

The mold given to the students in our schools should not be such as to lead them to make a show in the world; they should be so educated as to recommend the gospel in its simplicity. Above everything else, all need a most thorough knowledge of the Scriptures. All who attend our schools should study the Bible. None should feel that they are excused from this important branch of education. There are other schools that teach the sciences; and if that is all that is wanted, our schools are not the ones for such students. If the desire of the student is simply to make a mark in the world, there are other schools adapted to that end. Earnestness of manner and true simplicity should be our motto. No pains should

be spared to retain the highest and best discipline otherwise, the school will fail to accomplish its purpose.

The plan which has been adopted to have those who attend in the winter season go out in the summer to labor, is the plan that our Saviour adopted with his disciples. It is Heaven's ordained method. The disciples were sent out two and two, and with power from on high. They returned in a short time, and received further instruction from their great Teacher. He delegated to them power to perform miracles, but in no case to do this for their own glorification or aggrandizement. At first they were sent among strangers, but among their brethren that they might have access to the people, many of whom had heard of Christ and desired to learn of his doctrine. He also instructed them, ordering a town or city, to stop with those who were of good repute, and abide with them while they remain in that locality; for the influence of such persons would be beneficial to their work. The instruction was to shake the dust from their feet where they were not received, as a testimony against those who rejected them, was to impress them with the solemnity and importance of the message which they bore. The message was to make known to others what had been made known to them. This was to be done in the same simple manner that the great Teacher himself manifested. Theirs was the message of truth to those who received it, the message of death to those who rejected it. They met with rebuffs and discouragements, but the Saviour assured them that he would be with them to the end of the world.

These principles should be impressed on the minds of those who go forth to labor in these last days. The teacher should be fully imbued with the spirit of truth for these times. He should be sanctified through the truth and consecrated to the work of the third angel's message. When the individual goes forth feeling the burden of the work, then God will go with him and work for him. The Saviour commissioned his disciples to go forth and teach his message to heal the sick, comfort the sorrowful, lift up those that were bowed down, as they had seen him do. They went forth according to his directions. The mission of God's servants to-day is of the same importance as that of the apostles whom Christ sent forth with such solemn words of instruction. Will they accept or reject the message borne by Christ's servants? Will they bring the same results at the present time as when the disciples were commissioned to teach the word to the people. How, then, can our schools be conducted as they should be unless there is a living sense of these things by those who have the special charge of them? The spirit of sacrifice and consecration should characterize every one who takes his position of responsibility in connection with our schools. If the teacher himself has not the spirit of Christ, then how can he impart it to those receiving his instruction?

In none of our institutions is Christ more needed than in our schools. He is needed as a counsellor and friend of both teacher and student. The message of Christ's teaching cannot be improved upon without losing its effect on the heart and life of the people. He used surrounding objects to impress minds with solemn truths, because a more lasting impression would be made thereby. The birds of the air, the wheat fields, the lost pieces of silver—all these things in nature were taken to furnish instructive lessons to the disciples. And in after times, when those who had heard his teachings saw those things they were reminded of the great moral lessons that the Saviour had taught them. He did so not only that they might receive instruction themselves, but that they might learn how to instruct others; and another important lesson was, that they might know how to teach the truth in such a manner that its energy could not take advantage of the instruction given. The same principle should be carried out at the present day. As much depends upon the manner in which the truth is presented as upon the truth itself. If these principles were adhered to by our Master, the instruction he gave to his disciples, they certainly should be exemplified in the lives of those who have responsibilities in connection with our schools. They should have evidence that they are connected with the heavenly Teacher, and are possessed of his spirit.

Our ministers that have had experience in the work of God, should be connected with the schools, to the greater or less extent. We cannot see how our schools can prosper without them. It is God's method

Christ is the great Teacher of us all, and all the education we might obtain from the best regulated school in the world, without Christ, would prove a failure in its relation to the cause of God. It is practical experience and theory combined that gives success to any enterprise. It is Christ himself that can give the anointing that will make our labor successful. He sometimes makes useful in his cause men who possess very little education; but when an opportunity presents itself so that they can better prepare themselves for his service, then it is his plan that it should be improved. It should ever be remembered that no natural talent nor acquired learning can of itself supply the place of a knowledge of the will of God. There should be such a desire to labor acceptably in his cause that every available means will be used to accomplish this end.

May God bless the schools, is my prayer; and may the sessions of this coming winter be such as will witness more of his signal blessing than any held in the past. I feel the need of improving these opportunities more since I have been in other countries, among a people where the truth has never been presented. Our common schools, Sabbath-schools, missionary meetings, and Institutes, all should bear the marks and divine characteristics of Him who once walked this earth and exemplified these great principles.

S. N. HASKELL.

RESTORED TO LIFE.

The following interesting article is from the *Denver News*:

"Mr. James L. Finch gives an account of some curious experiments which he and Dr. Armitage recently made secretly in resuscitating animals apparently dead.

"The first subject operated upon was a medium-sized terrier dog. It was securely tied and an incision made in an artery in its neck, by which the animal was bled to death. He certainly passed through all the symptoms of dying, and soon after the last blood issued from the wound his frame became fixed and rigid, and his eyes showed the senseless glare of death. The room was kept at a temperature of seventy degrees Fahrenheit, while the dog lay for three hours dead. By this time he had become very stiff and cold. He was now placed in a warm water bath that was constantly maintained at a temperature of one hundred and five degrees, and was continually and thoroughly rubbed; and as he became pliant, his limbs were gently worked about and his whole body rendered supple. A half pint of hot water was now passed into his stomach through a hard rubber tube which was forced down his esophagus. When this was accomplished, the mouth of a rubber tube, attached to a bellows, was introduced into his windpipe, and, as the bellows were provided with a double valve, by which the air could be withdrawn as well as inhaled, the dog's nose was securely fastened.

"A large and powerful Newfoundland dog had been obtained for the purpose, and had been tied near by and was now bled, while the attending surgeon proceeded to adjust the transfusing apparatus, and began slowly to inject the live dog's blood into the dead dog. Simultaneously Mr. Armitage began slowly working the respiratory bellows, while I kept rubbing the animal and bending his limbs and body to facilitate circulation. We could not have been more anxious about the issue of our efforts if they had been made upon a human being instead of a dumb brute. When a pint of blood had been injected, I could see some change about the eyes of the dog; but no one spoke. One thought was common to each—would life come back? In a few moments more there was certainly a convulsive tremor noticeable in the body. Mr. Armitage, in undisguised excitement, said to the surgeon: "Press the blood." In a minute or two the dog gasped, and soon attempted to eject the respiratory tube, which was accordingly withdrawn. This was followed by gasps and a catching of the breath, while the eyes grew brighter and more natural. The rubbing and blood injecting were yet applied, and the dog was struggling as if in a fit. But his efforts soon became less violent, and he began a low whine. A compress was now placed on the artery, and in twenty-two minutes after the first blood was injected, he sat up, after being dead three hours and twenty minutes. The dog then drank broth that had been prepared for him in case of his revival, and soon got up and walked about. A comfortable bed was provided near the stove, and from this time forward his recovery was so rapid that in two days he was turned out to run in the streets. He is now a rugged character, in good health, with seemingly no remembrance of his resurrection."

There is no reason why these statements should not be true. It is just what we should expect. The dog was dead. His mind, his thoughts, his intelligence,—these were gone. Why? Because his immortal soul had fled?—No; but because the blood no longer circulated through the brain to keep it ac-

ive. As soon as warm blood again flowed through his veins, his brain became active, and he began to think again.

Thus every year proof is accumulating that "the life is in the blood" (Lev. 17:11), and that thought is in the brain.

D. M. CANRIGHT.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

INSPIRATION'S FIRST SENTENCE.

[MR. AUSTIN BIERBOWER, the writer of this article, is a lawyer; but the *New York Independent*, from the columns of which we copy it, says that it contains a dozen sermons.]

The opening sentence of the Bible, "In the beginning God created the heaven and the earth," contains five great universal terms, and speaks of as many boundless totalities—God, heaven, earth, creation, and the beginning. It is, perhaps, the most weighty sentence ever uttered, having the most gigantic members. In its comprehensive sweep it takes in all past time, all conceivable space, all known things, all power and intelligence, and the most comprehensive act of that intelligence and power. It gives a theory of the origin of things, names the originator, states the time of their origin, and makes all stand together in one system. This sentence is a declaration on nearly all the great problems now exercising scientists and philosophers—God, creation, the whole, eternity, cause, time, space, infinity, force, design, intelligence, will, destiny, and, in general, universality. There is in it the germ of the whole Bible, as of the whole of philosophy and the sciences.

This sentence is worthy of a God, and fit for the first utterance of a revelation. Did the world meet to hear the Deity speak, it could conceive of nothing greater that he should say; and the fact that the Bible commences with this sentence is a proof that it is from God. Man never uttered a greater proposition, and he cannot conceive that a greater could be uttered. In speaking his first words to earth, God spoke in terms worthy of Heaven. The thunder might have been a fit voice to utter this sentence, and infinite minds fit intelligences to hear it. God did not, in speaking to man, commence by telling how to cut a priest's coat or swing a censer. He spoke of the greatest things there are, and in their greatest relations. The Bible opens big, and in its commencement, at least, is worthy of God. He who begins will read on, if he is a thinker; for, though he can find nothing greater as he proceeds, it is proof enough of divinity if the dimensions found at the beginning are kept up. The author here spoke what has ever since seemed the first word of history; for we can go no further back than this utterance, and think of nothing beyond what it relates. He spoke the first word of philosophy; for we cannot go beyond the beginning in tracing causality, or think of any force behind creation. He spoke the first word of science; for we cannot go beyond the formation of the heavens and the earth. This is a sentence, therefore, of great beginnings—the beginning of the world, the beginning of history, the beginning of force, the beginning of revelation, the beginning of religion, the beginning of science; the beginning, in short, of the whole course of things which has come down to the present. God spoke of the commencement, and spoke of the whole, and spoke of what will continue to the end. His utterance concerned things that reach from everlasting to everlasting, and that spread over all space. It was, in short, an infinitely great utterance, worthy of the great speaker and of the great subjects of which he spoke. It was God speaking of infinity and eternity—Omniscience talking of universality.

Let us specify what is here said in this pregnant sentence so full of the speaker and of the subject. This sentence declares that there is a God, and so is a negating of atheism. On one of the greatest questions of the day—the question of theism, it gives an answer. The universe, it declares, is not all. Beyond matter and beyond the minds of which we have experience there is something else. God is represented as outside of nature; something distinct from matter, or from the insentient universe which has (according to nebular hypothesis) been developed from chaos.

This sentence also declares an intelligent origin of things; that intelligence precedes development, and

does not merely follow in its train as an effect. It stands at the beginning of the world's career. This sentence, in denying the origin of the world by chance or insentient law, negatives the idea that force and matter—the materials of the world—are eternal. It claims absolute origination by God, teaching that power is greater than things, and has produced them. God is represented as excepted from the laws of Nature. Having made them, instead of being made or regulated by them, he is not to be judged by them.

It teaches, also, the freedom of the will, or power of intelligence to originate. Thought is at the beginning of the chain of cause and effect, and not a middle link. God created, and did not act as one compelled by an anterior force. Cause has a beginning, and does not run back infinitely. There are starters of forces, and not merely communicators. Instead of all being fated, and proceeding by necessity, there are breaks in the line of causality. For if God creates, the principle of absolute origination is established, and we need but one case of free will to be able to believe more.

This first utterance of the Bible also teaches the unity of God, saying that, "in the beginning *God* created the heaven and the earth," not "the gods" or "a god." As God created all—heaven and earth—there is nothing else in which a second deity could exercise supremacy; so that Jehovah has control of the whole universe. This thought, though trite now, because it is generally believed, was singularly new when uttered, and has powerfully influenced history.

It teaches, likewise, as a corollary of this, the unity of nature. All things—heaven and earth—are created by one power, and created together, so that they stand related in one system. There is here a foundation for the universality of law, for the complete harmony of things, and for reasoning from analogy and induction. An acquaintance with a part raises a presumption that the rest is like it, because it springs from the same source and is a part of the same plan.

This sentence also teaches the reality of design. The heavens and the earth being the work of intention, the adaptations which suggest wisdom and benevolence are the results of purpose, and not accidental. This utterance, if accepted, settles the question of the anteriority of design; that it is a cause and not an effect, going, like volition, with the real origin, instead of being a mere consciousness accompanying a result. There is here a foundation for the goodness of God, and for our reliance that things, being designed, will work out desirable ends.

We are taught in this same first utterance of Scripture the antiquity of the earth. It was created *in the beginning*, along with the heavens, and is coeval with the whole, as one system. Instead of being produced 6,000 years ago, or produced as a separate work, it appeared along with the universe, and has run as a part of the same history. The earth as well as the heavens came down from eternity, or from whatever we conceive the "beginning" to be. We should study the earth along with the other planets to know its history, and we should never forget the unity of cause or similarity of construction. There is a foundation here for the resemblances in the atmosphere, light, and elements of the different planets, as revealed by the spectrum, just as there is for the like application to all worlds of gravity and the other natural laws.

And so I might show in this first sentence of the Bible a declaration on all the other great questions mentioned—the question of the distinction between mind and matter, of intelligence and unintelligent force, of the natural and supernatural, of a control by intelligence, of a purpose in the movements and properties of things, of a planned destiny for the world and man, of a comprehension of all things in intelligence, and of many others which can be deduced from these. This sentence is a philosophy in itself; and one has but to believe the first line in the Bible to be able to accept nearly all the rest; so that, had the revelation closed after the first sentence, man would not have been without a revelation, and a comprehensive one at that. The scientific world are still engaged on the first verse of the Bible, which furnishes nearly all their current problems. Though they have from the very dawn of philosophy been working on this verse, they have not yet, in the nineteenth century, got any further. If they get over this sentence they will enter the whole field of creation, and be at one with revelation. When God here spake, he spake problems for all time, and men are now working them. For, though he spake so clearly that all can understand, he spake so greatly that none can fully comprehend.

Chicago, Ill.

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.

"AS CHRIST LOVED."

How did Christ love? He loved thee, helpless soul,
When thou wert dead in trespasses and sin;
He kindled in thee heavenly desire,
And to his household gently drew thee in.
And then he wooed thy love in many ways,
And trusted thee, his tenderness was such;
He coaxed thy confidence in little things,
Because thou didst not love him overmuch:
Love as he loved.

How did Christ love? He followed thee, lost sheep,
Over the dreary mountains of thy guilt;
He put thee on his shoulder and rejoiced,
Although to rescue thee his blood was spilt.
And thou didst say to him, "Just as I am
Receive me; I'm a wandering sheep at best—
I never can be worthy of thy love,
Yet take me to thy fold and make me blest:"
Love as Christ loved.

How does Christ love? Never did mother creep
Her weak and suffering child unto her breast,
Nor watch beside its pillow night and day,—
That through her own unrest it might find rest,—
With such self-sacrifice; her changeless heart
No change nor time nor distance moves; and yet,
Though no love be so sure as mother-love,
"They may forget." But he will not forget:
Love as he loves.

How does Christ love? He loveth to the end
Those whom he once has chosen for his own.
Where is the end of love whose height and depth
And length and breadth pass all that can be known?
Where ends the circle and where sets the sun?
It shineth ever though earth's light grow dim;
And yesterday, to-day, and evermore
Is Jesus Christ the same. Be thou like him:
Love as he loves.
—Mary G. Brainard.

ENGLAND.

RISELEY, BEDFORDSHIRE.—This is the sixth week of our tent-meeting. Our congregations still range from seventy-five to three hundred; if it were not harvest time, our attendance would be still larger.

On Sunday, Aug. 16, the Baptist minister preached against our position on the Sabbath. He stated that he had known something of Seventh-day Adventists through their writings for some time, and was "not entirely ignorant of their moves across the waters." He did not handle even the common so-called objections well, though a man of some ability. He claimed that the ten commandment law is unchangeable; that Christ came to fulfill it, and changed the Sabbath to the first day of the week. There was no commandment for Sunday-keeping in the New Testament, and it did not matter much which day we do observe,—Monday, Tuesday, or any other day. "Let no man judge you, for every man should be fully persuaded in his own mind." The Church Fathers kept the first day. He said Constantine issued the first Sunday law, but he doubted his conversion, even though he is called the first Christian emperor. Last of all he regretted "that intelligent, earnest men should spend their time, means, and breath in agitating a subject which does not really amount to much." He treated us kindly, and spoke of our efforts respectfully.

At first we concluded that as his positions were so contradictory, we would pay no attention to him; but several requesting that we review him, we did so at the tent the next evening. We tried to do so kindly, speaking of the minister himself in high terms. When we exposed his arguments, however, two or three of his friends interrupted by trying to talk; but the people discountenanced that action in such a marked manner that they ceased. The review gave us a good chance to again present the Sabbath question; and those friendly to our positions were much strengthened.

The enemies of the truth were greatly stirred by these events; and on Wednesday morning the man of whom we rented the ground was informed by one holding a high position that we must move. When we rented the ground, it was with the understanding that should orders come from certain quarters we would have to leave; but as it was in the center of the town, just where we wanted the tent, we reasoned that should we be obliged to move by that time, the truth would have gained so many friends that some one would let us have other ground. In this we were not mistaken; for as soon as it was known that we must move, a gentleman sent us word that we could pitch on his land; and with the aid of boys, girls, men, and women the tent was moved, and Eld. Durland preached that same night, though it rained while all was being accomplished. We are not so centrally located; but most of those who are deeply interested still come, and some attend now who did not before.

Seven have embraced the truth, some of whom, we believe, will become real missionaries. We have Sabbath meetings and a Sabbath-school, which are quite well attended. Some good testimonies are borne in our social meetings.

Eld. W. C. White and mother, and others of their party, reached Great Grimsby Aug. 19, and the writer returned home to Grimsby to aid in and enjoy the meetings there and at Ulceby. At the close of these meetings, which were good, a report of which will probably soon appear, I returned to Riseley Wednesday, Aug. 26, with Sr. White and others; and that night she spoke in the tent. At meeting time every seat was crowded, and quite a number stood around the tent, there being fully three hundred and fifty present. Had it not been during harvest, as many more would have attended. She enjoyed most excellent freedom, and the discourse made a deep impression, and has resulted in much good. Better attention is seldom paid than was manifested during the entire discourse. Hearts were affected as falling tears testified. Many have inquired if she could be induced to return and speak several times.

Our expenses thus far, including freight, furnishing the tent with pulpit, lamps, lantern, also house and ground rent, have been \$35.48, while our donations have been \$27.02. Besides the money donations, the people have sent in provisions and groceries, which have saved expense.

Our canvassers have canvassed the country and surrounding villages for a radius of some five miles. In doing so, they have obtained some thirty-five subscriptions for *Present Truth*, and have sold fully four hundred copies of *Present Truth* and the *REVIEW* and *Signs*, mostly at four cents a copy, besides selling quite a quantity of books and tracts. We have also sold some from the stand in the tent. Thus we are scattering the rays of divine truth, and believe the Lord will give the increase.

S. H. LANE.

MICHIGAN.

HIGHLAND STATION.—As a result of our meetings here, five names have been added to the company at White Lake, and one or two others are keeping the Sabbath. Although this is not all that we desired, yet we thank God for these. The friends here have kindly and faithfully supplied our temporal wants. May the Lord reward them bountifully.

Sept. 14.

ALBERT WEEKS.

WASHINGTON TERRITORY.

VANCOUVER.—We closed our tent effort here last evening. Twenty-three have signed the covenant besides some who were keeping the Sabbath when we came here. Yesterday we baptized twelve in the Columbia River. We expect to pitch the tent in La Camas. Bro. Ward will go to a neighborhood seven miles from here, to follow up an interest already awakened.

Sept. 7.

F. D. STARR.
W. C. WARD.

ARKANSAS.

SILAM SPRINGS.—We closed our series of meetings at this place, Sept. 8, having continued about six weeks. Our congregations were large and attentive from the beginning to the close; much of the time not more than one half of the audience could be seated inside the tent. Our friends were kind and hospitable, but the enemies of God's truth were bitter and determined. One sermon was preached against the law of God and the Sabbath, by Eld. Estes (Baptist). He took the no-law position, and that there is no Scriptural authority for any Sabbath in this dispensation. His position was reviewed with excellent results. With a stringent Sunday law staring them in the face, and professed Christians anxious to see it enforced, forty-three signed the covenant to keep the commandments of God and the faith of Jesus. We hope they will live near to God, that they may be "kept by the power of God through faith unto salvation ready to be revealed in the last time."

Sept. 11.

J. G. WOOD.
J. W. SCOLLES.

TENNESSEE.

CORINTH AND MITCHELLSVILLE.—I closed my labors at Corinth Aug. 30. Since my last report twelve have been added to the number, forming a company of twenty-four who are keeping the Sabbath of the Lord. Two opposition discourses were preached against our views by those who called themselves "Christian" ministers, notwithstanding their godless position that the ten commandments were abolished at the cross. Both discourses were reviewed with good effect, resulting in several additions to the truth. They have an interesting Sabbath-school of thirty members, and also sustain weekly prayer-meetings.

I came to Mitchellsville, ten miles from Corinth, Sept. 3. Brn. Sisley and Rogers for five weeks have been holding meetings in a tent, with an increasing interest. The country is being stirred for miles around. Some have decided to obey the truth, and

others are deeply interested. As the tent is located near the Kentucky line, some have come from Franklin, and are quite anxious to have the tent pitched there. We hope the president of that Conference will be able to furnish them help in due time. We are of good courage as we see the cause moving forward. It is quite probable that the camp-meeting will be held in this vicinity.

S. FULLON.

Sept. 8.

KANSAS.

TOPEKA.—We closed our meetings in Park D. one week ago last night. As we review the work that part of the city, we feel that the Lord has watered with the dew of heaven the seeds that have been sown. The Sabbath before our meetings closed, we had the privilege of burying seventeen willing souls in baptism. It was a solemn scene. The good Spirit of God moved upon nearly all in the large congregation. Many who made no profession of religion were in tears. Four others were admitted to the church by vote. There are six more who we feel confident will soon unite with us. There seems to have been a good impression made upon those who at first were quite prejudiced. Our congregations were large to the last, and many new ones just began to come as our meetings closed. Since we have moved the tent, we have heard of several families who are quite deeply interested, and we hope by personal effort to bring them into the truth. Surely the Lord has gone out before his people in this city, and it behooves us to bestir ourselves.

Our tent now stands on Madison, between Eighth and Ninth Sts. It has been such wet weather since moving the tent that we have held no meetings. We expect to begin the work to-morrow evening, the Lord willing. We desire so to relate ourselves to God that he can crown our efforts with success.

Our address remains the same, 408 Sixth Ave. East, Topeka, Kan.

Sept. 9.

WILL D. CURTIS.
C. W. FLAIZ.

INDIANA.

XENIA.—Six good souls have decided to obey all the truth, and others are keeping the Sabbath. This, in addition to the good we feel assured our tract, "Visions and Trances," is doing, is tantamount to a decided victory, especially when we consider the immense worldly excitement we have had to meet, as well as much bitter prejudice, as the truth has been thoroughly presented in this field before. Bro. Shortridge has been absent for several weeks on account of sickness, leaving me alone to carry on the work.

For several years I have been troubled with a throat difficulty which has often compelled me to stop in the midst of a discourse. Especially had it troubled me the first part of this summer. But in answer to the prayers of my dear brethren and sisters, since coming to this place I have been most graciously healed, and for six weeks have had the utmost freedom, without an interruption in the tone of my voice, and almost every day have spoken once or twice. I have had the privilege of furnishing two or more columns of reading matter to the *Journal* of this place every week, which is proving another means of spreading the truth. The Lord is very gracious to me. Bless his holy name.

J. P. HENDERSON.

Sept. 14.

PLEASANT LAKE AND CORUNNA.—Last Sunday night we closed our tent-meetings at Pleasant Lake. The interest has been good from the first, although for the past two weeks the cold and rain have reduced our congregation to about one third its usual number. Fifteen have signed the covenant, and about twenty are keeping the Sabbath. Others are deeply interested, and we think by proper labor will embrace the truth. We feel that our work at this place is only partially completed, and hope that one or both of us may return after the camp-meeting, and bestow more labor here. Our tent is now shipped to Logansport. One of us will remain over this week and carry on the meetings in a Universalist meeting-house, the use of which has been kindly granted us, while the other goes to Brookston to complete the organization of the church at that place. We have organized a Sabbath school here, and established regular Sabbath meetings.

Last Sabbath we organized our company at Corunna, and ordained the elder of the church. We leave there a strong company and apparently in good working condition. For the summer our expenses have been \$34, our donations \$51.35, leaving us a surplus of \$17.35. We have sold in all \$88.00 worth of books. We thank God for the amount, his blessing that we have enjoyed during the past summer, and trust that the good work that has been begun in this part of the State may go on, and eventually bear fruit in the kingdom of God.

Sept. 15.

J. M. REES.
O. C. GODSMARK.

WISCONSIN.

RACINE AND NORTH CAPE.—We closed our tent meetings at Racine Aug. 9. Three were added to the church; others are soon to follow. Aug. 11,

moved to North Cape, about eighteen miles from Raine, and commenced meetings. Services have been held in both the Danish and the English languages, and have been quite well attended, considering circumstances. Several of our appointed meetings have not been held on account of rains. All the services, except one every Sunday evening, are now held in the Danish language. Some interested souls here we hope to reach by the help of the Lord. Some ten thousand pages of tracts were sold and distributed by Bro. Christiansen last winter, among the interested readers in this vicinity. Our prayer is that the word of the Spirit may do a work here for God.

We are also laboring with and for the Raymond church. The burden of our message for them is and will be Mark 13: 33-37; Matt. 24: 14; Mal. 3: 10, until the help of the Lord against the mighty is reached. Our temporal wants have not been neglected.

Sept. 9.

H. R. JOHNSON.
A. CHRISTIANSEN.

WAUKAU AND ROYALTON.—Commenced meetings in the tent July 9. Waukau is a quiet country village in a branch of the M. & St. P. R. R., from Rush Lake Junction to Winneconne. It is four miles south of Omro, and the same distance east from Eureka, where we labored with the tent last season, and where small companies were led to embrace the truths of the third angel's message, and unite to sustain regular meetings, and Sabbath-schools. Before coming to Waukau with the tent, we tried to obtain the Baptist house for a series of meetings but failed to get because three of the five trustees confessed that they were afraid to have the doctrines of the Bible as taught by the Seventh-day Adventists preached in their church, lest it should unsettle the faith of some of their members. One of the trustees said he had no personal objections to our using the church, but, as a trustee, should object. He said if we came with the tent he would come to our meetings. This he not only failed to do, but used his influence against us. He was reported to have said, "I would rather have a bomb-shell under our church than to have the S. D. Adventist tent there" (It was just across the road from the meeting-house). A full course of sermons on present truth were given. Three embraced the truth who were members of the Baptist church. Infidels and sceptics confessed the truth of the Bible, and many of the citizens invited us to return and continue our meetings.

Pitched our tent in Royalton Sept. 3, and held our first meeting the 4th. About seventy-five were present, who listened attentively to remarks on the purpose for which the Scriptures were given. From the first, the nights have been cold, so cold that some who desired to attend have been prevented. Fearing that we could not get the people out to the tent, we applied to the trustees of the M. E. church for the use of their house of worship, and after some little delay and consultation succeeded in obtaining it for a course of sermons. Our congregations and the interest among the people have been steadily increasing from the first. The people are very kind; all our temporal wants are supplied, and, what is better, a goodly number are becoming deeply interested in the truth. Truly the Lord is turning the hearts of this people toward his truth. We desire that many souls may be saved as the fruits of our labors.

Sept. 15.

P. H. CADY.
S. S. SMITH.

NEW ENGLAND CONFERENCE.

THE fifteenth annual session of the New England Conference was held on the fair ground at Worcester, Mass., in connection with the camp-meeting, Sept. 2-10, 1885.

FIRST MEETING, SEPT. 2, AT 5 P. M.—The President, Eld. S. N. Haskell, being absent, the meeting was called to order by the chairman of the Executive Committee. Prayer was offered by Eld. E. W. Farnsworth. Delegates being called, nineteen responded, representing thirteen churches. Bro. E. T. Bedee was chosen to represent the church at Ipswich, Mass.; Wm. J. Boynton, to represent Camden and Vineland, N. J.; H. B. Tucker, the company at Providence, R. I.; Mrs. M. W. Whittier, the company at Reading, Mass.; Joseph Barber, the company at Northboro; A. Richmond, the company at Baldwinville and Gardner, Mass. Eld. D. A. Robinson was elected chairman *pro tem.*, and was empowered to appoint the usual committees, which were as follows: On Nominations, J. C. Tucker, W. L. Payne, Judson Rice; on Resolutions, D. M. Canright, Wm. J. Boynton, E. O. Farnsworth; on Credentials and Licenses, E. W. Farnsworth, F. B. Reed, E. P. Farnsworth; on Auditing, Josiah Webber, J. C. Tucker, W. B. Mason, C. E. Palmer, S. A. Farnsworth, F. B. Reed. On motion, all the visiting brethren in good standing in their own Conferences were invited to participate in the proceedings of this Conference.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 3, AT 5 P. M.—Two more delegates, having arrived, took their seats in the Conference. Bro. J. Webber and A. A. Bradford were chosen to represent the church at New Ipswich, N. H., and Bro. A. W. Smith, the company at Worcester, Mass. Committee on Resolutions submitted the following:—

Resolved, That we recommend that our Conference constitution be so changed as to correspond with the constitution recommended by the General Conference at its last session, except that the Conference Committee shall consist of three persons instead of five.

Whereas, The "Testimonies for the Church" from Nos. 1 to 30, have recently been published in four bound volumes, for more convenient use and better preservation; and—

Whereas, It is highly important for the spiritual welfare of all our people that these be often read and studied; therefore—

Resolved, That we recommend all to obtain them as soon as possible, and study them carefully.

Resolved, That we again urge upon all our people the Scriptural duty of paying a tithe of their income into the Lord's treasury, and that we ourselves promise to do so.

Resolved, That we indorse and recommend the pamphlet upon that subject written by Eld. Butler.

After remarks by Eld. Butler, and the reading of the new constitution, the first resolution was referred back to the Committee. Remarks were made by several of the brethren in regard to the importance and value of the "Testimonies" and the tithing system, after which the meeting adjourned to call of Chair.

THIRD MEETING, SEPT. 4, AT 9 A. M.—The discussion of the tithing system, as considered in resolutions third and fourth, was renewed, after which the following was reported as a substitute for resolution one:—

Resolved, That we adopt the State Constitution recommended by the last General Conference, filling the first blank with the words, "New England," making the number of the Conference Committee three, and filling the second blank with the word "fifteen."

The resolutions were then adopted. The Committee further reported as follows:—

Resolved, That we express anew our confidence in the work of the South Lancaster Academy, and that we pledge ourselves to sustain it as far as in us lies, both with our influence and our means.

Earnest, stirring remarks were made by Elds. Butler, Canright, and Robinson, in regard to the work already done by the Academy in preparing individuals to labor in the cause of God, as shown by the increase of laborers in Vermont and Maine, as well as in our own Conference.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 4, AT 5 P. M.—The resolution indorsing the Academy was further discussed. It was stated that we could show our appreciation of the aid given by our brethren in the West by ourselves doing all in our power to make the Academy a success. It was also remarked that if our sisters would sweep with nothing but a South Lancaster broom, our brethren use no harness but that made at South Lancaster, and all our people patronize the Academy printing office, quite a little would be done toward making the labor department of the Academy a success, and many could aid in that way who could in no other. After some further remarks the resolutions were adopted.

The Committee on Nominations reported, and their report was adopted by considering each name separately: For President, Eld. S. N. Haskell, South Lancaster, Mass.; Secretary, Arthur L. Wright, 715 Washington St., Boston, Mass.; Executive Committee: S. N. Haskell, D. A. Robinson, South Lancaster, Mass.; E. P. Farnsworth, South Lancaster, Mass.; Camp-meeting Committee: H. P. Wakefield, North Newport, N. H.; W. L. Payne, Charlemont, Mass.; Lewis Apley, Hampton, Conn.; C. R. Brown, South Lancaster, Mass.; C. E. Palmer, South Lancaster, Mass.

On the recommendation of the Committee, credentials were renewed to S. N. Haskell and D. A. Robinson. Licenses were renewed to John R. Israel, Asa T. Robinson, Wm. J. Boynton, F. W. Mace, O. O. Farnsworth; and granted to H. D. Mansfield and S. A. Whittier. Mrs. L. V. Robinson, Rosa F. Mead, Sophia Wahlberg, Clara B. Stevens, Ermina R. Robinson, E. W. Snyder, A. L. Wright, Chas. W. Priest, S. L. Edwards, Chas. E. Waterman, and H. B. Tucker, were granted colporters' licenses.

Adjourned to call of Chair.

FIFTH MEETING, SEPT. 6, AT 9 A. M.—A further report was received from the Committee on Resolutions, and after remarks by Elds. Butler and Canright was adopted:—

Whereas, The prophecies of Daniel and John contain the most important connected chains of prophetic truth revealed to us in the Scriptures, bringing us down, step by step, through the events of history to our own time, clearly predicting our dangers, the important work of the people of God, and their ultimate triumph; therefore—

Resolved, That we highly approve of the extended circulation of the excellent book, "Thoughts on Daniel and the Revelation," throughout the bounds of this Conference, and that we urge the Conference Committee to employ suitable persons to canvass for it, and make all reasonable efforts to introduce it throughout our cities, villages, and towns.

Whereas, The President of this Conference, our beloved brother, Eld. S. N. Haskell, is now in the distant missionary field of Australia; therefore—

Resolved, That as a Conference we extend to him our sympathy, and that as individuals we will petition the "Lord of the harvest" in behalf of his servant, that his efforts may be crowned with abundant success; and further—

Resolved, That we will aid that mission, as well as our other foreign missions, to the extent of our ability, with our influence and means.

On motion, the name of the church at Zoar, Mass., was changed to Charlemont.

The financial needs of the Academy and the British and Australian missions being presented by Eld. Butler, the brethren and sisters promptly responded, and pledged \$1,000 to the Academy and \$500 to each of the missions mentioned.

Adjourned *sine die*.

D. A. ROBINSON, *Pres. pro tem.*
S. A. WHITTIER, *Sec.*

VERMONT HEALTH AND TEMPERANCE SOCIETY.

THE first meeting of the annual session of the Vermont Health and Temperance Society was held on the camp-ground at Burlington, Aug. 17, 1885. President, Eld. A. O. Burrill, in the chair. After singing and prayer, it was voted that the reading of the report of the last session be omitted; also that the Committees on Nominations and Resolutions be appointed by the President, which were as follows: On Nominations, C. P. Whitford, John Clayton, H. J. Farman; on Resolutions, R. F. Barton, H. J. Farman, A. W. Barton.

Adjourned to call of Chair.

SECOND MEETING, AUG. 23.—I. E. Kimball was elected President *pro tem.* The Committee on Resolutions reported as follows:—

Whereas, Improper food, drink, and habits of life have a direct influence upon our perceptive and spiritual faculties, more or less beclouding and obstructing our mental powers, and thereby hindering the free course of God's Spirit within us; and—

Whereas, The Scriptures inform us that the things of God are spiritually discerned; therefore—

Resolved, That as we are near the end of time, we should realize the greater necessity of obeying the laws that govern the best physical and moral development of our being, in order that we may become fit temples for the indwelling of God's Spirit, and thus receive the full influence of his strength and help in doing his whole will.

Whereas, The health and temperance work is a part of the third angel's message, and the Lord has shown us that it should receive special attention; and—

Whereas, It has been sadly neglected in this State for the past few years; therefore—

Resolved, That we make extra efforts to keep this Society in a growing condition, and that we urge the President and other officers to bestow such time and effort on the work as will place it upon a solid basis, and awaken in it a deeper interest among all our members.

Resolved, That in order to keep alive and develop an interest in this work, health and temperance societies be organized, as soon as may be, in all the churches of this Conference which have no such organization.

Resolved, That our ministers, after the manner of Paul, be invited to make it, in a greater measure than heretofore, one of their duties to present to our people the spiritual necessity of presenting their bodies a pure, holy, and acceptable sacrifice to the Lord.

Resolved, That we earnestly invite all to subscribe to one or both of our excellent health and temperance periodicals, and labor to extend their circulation.

These resolutions were spoken to by Elds. Hutchins, Kimball, Pierce, Pebbles, Barton, and others, and adopted as a whole.

THIRD MEETING, AUG. 24.—The Committee on Nominations submitted the following report: For President, Eld. H. W. Pierce; Secretary and Treasurer, A. W. Barton. The nominees were elected.

Adjourned *sine die*.

I. E. KIMBALL, *Pres. pro tem.*
A. W. BARTON, *Sec.*

Special Meeting Department.

NEBRASKA, REMEMBER!

DEAR BRETHREN AND SISTERS IN NEBRASKA: Please remember the following:—

1. Our State camp-meeting and annual Conference will be held this year at Lincoln, Oct. 14-20.
2. We want you all to be present yourselves, and to influence as many others to attend as possible.
3. All railroads in the State favor the meeting with reduction in fare; and in order to secure these low rates, those attending must obtain from the ticket agent, at the place of starting, a certificate showing that full fare has been paid one way, which, when signed by the secretary of the meeting, will entitle the holder to a return ticket at one third fare.
4. As the meeting will be held quite late in the season, and as the accommodations for teams will be somewhat meager, it will be best for all to come by

rail who can; but provision will be made for caring for the teams of those who cannot come by rail.

5. Remember that all our anniversary meetings will be held in connection with the camp-meeting, and it will be necessary to elect the proper number of delegates to represent the churches and Sabbath-schools, each church being entitled to one delegate, regardless of number, and an additional delegate for every ten members.

6. Let all churches and individuals bring all the tithes they can procure, and hand the money to Bro. J. C. Middaugh at the commencement of the meeting. Those wishing to send tithes before the time of the camp-meeting, should send to J. C. Middaugh, Fremont, Neb., and at the same time notify Thomas P. Lippencott, Blair, Neb., of the amount sent.

7. Our State Tract Society is deeply in debt to the publishing house, and we depend upon cash due on accounts and pledges to settle these bills, all of which should be paid at this meeting.

8. Brethren, God says: "Vow, and pay thy vows." It is not only necessary to pledge, but to pay our pledges after they are made, by putting forth an effort in this direction, and praying earnestly that God may open the way for us to do so. Many will be enabled to pay their pledges at the next camp-meeting.

9. We are to have a workers' meeting, commencing Oct. 6. At this meeting we desire to see all our ministers, colporters, agents, and delegates from every church in the State. Be sure that all new churches organized this year be properly represented at this meeting. And last, but not least, remember the success of the meetings is dependent not only upon your presence, but the presence of the Spirit of God. And we should from this time forward ask God to direct in all the work pertaining to the camp-meeting; and come to that important gathering with our hearts filled with love toward God and our fellow-men, and there do what we can to advance the precious cause of truth.

A. J. CUDNEY, Pres. Neb. Conf.

SOUTHERN MINNESOTA SABBATH-SCHOOLS.

In connection with the district tract meetings to be held at Eagle Lake, Oct. 10, 11, at Medford, Oct. 17, 18, time will be given to the interest of the Sabbath schools in Southern Minnesota. We hope there will be a general rally of all our Sabbath-school workers in these localities, as we are looking forward to these meetings as times when we believe the Lord will draw very near to us. Papers will be read on the different topics of the work. We trust all the schools will be represented either by person or letter.

W. B. WHITE.

News of the Week.

FOR WEEK ENDING SEPT. 19.

DOMESTIC.

- One and two dollar bills bring a premium in New York.
- Opium sales have increased in Georgia as a consequence of prohibition.
- Barnum's great elephant, Jumbo, was killed by a freight train near St. Thomas, Ont., Tuesday evening.
- Miss Arvilla M. Bogart, of Monterey, Wis., was stung by a bee on Sunday, and died in twenty minutes.
- Over \$1,500,000 in drafts and cash were found in the 4,848,000 letters sent to the Dead-letter Office last year.
- It is estimated that the farm fences in this country, if placed in a straight line, would encircle the earth 200 times.
- Christian Cooper, of the town of Livingston, Columbia county, N. Y., died Thursday, aged 111 years, 10 months, and 15 days.
- The latest map of the British dominions is said to include lands at the South Pole as well as islands near the Antarctic Circle.
- It is apparently settled that the Mormons are to have the privilege of founding a settlement in the Mexican State of Chihuahua.
- Mayor Rice, of St. Paul, Minn., has decided to permit open gambling, no arrests to be made except in case of disturbances or complaints by citizens.
- Fox & Co's glass works at Durhamville, N. Y., covering three acres, were burned Wednesday night, causing a loss of \$150,000. The insurance is about \$70,000.
- Near Seattle, W. T., Saturday morning, a large building occupied by fifty Chinese laborers was attacked by a mob of masked men. The Chinese fled into the woods.
- Mary L. Shepherd, 14 years old, was arrested at Dodgeville, Wis., Monday, while trying to dispose of a team of horses she had stolen. Her home is in Webster City, Iowa.
- A Richmond and Danville freight train fell through a bridge near Charlotte, N. C., twenty-three box-cars being wrecked, two men killed, and two others dangerously hurt.
- Twelve glass tableware factories, which have been closed since last June for the usual summer vacation, will resume operations in Pittsburg Monday, giving employment to 2,000 men.

—A hailstorm, some of the hailstones being ten inches in circumference, devastated the country south of Granite Falls, Minn., Wednesday night. Drifts of hail three feet in depth were found.

—"This has been the worst season for circuses in years. It is said that not one on the road has cleared any money." Here let us express the wish that "to-morrow shall be as this day and much more abundant."

—The possession of the *America's* cup was decided Wednesday by the Boston yacht *Puritan* beating the English cutter *Genesta* over the long course by 1 minute 38 seconds, corrected time. The race is said to have been the closest ever contested.

—Last year 330,000 immigrants arrived at New York City, all of whom were examined by the Board, and 1,144 of this number, who were found to be convicts, lunatics, idiots, or persons unable to care for themselves, were returned to the countries whence they came.

—A decision by United States Judge Brewer, that 27,000 acres of land held by the Kansas Southern Railroad are legally a part of the public domain, has caused wild excitement in Southern Kansas. Farmers are flocking to Woodson and Greenwood counties and are staking off claims, and some are building shanties and breaking the sod.

—*The Nation*, a New York paper, puts forth the claim that crime has very noticeably decreased in that city in the past few years, quoting as proof the police statistics, which show that there were over 10,000 more arrests during the year ending Oct. 31, 1874, than during the same period ending Oct. 31, 1884 although the population of the city had increased up to the latter date twenty-five per cent.

—Commenting on the fact that the Minnesota Legislature at its last session restored the law providing the death penalty for conviction of murder in the first degree, the *N. Y. Observer* says: "It is a notable fact that nearly every State in the Union that substituted imprisonment for life for the death penalty, has found it expedient to return to the old rule."

—A drunken father in Lowell, Mass., the other day took his baby out in a carriage on pretense of giving it air, and visiting a rum-shop pawned it for a drink. This only whetted his unnatural appetite, and he visited another saloon, offering to sell the baby outright for \$5, finally coming down in his price to a single dram. The account states that the barkeeper drove the unnatural parent from the saloon.

FOREIGN.

—Floods have destroyed the crops in Bengal. The Calcutta district is submerged.

—Statistics show that the population of Ireland has decreased 3,200,000 in forty-five years.

—There were 65,000 elephants killed in Africa last year, and 1,875,000 pounds of ivory shipped.

—The number of Poles expelled from Posen, Prussia, up to the present time is estimated at 30,000.

—Letters from China state that France lost 15,000 men in the Tonquin campaign, while the Chinese loss was 100,000.

—Civil war still rages in Peru. A desperate battle was fought Sept 15, at the town of Canta, in which the government forces were defeated. No quarter was asked or given.

—The French Academy of Medicine Wednesday discussed Ferran's theory, and came to the conclusion that the so-called vaccine matter will not afford protection against cholera.

—The Indian government has made arrangements with Beloochistan by which the latter government is to assist Afghanistan with 30,000 troops in the event of a Russo-Afghan war.

—The *Novoe Vremya*, a prominent St. Petersburg paper, states that in case of an alliance between England and Turkey, Russia will withdraw from the trammels placed upon her by the Berlin treaty.

—The railway companies of Belgium claim that out of 7,250,000 passengers carried over their lines in the last fifty years, only twenty-one have been killed through any error or disaster in the railway service itself.

—A proposal to change the State Constitution of Portugal, which makes Catholicism the recognized religion of the State, so as to favor other forms of worship, which are severely restricted, was defeated by an overwhelming vote in the legislative council.

—The *Panama Star and Herald* announces that the first section of the Panama Canal will be opened next month. This section is six miles long, and covers but one eighth of the distance which it is necessary to build in order to complete communication between the two seas. It has cost \$90,000,000, and has not been beset with the great difficulties that will be encountered in the construction of the remainder.

RELIGIOUS.

—A sailor evangelist, Captain Bundy, is cruising in the Straits of Mackinac, Mich.

—The Roman Catholics claim 100,000 adherents among the negroes of the South.

—Efforts are being made to place missionaries of the Protestant Episcopal church in Castle Garden, New York.

—The corner-stone of St. Gregory Roman Catholic church, Baltimore, was laid Sunday afternoon in the presence of 10,000 persons.

—John L. Sullivan, the prize-fighter, pitched in a game of base-ball at Cleveland, Sunday. As the champion was leaving the ground he was placed under arrest, charged with violating the Sunday law.

—A contributor to the *N. Y. Independent* of Sept. 17, a D. D., makes the statement, which the editor does not correct, that "Moses and Elias, though they had long been dead met the Saviour and conversed with him on the Mount of Transfiguration." We invite the learned Doctor's attention to a simple Bible narrative found in 2 Kings 2.

—Minute instructions are given to the officers of the Salvation Army as to how they shall behave, what they shall read, what wear, and in regard to marriage. They are told to give not more than a glance to secular newspapers and to read no novels, ordinary religious books, or light trashy matter; but to confine themselves to the Bible, general orders, the "hymn book" and the *War Cry*.

—A Unitarian pastor in New Hampshire is said to have discovered a way of "making the communion more spiritual." Only about a score of his church members had been accustomed to attend the communion service, where the bread was broken and partaken of with the wine, but the new plan enables all to have a full share in the ordinance. The bread and wine are placed upon the table and the congregation remains and simply looks at it, none of it being consumed.

—The Romanists are pushing their "missionary" enterprises with vigor in the Congo country. Missionaries have already been sent there, and recently forty more were commissioned for the same purpose, a number of whom had received special training at Algiers for work among Oriental peoples. One of the features of the system which they will seek to develop is the purchase of pagan children to be educated for the work of the Church.

—A new Presbyterian church at Carroll, Iowa, has a novel arrangement called the "Nursery." In the corner each side of the vestibule curtains are drawn across, and on each side each little room thus improvised is a small comfortable rocker and crib, all furnished for the babies. If this arrangement were generally followed throughout our churches we think it would afford great relief to the ministers, and present to mothers and nurses who desire to attend church the solution of a long-standing and perplexing question.

Obituary Notices.

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

STONE.—Found drowned in a barrel of water, near the door of the farm-house, in Moscow, Hillsdale Co., Mich., infant son of Bro. and Sr. Frank A. Stone, aged 1 year and 10 days. The whole community was stirred over this distressing accident. May God comfort the parents in what seems to them a calamity. They have the sympathy of many friends, as was testified by the beautiful eyes of hundreds at the funeral. Words of comfort by the writer from John 14: 18. D. H. LAMSON.

MARTIN.—Died near Edmore, Mich., Aug. 28, 1885, of consumption Archie A., only child of J. H. and Cornelia Martin, aged 4 months and 15 days. With grief they lay their little one away, but only for a short time, when the life-giver will come. Then the parents, faithful, will clasp their little one, never again to be parted by the icy hand of death. Words of comfort were spoken by Bro. Lewis assisted by Eld. Marsh (Congregationalist), from Mark 10: 11. MRS. A. J. BARRETT.

WINDSOR.—Died near Russiaville, Howard Co., Ind., Sept. 3, 1885, of consumption, Bro. Charley Windsor, aged 18 years, 7 months, and 9 days. Charley was the youngest and last representative of the family of A. R. Windsor, so well known to the older members of the Indiana Conference. Within fifteen months the father, mother, married daughter Gertrude, and now Charlie have passed away. The parents and seven children are sleeping, and not a representative left to bear the name. Charley was a model young man; was married less than a year before his death, leaving a young wife to mourn his loss. He had been a member of the S. D. Adventist church at New London, Ind., for years, and on his death-bed manifested strong faith in having a part in the first resurrection. His funeral was attended by a large concourse of mourning relatives and friends. Sermon by the writer from Heb. 9: 27. J. P. HENDERSON.

HESTER.—Died at her home in Blair, Washington Co., Neb., after an illness of three-weeks, Sarah J. Hester, aged forty-four years. Sr. Hester embraced the Adventist faith some two years ago, under the labors of Elds. Starr and Nettleton. Although the observance of the Sabbath and kindred truths brought disunion into her family, she dared to do right under the most trying circumstances, and earnestly prayed and labored for the conversion of her family. The church deeply feel her loss; her place in the Sabbath-school and meeting was seldom vacant. We trust she sleeps in Jesus, and that when He who is our life shall appear, she will also appear with him in glory. She leaves an aged mother and six children. It is to be hoped that her prayers for their conversion will some day be realized, and that they will be prepared to meet their Saviour. A large congregation gathered on the occasion of the funeral, Aug. 24, Eld. Lewis (Presbyterian) taking charge of the exercises. MRS. G. W. LESSNER.

RHODES.—Died Feb. 24, 1885, at Alabama, Wis., Benjamin Rhodes, in the ninety-ninth year of his age. He was unmarried, and made his home with his brother-in-law, Andrew Thornton, Sr. He was a cripple from his birth, having but one whole arm. He was beloved by all who knew him, and had tried to live a Christian for many years, uniting with the Dunkard church in early life. He remained in that faith until two years ago, when, under the labors of Eld. H. R. Johnson, he embraced the third angel's message, and kept the Sabbath until death. He had a lingering disease, which confined him to his bed for over three months, during which time his faithful and beloved sister watched over him, she being at the age of seventy-five years. He would sing and pray and praise the Lord at all times during his sickness, and quite often he would ask the brethren to sing and pray with him. He seemed to enjoy and love the truth. About his last words were a request that Bro. H. R. Johnson should preach his funeral sermon. Just before his death, he desired his friends to sing, "Alas, and did my Saviour bleed," etc., in which he tried to assist, and praised God till within a few moments before he closed his eyes to rest until Jesus comes; and we believe he will come forth in his morning of the first resurrection, and be redeemed with the tried and faithful ones. He leaves mourning relatives to mourn his loss; but as a goodly number are keeping the commandments of God and the faith of Jesus, we feel that if faithful, they will meet him on the other shore, where they can sing praises to God forever and ever. MRS. J. THORNTON.

CURTIS.—Died in Nile, N. Y., Aug. 24, 1885, at the home of his aunt, Mrs. J. N. Clarke, my nephew, Everett H. Curtis, aged 31 years and 3 months. He was reared a Sabbath-keeper, and at an early age professed religion, and united with the Second S. D. Baptist church at Brookfield, N. Y. After a few years, he became a backslider, and

and in darkness and doubt for years. Two years ago he came to Mesota, and spent some eight months. In the fall his attention was directed to the truths of the message while listening to the preaching of "Thoughts on Revelation." When he left, he provided himself with both volumes of "Thoughts," "The Bible from Heaven," and several other books and pamphlets.

Died at her home at Meridian, Mich., Aug. 27, 1885, Susan, Charles Cook. Sr. Cook was born in Canajoharie, Montgomery Co., N. Y., Sept. 14, 1820. Coming to Michigan when the country was new, she endured the hardships and privations of pioneer life.

Appointments.

He said unto them, Go ye into all the world, and preach the Gospel to every creature.—Mark 16: 15.

Quarterly meeting for the East Otto church will be held at Ellicottsville, Cattaraugus Co., N. Y., the third Sabbath Sunday in October.

Quarterly meeting will be held at Fort Howard, Wis., Oct. 4. We greatly desire to see as many of the friends as possible from Flintville, Seymour, Greenleaf, and Bay Settlement.

Quarterly meeting for Dist. No. 2, Minn., will be held at Lake, Oct. 10, 11. Meeting to commence Friday at 7 o'clock.

Quarterly meeting of Dist. No. 1, will be held at Medford Co., Minn., Oct. 17, 18. There will be ministers present at this meeting, and we especially urge all brethren and sisters in this district to avail themselves of the opportunity of receiving instruction from God's servants.

Quarterly meeting of Dist. No. 1, will be held at Medford Co., Minn., Oct. 17, 18. There will be ministers present at this meeting, and we especially urge all brethren and sisters in this district to avail themselves of the opportunity of receiving instruction from God's servants.

Quarterly meeting of Dist. No. 1, will be held at Medford Co., Minn., Oct. 17, 18. There will be ministers present at this meeting, and we especially urge all brethren and sisters in this district to avail themselves of the opportunity of receiving instruction from God's servants.

Quarterly meeting of Dist. No. 1, will be held at Medford Co., Minn., Oct. 17, 18. There will be ministers present at this meeting, and we especially urge all brethren and sisters in this district to avail themselves of the opportunity of receiving instruction from God's servants.

Publishers' Department.

"Not slothful in business."—Rom. 12: 11.

RECEIPTS. The change of figures on the address labels will be in full payment for the year. We should be pleased to receive the same at once.

Send by Express.—C W Olsen, Will D Curtis, Ira J Hansen, Elias Styles, E M Hendry, Clara Wood Gibbs, F C Field,

B H Bodwell, C M Densmore, J F Hansen, O C Godsmark, Clara E Low, E T Palmer, R N Redmond, N H Druillard, Ericson & Dunn.

Books Sent by Freight.—Mrs M A Pitts, R A Burdick, W A Young, L H Farnsworth, McCutchen & Green, C A Bogren, A J Cudney, Wm Arnold, Clara Wood Gibbs, L H Farnsworth.

Cash Rec'd on Account.—Iowa T & M Soc per L H F \$1,696.27, Iowa Ed Fund per Ia T & M Soc 265.96, Minn Conf per Mrs M H Price 32, Col T & M Soc per N H Druillard 261.

General Conference.—I T Merchant \$4., C W Smouse & wife 4., Mrs E Smouse 1., E P Mansell 0.25, Missouri Conf 100.

International T & M Soc.—L M Haskins \$2., Nottie M Hovey 4. S. D. A. E. Soc.—Iowa T & M Soc \$265.96.

English Mission.—Iowa T & M Soc \$159.58, J C Witter 10, Mrs Z Nicola 10, H S 0.20.

Australian Mission.—Mrs T F Gerls \$10., Mrs E Smouse 4., H Nicola 5., Lucy Jones 5., J W Hoyt 1., Rebecca Adams 1., Mary Warner (deceased) 10., A B Southwick 5., J T Mitchell 10., C W Smouse & wife 20., David Smouse 20., Mrs M E Vost 2., L A Witter 10., J C Witter 10., Emily Sternberg 4.36, West Pugh & brother 75c., E & M Howell 0.60.

N. E. School.—David Smouse \$20., C W Smouse 10., Mrs L C Marsh 10., N H Hoover 0.50., Mrs J T Freman 3., H Nicola 5., Mrs Z Nicola 10.

MATTER AND SPIRIT; OR, THE PROBLEM OF HUMAN THOUGHT.

By D. M. CANRIGHT.

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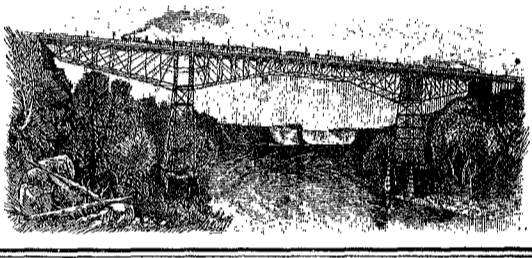
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Travelers' Guide.



MICHIGAN CENTRAL RAILROAD.

Table with columns for 'GOING EAST' and 'GOING WEST' showing train schedules with times and stations like Detroit, Ann Arbor, Jackson, Marshall, Battle Creek, Kalamazoo, Niles, Mich. City, and Chicago.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M., Battle Creek 7:31, arrives at Detroit 11:45 A.M. All trains run by Standard Time. Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Express west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays. SEPT. 6, 1885. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 14, 1885.

Table with columns for 'GOING WEST' and 'GOING EAST' showing train schedules with times and stations like Port Huron, Flint, Durand, Lansing, Charlotte, BATTLE CREEK, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Vassar, and Chicago.

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

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Table with columns for 'TRAINS', 'LEAVE', and 'ARRIVE' showing train schedules with times and destinations like Davenport Express, Council Bluffs and Peoria Fast Express, Kansas City, Leavenworth, and Atchison Express, Minneapolis and St. Paul Express, Kansas City, Atchison, and Leavenworth Express, Peoria Accommodation, Council Bluffs Night Express, Kansas City, Leavenworth, and Atchison Night Express, Peoria Night Express, Minneapolis and St. Paul Fast Express.

*Daily. †Daily except Sundays. ‡Daily except Mondays. ††Daily except Saturdays. †††Sundays only.

The Review and Herald.

BATTLE CREEK, MICH., SEPT. 22, 1885.

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REMAINING CAMP-MEETINGS FOR 1885.

Iowa, Elgin, Fayette Co.,	Sept. 23-28
Indiana, Logansport,	Sept. 24 to Oct. 6
Kansas, Cherry Vale, Mont. Co.,	Sept. 24 to Oct. 6
Colorado, Denver,	Sept. 30 to Oct. 6
Minnesota, Sauk Center,	Sept. 30 to Oct. 6
Ohio, Springfield,	Oct. 1-13
Missouri, Pleasant Hill, Cass Co.,	" 1-13
Iowa, Mt. Pleasant, Henry Co.,	" 7-12
Illinois, Marshall,	" 8-13
Northern Michigan, Traverse City,	" 8-14
Kentucky, Leitchfield, Grayson Co.,	" 14-20
Nebraska, Lincoln,	" 14-20
Southern California, Santa Ana,	" 15-26
Kansas, Newton, Harvey Co.,	" 15-25
Tennessee, Greenbrier, Robertson Co.,	" 21-27

There will be no paper next week, in order to give the Office help opportunity to attend the Michigan camp-meeting.

We hear from the Michigan camp-ground that there is a prospect that the meeting this year will be even larger than it was last year.

During the first four days of the week commencing Sept. 13, books were shipped from this Office to the amount of one ton a day.

We are indebted to Hon. James O'Donnell, member of Congress from this district, for valuable documents from the Bureau of Education, Washington, D. C.

Bro. Haskell has kindly sent us an enlarged map of Victoria, the province in Australia of which Melbourne is the chief city; also a map of the city itself, showing its numerous lines of railways, its street lines of horse and cable cars, and its flourishing suburbs. Verily English civilization has encompassed the globe, and it is time it should be followed by the last message of warning which is to go to every land.

HELPS TO THE STUDY OF THE BIBLE.

THE new edition of this work, referred to in the REVIEW of July 21, is now ready. It has been revised and improved, and three new readings added, making a list of thirty-four readings on all points of present truth. On account of these changes, the price will be 25 cents. Orders solicited. Address Michigan Tract Society, Battle Creek, Mich.

FOREIGN POSTAGE—TAKE NOTICE!

BRETHREN sending letters or any mail matter to any of our foreign missions, should be especially careful to put on the full amount of postage. We learn that this in many instances is not done, which necessitates the payment by the receiver of what should have been paid by the sender, and often double the amount lacking is charged at the other end of the route. As letters, etc., are received at the missions from many parties, this necessity of paying deficient postage is quite a tax on some of them, especially at Bâle, Suisse. We do not think the friends design to subject them to this burden; but it all arises from a little lack of care on the start. Will all concerned please bear this matter in mind, and act accordingly.

THE NEXT GENERAL CONFERENCE.

NUMEROUS inquiries have been made of me relative to the time when the next General Conference will be held. It is proper that our brethren generally should understand all about the matter that can be ascertained, that they may make arrangements in time. We are not able at this writing to state positively the precise time; but we now think it will be in the latter part of November. One question which has made it difficult to decide in regard to the time is the absence of Sr. White and Elds. Haskell and White, on missionary tours. They would be greatly missed from our Conference. We have hoped all the time that events would take such a turn that they would be in attendance.

We have recently received a letter from Eld. Haskell which seems to make it probable, to say the least, that he will return by November. His presence will add greatly to the interest of the meeting. It will also be important that he should be present to advise what action should be taken in behalf of the Australian mission as well as to assist otherwise. We feel quite sure the Conference will be held toward the last of November. It will be very unlikely to come sooner, and it may be delayed even beyond that to secure the presence of those who have gone to Europe.

G. I. B.

OLD PERIODICALS.

Will those who can use old periodicals to advantage, and are in want of the same, also those who have such papers on hand for which they have no use, please inform me, and state quantity and kinds. Address me at South Lancaster, Mass.

MARIA L. HUNTLEY.

PROVERBS 24: 20.

THE authorized version thus renders it: "For there shall be no reward to the evil man." The Jewish translation reads thus: "For there shall be no future to the evil man." The Hebrew word for reward is "futura": "For there shall be no futurity for the evil man." This plainly teaches the utter extermination of the life of the evil man in the future.

D. M. CANRIGHT.

TO SCATTERED BRETHREN IN DAKOTA.

Will our brethren and sisters who have moved to Dakota the past year, and do not have the privilege of attending Sabbath meetings, please correspond with me, giving information as to how they are situated, etc. I should also be glad to hear from those who wrote to me last spring. Shall try to visit these lonely ones and have a watch care for them. Address me at Vilas, Miner Co., Dakota.

A. D. OLSEN.

"EVER LEARNING."

THE apostle speaks of some who are "ever learning and never able to come to the knowledge of the truth." This is a part of the description of the people of the last days, as given by the apostle. After

naming eighteen evil characteristics of these, besides the form of godliness without the power, gives the above finishing touch as the completion of the picture of our super-scientific age. How true are the facts as they now exist! There is no harmony among pseudo-scientists who set up their theories to oppose revelation. Theory is opposed to theory, and the best all things are left in doubt. Departing from faith, there is nothing but doubt and uncertainty to supply its place. Modern magicians resist the truth as Jannes and Jambres withstood Moses; and agreed in nothing else, these croaking scientists aiming at one thing—to upset Moses.

CAMP-MEETING FEASTS.

THE Methodists are now holding their annual camp-meeting a few miles from Worcester, Mass. The Worcester Spy, of Aug. 24, says of it:—

"The annual fair of the Young Ladies' Mission Society was held Saturday evening in the large hall annex of the boarding-house. There was a large attendance during the evening; the supplies were constantly filled with guests from 9:30. The ice cream tables were very prettily arranged with flowers, and the 'giddy young' in attendance were aesthetically arrayed in magnificent glory hats of fancy tissue paper, with four-foot flowers worn a la 'Oscar Wilde.' The financial success of the fair was complete, netting the handsome sum of \$70, a larger amount than ever before received from a fair held at the camp. The ladies of the camp were so generous in their contributions to the table that the sales aided very materially in the results. About 9 o'clock, Mr. Horace W. Warren, master of ceremonies, introduced Rev. Austin B. Starr, who spoke pleasantly and humorously for minutes. Mrs. Warren, of Waltham, and Miss of Worcester, gave recitations to the pleasure of the assembly.

Feasting and merriment are taking the place of the plainness and devotion of fifty years ago. One of the trustees of this camp-meeting told me he had been on the board for thirty-five years, and what old-fashioned Methodism was. He had hoped these modern departures till he found it was of no use. Now he would resign, and let the "unconformable youngsters" run it. Where is there hope in this case?

D. M. CANRIGHT.

OHIO SABBATH-SCHOOL ASSOCIATION.

THE Ohio Sabbath-school Association will hold its annual meeting at the camp-meeting to be held at Springfield, Ohio, Oct. 1-13. We hope that all the Sabbath-schools of the State will be well represented, and that all will be prepared to take an active part in the meetings.

O. J. MASON, Vice-President.

THE MARSHALL, ILL., CAMP-MEETING.

THE brethren and sisters of Eastern Illinois and Western Indiana will meet you in joint camp-meeting Oct. 8-13. Eld. Covert, of Indiana, Eld. George Starr, of the Chicago mission, and other speakers will be present. The meeting will be just what we all make it. Let us seek God that he may bless us. Come to work, and he will bless.

We shall have a large pavilion, a book stand, a vision stand, and perhaps a dining tent. We have a few tents to rent. Those who want to rent should write me immediately. Prices, from \$2.00 to \$4.00, according to size. Who will come to our workers' meeting, Sept. 30, and remain till the 10th of October? R. M. KILGORE.

SAUK CENTER CAMP-MEETING SABBATH-SCHOOL.

THE time is drawing near for this important meeting, and we hope to see a large gathering of Sabbath-school workers in Northern Minnesota. A liberal amount of time has been granted to the Sabbath-school work, and we wish to make it as profitable an occasion as possible. Instruction will be given upon the different topics of the work, and we wish to see every school largely represented; especially should the superintendents and teachers be present. We hope all those who have been assigned papers, will be prompt, that no failure may occur in the arrangement. We desire a good school of Sabbath, and hope that all may have well-learned lessons. Extra copies of the Instructor will be given on the ground. The Instructor division will learn the regular lesson for that Sabbath. The lesson books will be announced early in the meeting, and there will be time to learn them before the Sabbath. All be sure to bring Instructors and books. We wish to enjoy a good time in our Sabbath-school work at this meeting, and trust there will be a general attendance.

W. B. WHITE, Pres. Minn. S. S. Assn.

ERRATA.—In the article on the Sabbath last week the case of the numeral adjectives *ma* and *pa* in the passages referred to, is given as the nominative. It should be the dative.